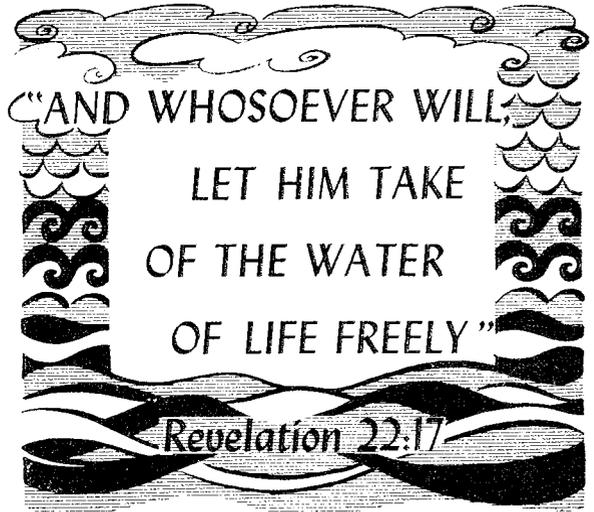


a herald of Christ's presence

THE DAWN



march . 1956

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<p> MARCH 4 "Many Mansions" 11 "Days of Creation" 18 "Will There Ever Be Peace?" 25 "In the Image of God" </p>	<p> The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The network station in Washington, D. C., uses the programs one week later than the above schedule. </p>

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by The Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: P. O. Box 217, Winnipeg, Manitoba.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN BRANCH: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: He Haravgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Daggy Forlaget, Hyldeboervej 13, Copenhagen F.

ITALIAN BRANCH: Aurora Associazione Studenti Della Bibbia, Carso Novara, 1/16, Naples, Italy.

SWEDISH BRANCH: Dagningen, Torpagatan 32A, Jonkoping, Sweden.

GERMAN BRANCH: Tagesanbruch Bibelstudien-Vereinigung, Berlin-Friedenau, Menzelstrasse 2, Germany.

UKRAINIAN DAWN: Box 3511, Station B, Winnipeg 4, Manitoba, Canada. \$2.00 per year. Other Ukrainian literature available.

SUBSCRIPTION RATE: United States and Canada, \$1.00 per year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; from foreign countries, money orders only.

FOREIGN EDITION SUBSCRIPTIONS: The rate is \$1.00 per year. The Dawn is published in the Dano-Norwegian, Swedish, French, German, Italian, and Greek languages. Subscriptions may be sent direct to foreign branches as listed above.

In This Radio Issue

This is the issue of The Dawn Magazine to be announced on the "Frank and Ernest" coast-to-coast broadcasts on March 11, 18, and 25. The special articles which will be mentioned on the radio are:

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The Memorial Date

According to the Jewish calendar the fourteenth day of Nisan this year falls on Monday, March 26, which according to biblical reckoning begins at sundown the night before. Therefore, after sundown on Sunday, March 25, will be the proper time to commemorate our Lord's death.

The General Convention

The 1956 General Convention will be held at the Indiana State University, Bloomington, Indiana, August 4-10. It is not too early to begin making your plans to attend it.

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DAWN PUBLICATIONS

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NEW JERSEY

Why Not Live Forever?

"The Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely."

—Revelation 22:17

IT IS now claimed that medical science is on the track of the processes that cause old age and death, and may eventually be able to reverse these processes. An editorial in **The Vancouver Province**, a Canadian daily, asks, "We wonder if the scientists know what they are playing with? Dealing first with the purely cold mathematics of this proposition, a world populated with immortals would be a terrifying place. Eventually there would be neither room nor food for anyone."

This editor's article appeared under the heading, "Would You Like to Live One Thousand Years?" Continuing his objections to such a long life span he noted that for the most part undertakers would be put out of business, and that boredom would become a terrific problem. Closing the editorial he said, "If the problems of life are tough, the problems of an endless life are too fearsome to contemplate. Somebody should take

the scientists aside and tell them a few things."

However, despite this editor's fears and objections, the fact remains that no normal person wants to die, even though life under present conditions is far from ideal. While the mind remains sound, life is prized as the greatest of all treasures, even though it may be accompanied by mental strain and physical suffering. In most cases the person who is seventy-five years of age is as determined to continue living as he was at twenty-five; so the world is filled with people longing and striving to live, yet knowing that in the ordinary course of events they must ultimately die.

Historically, the matter of longevity is an interesting study. Biblical history which takes us back into the antediluvian world, reveals that then it was not uncommon for people to live for many hundreds of years. Adam, the first man, directly created by God, lived

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930 years. Methuselah is the oldest man on record, having lived 969 years. One reason these early inhabitants of the earth lived so long is that geneologically they were very close to the original fountain of perfection as represented in father Adam.

The Bible represents the human race as traveling over a "broad road" which leads to destruction, so it is to be expected that as succeeding generations get farther away from the perfection of our first parents the life span would, on the average, be shortened. This was noticeably true during the first two thousand years of human history.

Soon after the Flood, the life span rapidly declined, although Noah, carried over from the previous world, lived 950 years. (Gen. 9:29) Abraham, just a few generations later, died when he was 175 years old. But by then this was considered a very old age, for the record is that Abraham "died in a good old age, an old man, and full of years." (Gen. 25:7, 8) Compared with Adam, Methuselah, and Noah, Abraham was a mere minor when he died.

A few hundred years later, Moses referred to the length of human life as "threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Ps. 90:10) It was about that time that the rapid shortening of the human life span ceased, a general level being reached, and it

was maintained fairly consistently throughout the centuries.

Due to increasing knowledge in the field of medical science the average length of life is now close to seventy years, compared with a little over thirty at the beginning of the twentieth century. But this is not the full explanation of this reversal of the downward trend. All the remarkable events and changes being witnessed and experienced by the present generation are in fulfillment of the Bible's prophecies pertaining to a period in the divine plan described as "the time of the end."—Dan. 12:4

This prophetic "time of the end" is not, however, the end of time, but a period of transition into a new social order under Christ. The Prophet Daniel foretold that in this "time of the end" there would be a great "increase of knowledge." This increase of knowledge is now seen in every aspect of human thought and endeavor, including medical science.

We do not mean by this that man will by his own wisdom discover the secret of life and live forever, although doubtless God will permit him to help himself to a great degree, even as, by divine providence, he is now showing his ability to do. Everlasting life is a gift of God, through Christ. Man sinned and was removed from God's provision for sustaining his life everlastingly. But Christ took the sinner's place, and man will be permitted, symbolically speaking, to return to "the tree of life."—Gen. 3:22-24

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It is general knowledge that Jesus died for the sinful world, but most students of the Bible suppose this to be a provision whereby believers may be assured of going to heaven when they die, or some time thereafter. The footstep followers of Jesus are, indeed, promised a heavenly home with their Master. But what has long been overlooked by many is that these are also to live and reign with Christ in a thousand-year kingdom, the great purpose of which is to restore the remainder of mankind to perfection of human life in an everlasting earthly paradise.—Rev. 20:4, 6

It is during the prophetic "time of the end" that Christ returns to set up his powerful government on earth. As we have noted, there are evidences all around us that we are now living in that "time of the end," hence outstanding transitional changes are taking place on every hand. The foretold "increase of knowledge" is already bringing to the world some of the early beginnings of kingdom blessings, including the already rapidly increasing human life span.

It was God's design in creating man that he should continue to live. Man today is a dying creature only because he has transgressed God's law. Scientists are right in assuming that man need not grow old and die. They hope to discover ways and means of assisting nature to do a complete job of replacing broken down body tissues, and thus continue human life indefinitely.

The Lord knows this secret, and just as the first man, because of his original perfection, and despite the fact that he was under condemnation to death, lived for nearly a thousand years, restored man, with the death penalty lifted by Christ, will continue to enjoy life throughout the endless ages of eternity. We are assured in the symbolism of our text that they will be invited to "Come, . . . and . . . take the water of life freely."—Rev. 22:1, 2, 17

When our first parents were created and placed in their perfect home in Eden, they were commanded to multiply and fill the earth, and subdue it. (Gen. 1:28) Most students of the Bible have failed to note the limitation of this command; that is, that procreation was to continue only until the earth was sufficiently populated.

Rapidly increasing populations in every country today are posing a future problem to world economy. A few hundred years more at the present rate of increase, and the earth would be overpopulated. At the present time, however, there is room for all, including those who have died. This may seem a surprising statement to many. But if we accept the Bible's account and time of creation, actual figures prove that the resurrection of all the dead would not result in the earth being overcrowded. And God's provision of life through Christ does include the resurrection of the dead.—Acts 24:15

We are perhaps familiar with the illustration of the two germs in a

bowl. The number of germs double every second, and at the end of one hour the bowl is full. At what point in the hour is it half full? It is at the beginning of the last second in the sixtieth minute of the hour. Applying this illustration to present world population, we could say that we are now entering that last "second" of time during which divine providence will permit the human race to continue the process of procreation.

So the detail of earth's population we can leave with the Lord. And we are confident that as death gradually ceases, the undertakers will be glad to seek other employment. Nor should anyone worry about the boredom of an endless life. Near the end of Sir Isaac Newton's great life he said that he had had time only to pick up a few interesting "pebbles" on the beach, while the vast "ocean" of unexplored knowledge had been untouched. Restored and perfect man will find unlimited sources of holy satisfaction and joy, and will increasingly appreciate life as the centuries roll on into eternity.

Kingdom Blessings Beginning

The "increase of knowledge" prophesied for the "time of the end" in which we are already living is resulting in many foretastes of the blessings which will be made available to mankind in their fullness during the thousand years of Christ's reign. One of these foregleams of the kingdom is the already gradual lifting of the curse of hard labor. When God sentenced

man to death he said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."—Gen. 3:19

"Automation" is already here on a limited scale. Electronics are revolutionizing the industrial world. It is not difficult to foresee the time near at hand when all drudgery will be removed from labor, with man's work-week reduced to but a very few hours, and those hours spent under interesting, even pleasurable, conditions.

These miracles of our modern era are not the result of man's superior wisdom over that of his predecessors. They are ours to enjoy because of divine providence in permitting man to discover some of the secrets of nature. The master artists, poets, sculptors, and musicians of the past have few, if any, equals today. The marvelous inventions and developments of our time are the result of research by thousands, aided by all the accumulated knowledge of past generations made available by the printing press.

Why was the printing press not invented thousands of years ago? It was not God's due time. It was the printing press which led to the foretold "increase of knowledge" in the "time of the end." The impact of this increasing knowledge began to change the world only a little over a hundred years ago. But think of the revolutionary changes which have taken place since then!

When the steam engine was invented and used for hauling trains

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and powering dynamos to furnish electricity it seemed that inventors had reached the ultimate. But these turned out to be only the beginning, and were suitable only for temporary use. All inventions which depend upon coal and oil must of necessity be temporary, for coal and oil will sooner or later be exhausted.

The scientists recognize this, and now have their sights set for the discovery of inexhaustible supplies of energy. This is in keeping with the "time of the end" in which we are living. The prophecies of the Bible clearly reveal that the world is even now entering the new age in which life will become eternal for all who obey divine law, so in the Lord's providence the people are already beginning to think in terms of increasing longevity, and in some cases planning for eternity.

From the standpoint of man's

folly and selfishness this is perhaps the most dangerous era of human experience. Almost any time, we are told, the human race might be almost totally destroyed. But the Bible assures us that this will not be permitted, and that the peaceful, constructive uses of present-day discoveries will increase. Science and invention cannot, of course, give man eternal life. Only the favor of God through the blood of Christ can do this, and now we are entering the age when this will be done.

Bright indeed are the prospects ahead, for the coming years belong to God. In them he will fulfil his promises to wipe away tears from off all faces, and ultimately there will be no more pain and death, for the former evils that have afflicted mankind shall have passed away.—Rev. 21:4; I Cor. 15:25, 26

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GOD AND CREATION, Article II

The Days of Creation

“And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.”

—GENESIS 1:31

IN THE Book of Isaiah, chapter 55, verse 9, the great God and Creator of the universe says, “As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” A moment’s reflection emphasizes the truthfulness of this statement. Indeed, when we consider the wisdom manifested in the works of God with which we are surrounded, and as demonstrated in all the far-flung reaches of the universe, we realize that his thoughts must be higher than ours. But in his infinite wisdom, and by his great ability, he is able to convey to our puny minds at least some of his high thoughts relating to his human creation.

God speaks to us in our own language, for how else could we understand what he says? Speaking of the writers of the Old Testament books, the Apostle Peter explains that they wrote as they were moved by the Holy Spirit; that is, the power of God. (II Peter 1:21) Just how the power of the Almighty conveyed to the prophets what he wished recorded is beyond the comprehension of our finite minds. This is one evidence of God’s wisdom and ability that is as far above the capacity of our minds to understand as the heavens are higher than the earth.

We open this lesson with these thoughts because it will deal with a chapter in the Bible which, in its thirty-one short verses, reveals a sequence of steps in which the Creator prepared the earth for plant and animal life, carrying forward the work of establishing the earth until it became a fit habitation for man. Geologists and astronomers have written countless pages on the same subject, and basically have told us nothing that is not contained in these thirty-one verses.

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Instead, they have done much to confuse and distort the facts as they are now becoming more and more recognized.

Our contention is, then, that only God, who understood all the facts of creation because he was the Master Workman, could have caused them to be written in so few, yet meaningful, words. Even so great a geologist as the late Prof. J. D. Dana, of Yale University, asserted with great emphasis that the wisdom displayed in this chapter cannot be accounted for in any other way than to have been inspired by God, the great Architect of creation whose work it describes.

The Beginning

The opening verse of the chapter is a simple statement of fact—"In the beginning God created the heaven and the earth." Few will deny that the "heaven and the earth" did have a beginning, and here we are told that the Creator was responsible for it. It does not attempt to tell us how. The creative forces put into motion by God that brought into being the countless millions of worlds and set them spinning through space under orderly control would be quite beyond our comprehension in any case. Nor has man, even man of this so-called brain age, discovered any further information concerning creation than the few simple words set forth in this verse. There are many theories of creation, but they are only theories. Astronomers now think that the universe is continually expanding, but they are not sure. What seems to be an expanding universe, may be merely the astronomers' expanding ability to see more of it.

Oh yes, modern man has acquired a great deal of information. He even knows how to split an atom, but since he does not know how to make an atom, or how atoms were made, he has nothing whereof to boast. Atoms, we are told, are the building blocks of nature. This is doubtless true, but to know this does not take us beyond the simple statement of Genesis 1:1—"In the beginning God created the heaven and the earth."

God could have had that text read, "In the beginning, by the use of atoms, the heaven and the earth were created." But then, how much more would we have known? We would have to ask, "What is an atom?" and the real answer to this question would have been beyond our ability to understand, so the Lord knew it was better not to tantalize us with details which we could never comprehend.

The First "Day"

From this simple statement of Genesis 1:1, we learn that the "heaven and the earth" were already in existence when the work of the six creative days, described in the remainder of the chapter, began. "And the earth was without form, and void; and darkness was upon the face of the deep," verse 2 informs us. The earth "was," because already created, but "without form, and void," or empty. Its fixed contour, as designed by God, had not been reached. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans. It was "void," or empty of all forms of life.

"And the Spirit of God moved upon the face of the waters." (vs. 2) The word "Spirit" used here translates a Hebrew word the basic meaning of which is "wind." Its broader meaning is invisible power, and the ancients used it to describe the unseen and inexplicable power of God. The Lord tells us, then, that the shapeless, empty earth was prepared for human habitation through the exercise of his power. More than this we could not understand.

By reasoning from the known to the unknown we reach the conclusion that there are invisible forces beyond the reach of human understanding and control. While in our modern world we believe we know more about power than did the ancients, it would perhaps be more correct to say that man has now learned just a little in the way of harnessing power. Beginning with the steam engine, and then on to the electric dynamo and motor; gasoline engines; electronics; and the split atom, we have witnessed the exercise of power millions of times greater than is contained in our own brawn and muscle.

Yes, we see railroad trains a mile long hauled along the tracks at sixty to ninety miles an hour, through the controlled use of evaporating water or burning oil; we see a giant flying machine rise from the ground carrying scores of passengers and tons of freight and force itself through the air at from 300 to 500 miles an hour. Seeing these, and the many other modern uses of power, we say to ourselves (perhaps), How wonderful is man, and how marvelous are his creative works!

But hold! Just what has man created? Basically, nothing. He has simply learned how to use—in many instances, misuse—some of the materials which God had already created. He has learned how, in a very limited way, to use these materials without really understanding what they are, or how they were created. The mole-

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cules of iron, they say, are held together by magnetism; but what is magnetism? Oh, magnetism is an electrical energy. But what is electricity? No answer!

So on down the line from coal to hydrogen, which, when used to power bombs, might well destroy the world. Should we ask our most brilliant scientists just why, basically, these substances behave as they do, if they replied at all it would be to say they do not know, or else admit the truth, which is that they are creations of God and contain in various forms the invisible and unexplainable power of God. And, after all, how limited is man's control of divine energy which has been bottled up in the things which He has created! How helpless is man, with his gadgets, in the face of a tornado, a flood, or an electrical storm!

So, the "Spirit," the power of God moved upon the face of the waters; that is, the creative work continued, as it had begun, by the use of divine power. When we consider the amount of power that is stored up in a single atom, and realize that the Creator produced all the power of all the atoms in the countless millions of worlds which he had created, our faith can readily lay hold upon the fact that such a God could easily accomplish his design in preparing this planet for the habitation of man.

"And God said, Let there be light: and there was light." (vs. 3) This is in sequence to the statement that darkness was upon the face of the waters. God's power was exercised. At his command light emerged from darkness. Where did it come from and where did the darkness go when the light took its place? Job was asked this question but could not answer, nor can our Einsteins of today. (Job 38:18-21) Beyond the fact that light thus appeared at this very early stage in the earth's preparation for man, we know little.

"And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." (vss. 4, 5) Since nothing in this account has yet been said about the sun, which provides the measuring line of our twenty-four hour days, it is apparent that the Lord is here using the word "day" in its broader scriptural application, to denote, that is, a period of time, or era, during which certain things came about. We speak, for example, of Washington's day, and Lincoln's day. The first "day" of creation was the period of time during which the developments described in verses 2-5 took place.

Some have mistakenly concluded that because the beginning and closing of the creative "days" are described as the "evening and the morning" the reference must be to twenty-four hour sun days, but the Scriptures do not restrict us to such an interpretation. The Prophet David speaks of the entire period when sin and death reign in the earth as a "night," saying, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

The "eve" of an event looks toward its beginning, so appropriately, the beginning of each creative day is referred to as the "evening." To us the evening introduces the night, which is a time of darkness, and each of the creative days did begin in a measure of obscurity and darkness. Not until the developments designed for each period were nearing completion did the light of the "morning" reveal the purpose of the mysterious workings of divine power during that "day."

The first creative period is properly described as azoic, meaning lifeless. The main development of this "day" was the appearance of light, how and from whence, our minds cannot comprehend. The simple statement that it was accomplished by the power of God is all that we can grasp. A dog can be taught certain things, but it cannot understand all that its master does. But the fact that the dog is so limited in understanding does not prove that the things which are beyond its mental grasp are not real, or do not exist.

The Second "Day"

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." (vss. 6-8) Here is described the creation of the atmosphere surrounding the earth.

Neither animate nor inanimate life on earth can exist without air. Logically, therefore, the creative work of this "day" must precede the creation of life. And this marvelous arrangement of the water under the "firmament" and the waters above the firmament contributes to life, not only through direct use of the hydrogen and oxygen by plants and animals, for we see God's wisdom and economy again displayed in the creative work of this "day" in the arrangement for the cycles of life-giving waters from the oceans to the

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clouds, back to earth into the oceans, and again to the clouds, that the land might be kept properly moistened to produce the needed food for man and beast. See Job 38: 25-28.

The Third "Day"

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. . . and God saw that it was good. And the evening and the morning were the third day."—vss. 9-13

The Bible account of the work of preparing the earth for human habitation as it progressed during the third creative epoch is corroborated by geologists. The waters under the heaven were "gathered together" into oceans, seemingly by the buckling of the earth's surface, forming deep depressions and hills. In a sense this is easily understood, but not actually so. The earth is a spheroid. We speak of countries on the other side of the globe as being "down under." But really, which side of the earth is down and which side is up? Actually we accommodate these terms to a situation which we cannot otherwise describe.

The fact that "gravity" draws objects to the earth from "down under" as well as "up above," so "down" is toward the center of the earth from wherever one's location on the planet may be. But what is gravity? Newton discovered the laws of gravity, but did not find out how these laws are made to function. Again we must revert to the information which God has given us; namely, that his Spirit, his power, accomplished all the creative works. Call it gravity if we wish, but actually it was the power of God that caused the surface of the earth to buckle, thus bringing about a separation of the sea and the land. See Job 38: 8-11.

On the land left dry by the water draining off into the sea, the power of God was further exercised, and vegetation sprang forth. Findings of geologists indicate that in this early period vegetation was extremely rank and, compared with later times, grew much larger. It is reasonable to conclude, as geologists claim, that during this period the coal beds of earth were formed, the rank, the carbon-

laden vegetation being buried as the earth's surface continued to buckle and tumble.

The "herb yielding seed," and the "fruit tree yielding fruit, whose seed is in itself," are both said to have been created "after his kind." This is a statement of fact. It has never been proved wrong. Both in the vegetable and animal kingdoms there are almost endless varieties of every species of plant and animal, with new varieties continually being developed; but no new species have appeared since God limited them with his Word, "after his kind." That this fact is stated in the first chapter of the Bible helps to establish the entire Book as being what it claims to be; that is, the inspired Word of God.

The Fourth "Day"

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."—vss. 14-19

The chief development during the fourth epoch was the appearance of the sun, moon, and stars. It would be reasonable to suppose that the light which God created in the first epoch emanated from the sun, but that the earth was then so densely surrounded with rings of vapor and gasses that it could not penetrate sufficiently to make a clear distinction between day and night. It was on the fourth "day" that the power of God operated to clear the atmosphere to make this possible.

As we have observed, verse 1 declares that "in the beginning God created the heaven and the earth," indicating that the "heaven," which would include the sun, moon and stars, had been created and in existence previous to the developments which took place in the fourth "day," or era. Verse 16 declares that God "made" two great lights, "the greater light to rule the day, and the lesser light to rule the night." While the Hebrew word here translated "made" (*asah*) is often used in the Bible to describe a work of creation, it has a

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much wider use which justifies the thought that what occurred on the fourth "day" was that the sun and moon, which had already been created, were "caused" to rule the day and the night.

Here are a few examples of the broader scriptural use of this word: Referring to "strangers," or non-Hebrews in the Land, we are told that Solomon "set [*asah*] threescore and ten thousand of them to be bearers of burdens." (II Chron. 2:18) Solomon did not create these men, he merely appointed or "set" them to their tasks.

Again, "Remove not the ancient landmark, which thy fathers have set [*asah*]." (Prov. 22:28) The reference here is not to the creating of a landmark, but to its appointment, or establishment.

The same Hebrew word is translated "appointed" in Job 14:5. The text reads, "Seeing his days are determined, the number of his months are with thee, thou has appointed [*asah*] his bounds that he cannot pass." Here the reference is to God's appointment of the maximum time man, in his fallen, sin-cursed condition, is permitted to live.

II Chronicles 24:7 is another example. The text reads, "The sons of Athaliah, that wicked woman, has broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow [*asah*] upon Baalim." They did not create these "dedicated things of the house of the Lord," but "bestowed" them.

These wider uses of the Hebrew word *asah* justify us in understanding Genesis 1:16 to mean that God caused, set, or appointed "two great lights"—two great lights, that is, which had previously been created—one to rule the day, and the other to rule the night. Not until this fourth epoch, or era, therefore, did time begin to be divided in units the length of which are determined by the sun. This is irrefutable proof that the creative days are not twenty-four hour days, but long eras, or epochs of time.

The Fifth "Day"

"And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl

multiply in the earth. And the evening and the morning were the fifth day."—vss. 20-23

The power of God continued to operate. In the fifth day, or epoch, his power, or Spirit, caused the waters to "bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth." "Great whales" appeared during this era; and doubtless also it was during this time that the giant prehistoric animals were brought forth. Both fish and animals of all kinds were created "after his kind."

Again let us remind ourselves of the great importance of this expression, "after his kind." It is God's way of saying that in the animal kingdom, even as he stipulated concerning the vegetable kingdom, species are fixed, and that no amount of tampering by man can change them. In all the annals of history there is no recorded instance of one species, either of plant or animal life evolving into another species. The Apostle Paul knew this, and wrote, "All flesh is not the same flesh: there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Cor. 15:39) None of these can be changed.

The record of the fifth "day" says concerning sea life that the "waters brought forth abundantly, after their kind; and every winged fowl after his kind." The spawning and hatching of fish, especially the larger varieties, requires a great deal more time than twenty-four hours. The same is true in the reproduction of birds. Yet these are shown as taking place within the fifth "day." We mention this because we believe it shows clearly that these creative periods were much longer than twenty-four hours.

"God blessed them," the record states, "saying, Be fruitful and and multiply." In the great economy of God, all his sentient creatures receive his blessing. The capacity of the shellfish to appreciate life may be very limited; nevertheless to have life at all is a blessing. Thus from the very beginning of God's revelation of his designs we note that he is benevolent, kindly, and that all his works reflect, not only his wisdom and power, but also his love.

The Sixth "Day"

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon

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the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—vss. 24-26

The sixth creative "day," or epoch, witnessed a further development of animal life. In this "day" the "domestic" animals were created, as well also as the "beast" of the field, and the "creeping thing." In verse 24 we read, "God said, Let the earth bring forth," which might suggest something less than an individual creation of the many species of animals and creeping things. The next verse, describing the same work, says that "God made the beast of the earth after his kind." The important consideration is that life in any form does not spring forth spontaneously. From the shellfish, to man, every form of life was created by God, regardless of the methods which he may have employed.

The crowning work of the sixth day was the creation of man. Special emphasis is given to this, and more details. Indeed, it was in preparation for man that the work of all the other days of creation, including the beginning of the sixth "day," was carried forward. Man was the highest order of God's earthly creation—"Let us make man in our image, after our likeness: and let them have dominion."

Man was created to be king of earth, and when the great design of the Creator concerning him is completed, the earth will be filled with perfect human beings, exercising their original God-given dominion; and thus they will bask in the sunshine of his love forever. Paul wrote that we "see not yet all things put under" man, but as we continue we will discover the Scriptures abundantly testifying that ultimately man's dominion over the earth will be restored, to the glory of God, and to the eternal joy of his human creation.—Heb. 2:8



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In the Image of God

"So God created man in his own image, in the image of God created he him; male and female created he them."—GENESIS 1:27

A REALIZATION of the truthfulness of this text is perhaps the strongest single argument there is against the theory of human evolution. Darwinists are adept at calling attention to the various ways in which the evolutionary ladder may have been climbed throughout the millions of years they claim there has been life on the earth, beginning with protoplasm. But not one has hazarded a guess at what rung in this ladder an ape, or a "missing link," became conscious of right and wrong, and was able to reason the difference between the two. Nor has any of them been able to suggest a set of circumstances that would prod an ape into thinking on the human level.

As an experiment a female chimpanzee named Bonga was installed on a small island in a lake at Charlottesville, Virginia. Bonga could not swim, so had to accommodate herself to conditions on the island, even in the winter. When snow came she walked upright. It is claimed that Bonga did this to keep her hands and abdomen from getting wet. This, it has been suggested, may well be, in the distant past, what led to the step in evolution at which chimps and apes began walking upright and became cave men. But what led the apes to discover that they needed a conscience, and that they owed allegiance to a Higher Power, whose laws they ought to obey?

In high circles of professorship in and out of the church, and among our government leaders from the president down, nearly all claim to believe that man was created in the image of God. In the free world it is this viewpoint that constitutes the basis for the "dignity of man" doctrine, and for the zealous fight to maintain the individual rights of man.

This, is good, but let us remind ourselves that this viewpoint—which is the unequivocal teaching of the Bible—cannot be harmonized with the Darwin theory of human evolution. If man is a product of evolution, and not the direct creation of God, then there is no basis for the claim that he is the image of God. If God did

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not create man, and give him his law, then he has no divine law to guide him in his behavior. It might be argued, indeed, that what we suppose to be a law against sin is only a mistakenly conceived repressive measure which in reality is keeping man back from the next great step in evolution.

But thank God for the realization that the plain statements of his Word express that sacred truth which all right-thinking men and women instinctively espouse and declare, many of them despite their unproved theories of natural selection and evolution. The full beauty and grandeur of the Bible's teaching on this subject stands out even more brilliantly when we note the detailed manner in which man is so completely set apart from the beasts; and further when we become acquainted with the Creator's designed eternal destiny for this human creature made in his own image.

This, of course, is not a physical, but a moral and intellectual image. Man has the ability to know right from wrong, and he is able to think, to reason. He cannot think on the same high plane as his Creator. His thinking, rather, is confined to a realm in which he was created to live, that is, the earthly. Speaking to man, God said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) But man is able to reason with God on matters pertaining to his relationship with his Creator. God invites this, saying, "Come, now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18

Man's ability to think to reason out the ways and problems of life, rather than to be guided merely by instinct as are the lower animals, manifests itself in many ways. We see this from the very beginning of human experience. When our first parents disobeyed they immediately felt a sense of guilt, and were afraid. Then, to cover their shame, they donned leaves. In other words, they clothed themselves. Adam and Eve were probably not too adept at garment-making, but which of the lower animals in the garden would even have thought of putting on clothing to cover its nakedness? In fact, God provided a protective covering for the lower animals, but man was left to provide his own.

And man soon began to make and use tools, which is something else the lower animals have never shown any inclination or ability to do. Monkeys, they say, have been known to pick up a stick and

with it pry open a door. Elephants it has been claimed, have been known to use a piece of brush to sweep something from an otherwise unreachable part of his body. But no animal has ever been known to attempt the fashioning or making of a tool. Here, again, man is set completely apart, and above, even the highest form of lower animals.

Archeological discoveries reveal that the earliest known man manufactured and used tools. Today this difference between man, who was created in the image of God, and the lower animals is more striking than ever. Think of the intricacy of tools and instruments of all sorts which are now in use, with even greater marvels in the making. In modes of travel, communication, and manufacture we are daily witnessing miracles; but the pig merely keeps on grunting.

Earlier in these lessons we drew a sharp distinction between the infinite wisdom and power of God and the puniness of man. This was to emphasize that with all man's boasted wisdom he had only scratched the surface in his understanding of the mighty creative works of God. In this connection we are reminded of a statement made by one of the most brilliant men of all time, Sir Isaac Newton. Well along in his life Newton wrote, "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Probably most great scientists feel much as Newton did concerning their own accomplishments. Nevertheless, when we consider man's ability to think, to plan, to invent, we recognize striking evidence of the fact that he was created in the image of God. God, for example, is a Creator, and man is endowed with the desire to create, and by the use of materials already created by God, can put together marvelous things.

At times we hear the comment made of an individual that he has a "creative mind." However, we are inclined to limit the word create to the works of the Creator. All that man can do is to use the materials provided by the Creator and with them "make" things. And, because he was created in the image of God, what marvelous things man can make! Let us remember, of course, that the metals, the gases, the oils, the electricity, the wood, and whatever else man may use in putting together the things he invents, have all been furnished by God; but the fact that man, even in a limited way, can

tinued examination of his Word, reveals that he is a God of wisdom, justice, love, and power; a God in whom we delight to trust, and whom we are glad to serve. In Jeremiah 9:23, 24 we read, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Man's Dominion

Verse 26 of the 1st chapter of Genesis uses the word "likeness" as well as "image" in describing man's similarity to his Creator. We read, "God said, Let us make man . . . after our likeness: and let them have dominion." This would seem to imply that man's likeness to God included the fact that he was given a dominion. God is the supreme Ruler of all his great universe, and on earth he delegated authority to man, whom he had created in his image. No such grant was given to any of the lower animals, nor would they be capable of exercising dominion. Man's authority was limited. He was not given dominion over the weather, or seasons, or tides, but only over the lower orders of sentient creatures—the "fish of the sea"; the "fowl of the air"; the "cattle"; and "every creeping thing that creepeth upon the earth."

Just as God commanded the lower orders of the animal creation to multiply and fill the earth, the same command was given to man. Thus the "animal kingdom," with man as king, was to be extended to encompass the whole earth. Man, under the headship of God, could have successfully controlled his increasing number of "subjects."

There was every necessary provision to enable this divine arrangement for the earth to function as God had planned. Man needed only to use properly what God had provided. "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made,

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and, behold, it was very good. And the evening and the morning were the sixth day."—vss. 29-31

Man's Home

Everyone knows the unwisdom of trying to understand a story simply by piecing together incidents far removed from the original setting. So it is with the most wonderful story ever written, the story of God's plan for man as recorded in the Bible. If we are to understand and appreciate this story we must get a clear grasp of its original setting, and as we follow its many sequences, make sure that our understanding of them is in harmony with the original facts as we find them set forth in the Genesis record of creation. This is particularly true with respect to God's provision of an eternal home for his human creatures.

On this point we have already presented the complete record. It reveals that the earth was designed to be man's home, and that man in his original perfection was in every way suited to the earth. God did not give the slightest intimation to Adam that after he ruled successfully for a while over the lower animals, he would be transferred to another home, and exalted to a higher dominion. Nor does the record indicate that if Adam failed on earth, he would be removed from the scene of his failure to enjoy eternity in heaven—or anywhere else!

We know, of course, that tragedy temporarily disturbed the smooth working of man's dominion. Indeed, he lost his dominion, and with it his life. But God's design was not changed by man's failure. Throughout the Scriptures the fact continues to be emphasized that it is still God's plan for man to live on the earth, the home which was originally prepared for him. In Isaiah 45:18 we read, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

In Psalm 78:69 we are told that the Lord has established the earth forever. Psalm 115:16 declares, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." In a prophecy pertaining to the ultimate fulfilled purpose of God concerning his human creation, we read, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

In a promise assuring us of the ultimate triumph of righteousness

and of the righteous, the Prophet Isaiah wrote, "He [the Lord] will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." (Isa. 25: 8) The false notion that God will one day abandon the earth and destroy it, does not find support in the Word of God. When the Creator's design concerning man shall have been fully accomplished, man's eternal home will be on the earth, and it will be here that, throughout eternity, the Creator will continue to pour out his rich blessings upon his human creation.

Man's dominion will then be restored to him. This fact is attested by Jesus, who prophetically speaks to those who will prove worthy of everlasting life, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34) This "kingdom," as we have seen, is a dominion over the earth, and the lower forms of God's earthly creatures.

The Apostle Paul also confirms the fact that man was created to live on the earth, and nowhere else. Speaking to the Athenians from Mars' Hill, he said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing that he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 24-26) This is a strong statement, emphasizing as it does that man was created to live on the earth, and that the "bounds" of his habitation, his dwelling place, or home, had been established.

When the angel announced the birth of Jesus, acclaiming it to be glad tidings of great joy, which would be to all people, the heavenly host sang, "Glory to God in the highest, on earth peace, good will toward men." (Luke 2: 10, 13, 14) Jesus did not come to earth to arrange for a transfer of the human race to heaven. He came that there might be peace and joy and health and life for God's human creatures here on earth. That is why Jesus taught his followers to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6: 10

True, there are in the Word of God spiritual, or heavenly promises, but these are not made to the human race in general. Their place in the great plan of God will be considered later.

Jesus Faces the City

GOLDEN TEXT: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace but now they are hid from thine eyes."

—Luke 19:42

Luke 19:37-48

TODAY'S lesson records the fulfillment of a prophecy which had been written by one of God's prophets hundreds of years before. (Zech. 9:9) Zechariah had foretold that Jesus would ride in triumph into Jerusalem. Jesus' disciples and friends displayed much enthusiasm over this event. They shouted, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

"Some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." God had foretold that there would be this happy shout of triumph when Jesus presented himself as King, and this prophecy had to be fulfilled, even if the stones had to do the shouting. This should give us great assurance concerning all that God had foretold and promised.

Jesus rode as King upon an ass.

The ass in eastern countries is looked upon very differently than he is in the western world. The most noble of the Jews were in the habit of riding on asses. In the East the ass was the animal of peace, as the horse was the animal of war. How appropriate, then, that Jesus should present himself as King by riding into Jerusalem on an ass. He was, and is, The Prince of Peace. His sovereign rule over the nations will not be established by war.

While the religious rulers of Israel, and the majority of the people under their influence, had rejected Jesus and his teachings right from the beginning of his ministry, it was essential that there be this official rejection of their King; so the opportunity was given. Although Jesus knew it would occur, there is a note of sadness in his words, as recorded in our Golden Text. He could have wished that the results of his untiring ministry were otherwise.

From the human standpoint, however, with its customary standard of glory and greatness, there

wasn't much that the rulers of Israel and their blind followers could see in Jesus that would inspire them to hail him as their King. He rode into the city unarmed, and not in a royal chariot preceded and followed by armed soldiers mounted on horses of war. He who was born in a manger was still but a humble servant of his God, unaccompanied by the fanfare of military glory. The result was just as one of God's prophets had foretold, when he wrote: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—Isa. 53:2

As stated in our Golden Text, Jerusalem had an opportunity, by accepting Jesus, to attain peace. But, instead, both the city and the nation were about to be rejected as unworthy of a ruling position in the kingdom plan of God, while Jesus prophesied that the city itself would be completely destroyed.

The details Jesus gave in his prophecy of Jerusalem's destruction were fully and accurately carried out, beginning about thirty-six and a half years later, when the Roman army, under Titus, besieged the city, holding its people in captivity until many of them starved to death, mothers even killing their children for food. Finally their resistance collapsed, the Roman army marched in and completely destroyed the city, even as Jesus had foretold.

After uttering this now fulfilled prophecy of doom against Jerusa-

QUESTIONS

What prophecy of the Old Testament was fulfilled by an event recorded in this lesson?

How is an ass looked upon in eastern countries?

Why was Jesus rejected by the religious rulers of Israel?

When was Jesus' prophecy of the destruction of Jerusalem fulfilled?

Who were the money changers in the temple?

lem, Jesus entered the temple and cast out the money changers. He said to them. "It is written, My house is the house of prayer: but ye have made it a den of thieves." It seems that many Jews who frequented the temple came from countries outside of Palestine. They traveled too far to bring their sacrifices with them, so bought them upon arrival. Their money would be in the coin of the realm in which they lived, so they would have to have it changed, hence the money changers. And undoubtedly these were taking advantage of the situation by not giving a fair exchange.

Jesus' ministry was rapidly drawing to a close. Seemingly the few remaining days he had to serve were spent in the temple teaching the people. The religious rulers sought to destroy him then, but could not find opportunity, "for all the people were very attentive to hear him." But they continued to plot, and finally were successful.

Jesus Interprets History

GOLDEN TEXT: "Heaven and earth shall pass away: but My Words shall not pass away."
—Luke 21:33

Luke 21:29-36

THE title of this lesson might better have been, "Jesus Forecasts History." Our lesson is a prophecy, and prophecy is history written in advance. This prophecy begins with the 5th verse of the chapter and continues through verse 36. It is concerned mostly with the end of the age and the time of Jesus' return and second presence, although reference is made to the destruction of the Jewish temple near the beginning of the age.—vs. 6

This prophecy parallels in a general way the one recorded by Matthew, beginning with verse 3 of the 24th chapter. It may be Luke's report of the same great prophecy, or it may be, as some scholars think, a similar prophecy, uttered as Jesus left the temple; whereas the one recorded by Matthew was given on the Mount of Olives. (Matt. 24:3; Luke 21:5) Actually, it makes little or no difference which view we take.

In both accounts the disciples ask for "signs." Luke's record reads, "When shall these things be? and what sign will there be when these things shall come to pass?" (Luke 21:7) Matthew 24:3

reads, "What shall be the sign of thy coming [parousia, presence], and of the end of the world [age]?" It is clear, then, that the primary purpose of the prophecy is to set forth "signs" by which the Lord's people at this end of the age might be able to identify the meaning of events transpiring around them, especially as they are related to the end of the age and the time of Christ's second presence.

In the opening verses of the lesson, Jesus relates a parable concerning the fig tree—"Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—vss. 29, 30

In a parable introduced in Luke 19:11, 12, Jesus had revealed to his disciples that his kingdom would not come until he, as the "certain nobleman" of the parable, returned. So "signs" which betoken that the kingdom is near at hand mean that the return of the king has taken place. Evidences of either the presence of the King or the kingdom are proofs of both.

Traditionally, the fig tree was Is-

rael's national tree. On his way to Jerusalem from Bethany, Jesus had cursed a fig tree because it had not brought forth fruit. (Matt. 21:17-20) Prophetically, this curse was to be removed at the end of the age, so any signs indicating a turn of fortune in the affairs of this people would be most significant. And we see these signs. Israel is already a sovereign state.

Jesus added, "and all the trees." These other "trees" might well be the many backward and down-trodden nations of earth, which now, like Israel, are showing more signs of life than they have for centuries. Symbolically, we might say that the warming rays of the approaching sun of "summer" are awakening hope for better things in the hearts of millions the world over. This, indeed, is a sign that the kingdom is near.

The disciples had asked, "When shall these things be?" Jesus' reply was that no man knew, that the angels did not know, and that he himself did not then know the answer to this question. This was knowledge still possessed by the Heavenly Father. Doubtless Jesus acquired this information after he was raised from the dead. However, he did say, ("This generation shall not pass away, till all these things be fulfilled."—Matt. 24:34

The "generation" to which Jesus referred would have to be the one that would witness the signs, so this hint as to the nearness of the kingdom applies at this end of the age. It is the present generation, in other words, to which Jesus re-

QUESTIONS

What relationship does prophecy bear toward history?

What is the primary purpose of Jesus' prophecy recorded in Luke 21 and Matthew 24, 25?

Explain the fig tree sign.

What generation is referred to by Jesus in verse 32?

What heavens and earth pass away?

ferred; (for it is the Lord's people now who are witnessing the signs which he mentioned.) It means evidently that the long-promised kingdom will be established within the lifetime of the present generation.)

Jesus said that "heaven and earth shall pass away: but my words shall not pass away." The physical heavens and earth abide forever. This is a reference to the figurative heavens and earth; that is, to the spiritual and material—civil—aspects of the now crumbling social order. In verse 26 Jesus says that the "powers of the heaven shall be shaken." Religious control over the people is already terribly shaken in many countries. Finally, it will be completely shaken, and a "new heavens and a new earth" will be established.—II Pet. 3:13

But the Lord's Word of authority will not pass away. It will accomplish all that has been divinely designed, and will not return to the Lord void. So our joy is to have faith in this Word, and to watch, that we may stand before the Son of Man.

Jesus Institutes the Lord's Supper

GOLDEN TEXT: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."
—1 Corinthians 11:26

Luke 22:7-23

THE Lord's Supper, or the Memorial Supper, as many describe it, was instituted by Jesus the night before he was crucified, when he was in the "upper room" to commemorate the passover with his disciples. (The Memorial Supper is not the antitype of the Passover Supper, but a commemoration of the slaying of the antitypical Passover Lamb.)

When John the Baptist introduced Jesus to his disciples, he said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) There are frequent instances in the Old Testament when a slain lamb occupied an important place in God's dealings with his servants, and the passover lamb was one of them. Jesus was the real, or antitypical Lamb of God, and this symbolism carries through to the very last chapter of the Bible, where we are told of a "river" which flows from "the throne of God and of the Lamb."—Rev. 22:1

The blood of the original passover lamb afforded protection for the firstborn of Israel; and the next morning after the lamb was eaten, all Israel was delivered from Egyptian bondage, foreshadowing

the deliverance of all mankind from the thralldom of sin and death. The prior saving of the firstborn pointed forward to the protection of the church of the firstborn of this age under the blood of Christ, and her ultimate deliverance into the kingdom to be associated as servants and kings with Jesus for the lifting up of all mankind from sin and death.

It was obligatory upon every Jew to commemorate yearly the original passover. This was done in the spring of the year, and on the correct anniversary. Being a Jew, Jesus arranged with his disciples to observe the passover for what was to be his last time. He knew that his "hour" had come, and that it was time for him to be slain as the antitypical passover Lamb.

So, while still in the "upper room," and apparently after they had partaken of the passover lamb, Jesus took some of the wine which was left, and some of the unleavened bread of which they had partaken together with the lamb, and instituted a memorial of his coming death. "This do in remembrance of me," he requested. It was not to be in remembrance of the passover supper, but to be a reminder that the antitypical pass-

over lamb had been slain, and that his shed blood had become the propitiation for our sins, and for the sins of the whole world.

Concerning the "bread," Jesus said, "This is my body which is given for you." Jesus was still living, so the bread was not actually his body. Obviously he meant that the bread represented his humanity, his "flesh," which he was to give for the life of the world.

"This cup," he said, "is the new testament in my blood, which is shed for you." The shed blood symbolizes a poured out life, and the broken human body, pictured by the "bread," reminds us that it was the "man" Jesus who died, a sacrifice of perfect human life as a substitute for the forfeited life of father Adam.

When Adam was created he was in covenant relationship with God, but he transgressed that covenant and thereby became alienated from God. (Hos. 6:7, margin) Adam was created in the image of God, which meant that God's law was in his heart. The Lord refers to this as "wisdom in the inward parts," and understanding "to the heart." —Job 38:36

Through the fall much of this was lost, but God has promised to restore it. In Jeremiah 31:31-34 he promises a "New Covenant" in which his law will again be written "in their inward parts, . . . and . . . in their hearts." But first, provision had to be made for setting aside the original sentence of death. The "New Covenant" could not be inaugurated until atone-

QUESTIONS

- Why was the Memorial Supper instituted on the night of the passover supper?
 - Mention some Old and New Testament references to the lamb symbolism.
 - Explain how the typical pasover lamb had its antitype in Jesus.
 - Explain the significance of the "bread" and the "cup."
 - Why did Jesus associate his blood with the promised New Covenant?
-

ment had been made for the sin which broke the original law covenant.

It is Jesus' blood that provides atonement, so Jesus appropriately associates his blood with the promise of the New Covenant. The New Covenant is a restoration of the relationship with God which was lost through sin. The times of "restitution" or restoration do not begin until Christ's kingdom is established. But Jesus' death was in preparation for this future making of the New Covenant. His followers are now being trained to be associate ministers of that covenant, so the work of this entire age is in preparation for the "times of restitution."

Many Christians throughout the world feel that the Lord's death should be commemorated yearly, and on the correct anniversary, which this year will be Sunday evening, March 25. Those who that evening gather for this purpose will be showing forth the Savior's death, and will rejoice as they recall what his death means to them, and will yet mean to the whole world.

The Meaning of Christ's Suffering

GOLDEN TEXT: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."
—Isaiah 53:5

Luke 23:4-18, 39-43

THE story of Jesus' trial and crucifixion is the outstanding dramatic highlight of the Bible, equaled in fascinating interest only by the record of his resurrection from the dead. Today's lesson does not include arraignment before the high priest to whom Jesus confessed that he was the Son of God, and the Christ. (Matt. 27:11-14; Luke 22:66-71) This was a religious charge, involving blasphemy, as viewed by Israel's priests.

In their minds Jesus was worthy of death, but they were powerless to inflict the death penalty, nor would their civil masters, the Romans, sentence Jesus to death on religious grounds. It mattered little to the religious leaders of Israel that Jesus claimed to be a king, but they knew that this was the only charge to which Pilate would listen, for if true, it could be construed as treason to Caesar.

Pilate sensed that the Roman government had nothing to fear from Jesus, that even if he claimed to be a king, which he did, he was in no position to enforce his claim, so he posed no threat to Rome. During the course of the trial, Pi-

late learned that Jesus came from Galilee, and used this as an excuse to turn him over to Herod, who was visiting in Jerusalem at the time. Herod was governor of Galilee

Herod at first was pleased. Perhaps he even felt honored by the deference shown him by Pilate. He had heard much about Jesus, and thought this would be an excellent opportunity to find out more about such an extraordinary man; one, according to reports which circulated concerning him, who could perform miracles, and even raise the dead.

Herod would like to have had Jesus perform a miracle before him, but the Master was noncooperative. He would not even answer Herod's questions. No doubt the governor of Galilee was considerably irked by this; nevertheless he did not find Jesus worthy of death. Herod and his soldiers mocked Jesus, "arrayed him in a gorgeous robe, and sent him again to Pilate."

Pilate then "called together the chief priests and the rulers and the people" and explained to them that neither he nor Herod had found any "fault in this man touching

those things whereof ye accuse him." Pilate and Herod agreed that Jesus had committed no crime for which he should be sentenced to death. He sought to appease Jesus' enemies, and to reason with them, but they continued to clamor for the Master's death. They cried, "Crucify him, crucify him."

Under the circumstances, there was little Pilate could do but to deliver Jesus to be crucified. Jesus was wholly resigned to the situation. He had covenanted to do the Father's will, and he knew that his Father's will was for him to die in order to redeem the world from death. As the Golden Text states, it is by his stripes that the willing and obedient of mankind are to be healed and restored to life.

Jesus was crucified between two malefactors, referred to in Matthew's Gospel as "thieves." (Matt. 27:44) One of them railed against him, but the other rebuked him for this, and spoke kindly to Jesus, saying, "Lord, remember me when thou comest into thy kingdom." Speaking of the blood of Christ, a hymn writer has said, "The dying thief rejoiced to see the fountain in his day." We seriously doubt if the thief understood anything at all as to why Jesus was dying, that he was shedding his blood for the sins of the world.

The setting of the situation suggests what the thief probably had in mind. At the head of Jesus' cross was the inscription, "This is the king of the Jews." The thief may have heard something about Jesus' miracles, and since he

QUESTIONS

What charge was brought against Jesus when he was before the high priest?

Why was it necessary for Jesus to be tried before the Roman civil authorities in order to have him put to death, and what was the charge?

How much did the thief on the cross know about God's plan?

Quote Jesus' promise to the thief, as properly punctuated.

claimed to be a king, thought that there was a possibility he might one day, in spite of every evidence to the contrary, be the head of the government, and in a position to bestow favors.

The thief was closer to being right than he realized. Jesus replied, "Verily I say unto you," meaning that the request was a proper one and would be granted. Then Jesus explained what the granting of the request would mean, "Thou shalt be with me in paradise." Christ's kingdom is established for the express purpose of restoring paradise world-wide.

The punctuation in most English Versions of the Bible is misleading. The comma should be placed after "today," rather than after "thee." Then Jesus' promise reads properly: "Verily I say unto thee today, Thou shalt be with me in paradise." This expresses Jesus' confidence that even though that day he was being crucified, he would have a kingdom, and in that kingdom the malefactor would be blessed with an opportunity to live in the restored paradise forever.

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The Christian's Sabbath

**"He that is entered into his rest, he also hath ceased from his own works,
as God did from his."** —Hebrews 4:10

IN THE Old Testament the word "sabbath" in most instances is a translation of a Hebrew word which means "intermission," with the texts in which it appears indicating that the intermission was for rest from servile and gainful work. Our word "rest" comes closest to defining the word "sabbath." Its meaning in the New Testament is the same.

In the New Testament the word sabbath appears in all sixty times. Many of these uses are in narratives of events which occurred on the sabbath, such as the reading of the Scriptures in synagogues, or visiting synagogues. We are also informed of the accusations against Jesus for healing the sick on the sabbath. In reply to these charges Jesus explained, "My Father worketh hitherto [on the sabbath], and I work." He also explained that "the sabbath was made for man, and not man for the sabbath." —Mark 2:27; John 5:17

Jesus gave no direct commands concerning the sabbath. Neither did any of the apostles. The only use of the word in all the epistles of the New Testament is found in

Colossians 2:16, which reads, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath." In the King James Version the word "days" is added to "sabbath" in this text, but it is in italics, (indicating that it is an arbitrary addition,) not appearing in the Greek text. There is no reference to the sabbath in the Book of Revelation.

Beginning with Cornelius, Gentiles began accepting Christ and coming into the Early Church. Their background of religious thought and experience was vastly different from that of their Jewish brethren, and this presented a problem to those first believers in Christianity. To what extent should the Gentile believers be expected to conform to Jewish customs and viewpoints?

An apostolic conference was called at Jerusalem to consider this problem. The conclusions reached are set forth in a message, or letter, which was sent to the churches. This letter reads, omitting the two opening paragraphs, "It seemed good unto us, being assembled with

one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts 15:25-29

It is noteworthy, we think, that in these "necessary things" from which the Gentile believers were to abstain, no mention is made of refraining from work on the seventh day. Undoubtedly the reason is that the apostles understood that the Jewish law was not binding upon the followers of Jesus, except those moral fundamentals pertaining to adultery, etc., and in his Sermon on the Mount Jesus had given these a higher, or magnified meaning.

Most students of the Bible are quite willing to agree that the ordinances of the Law are not binding upon Christians, but some feel that the Decalogue, or Ten Commandments, were not, to use a scriptural expression, "nailed to the cross." Paul does not agree with this. In II Corinthians 3:11 he speaks of that which was "done away," and going back to verse 7 we find that the Law to which he is referring is that of the com-

mandments which had been "written and engraven in stones." All of the many and various ordinances of the Law were not engraven in stones—only the Ten Commandments. This leaves no doubt whatever that the Decalogue was "done away" insofar as Christians are concerned.

Moses summed up the intent and spirit of the ten commandments to mean that we should love the Lord with all hearts, and our neighbors as ourselves. (Deut. 6:5; Lev. 19:18) The "new commandment" which Jesus gave to his disciples goes beyond this, for it calls for the sacrifice of life on behalf of our neighbors, our brethren. We are invited to lay down our lives for them.—John 15:13; I John 3:16

Obviously to have such a love for God as would lead one to follow in the sacrificial footsteps of Jesus would, of necessity, result in purity of life and conduct. One who is laying down his life in the service of God and of his fellows does not need to be told not to steal; not to covet; not to commit adultery; and not to murder.

The sabbath commandment called for abstention from servile and gainful employment on the seventh day. The true Christian is one who has consecrated all that he has and is to the Lord and to his service. All that he may gain by working he acquires for the Lord, so that all his work is holy. Those who have such a viewpoint of, and purpose in, life need not be told to consider one day a week holy to the Lord, for they have already

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consecrated every day to him.)

Early Church Customs

It is clear from the record that the apostles, when opportunity afforded, visited the Jewish synagogues on the sabbath. This was not because they themselves were strict observers of the Jewish sabbath, but because they knew they would find devout Jews in the synagogues on these days to which they could witness the Gospel of Christ.

They were just as alert for opportunities to serve on the first day of the week, when the early Christians formed the habit of meeting on that day for the breaking of bread in commemoration of the resurrection of Jesus, as they were on any other day. One example of this is Paul's experience at Troas where, when he had preached until midnight, a young man fell asleep and tumbled out of the window and was killed. After restoring the young man to life, Paul preached the remainder of the night.—Acts 20:7-12

This does not mean that the apostles had adopted the first day of the week to be observed as the Christian sabbath. It simply means that they were ready and glad to serve their brethren and to bear witness to the Gospel wherever and whenever opportunity offered, regardless of what day of the week it might be.

A Rest Day Beneficial

In connection with the sabbath, Moses reminded Israel of their

slave days in Egypt when, apparently, no day of rest was provided. (Deut. 5:15) It is a well recognized fact that human beings need this day of rest from their ordinary occupations, and certainly Christians should rejoice in the opportunities it affords them for worship and service of the Lord. Now, of course, in this modern age of labor-saving machinery, millions enjoy two days a week from their gainful employment. The predictions are that this will not long hence be increased to three.

The commandment relating to the sabbath simply stated that there were to be six days of labor, and the seventh was to be a day of rest. No indication is given as to when the six days would or should begin to count. Evidently the spirit of the commandment is that one day in seven was to be a day of rest. Some may insist that man has kept such accurate time that the exact same seventh day of the week which we now call Saturday is the seventh day on which God rested when he had finished the creative work, and therefore no other day could properly be called the sabbath.

But several difficulties are encountered in connection with this thought. The first one is that God's rest day was not one of twenty-four hours. (See the article in this issue of The Dawn entitled, "Days of Creation.") No definite starting day can therefore be arrived at in this manner.

Scriptural days are measured from sundown to sundown, and

here we are confronted with another difficulty, which means that the days of necessity vary according to where one may be located on the earth. For example, this variation is so great that when the international date line is crossed, there is a whole day's difference, so our "seventh" day might be the "sixth," or the "first," on the other side of the earth.

Besides, for those who may live north of the arctic circle, or south of the antarctic circle, there is really only one "day" in the whole year—six months of sunshine, and six months of darkness. In these areas of the earth twenty-four hour time divisions are wholly arbitrary, being governed by humanly made mechanical time measuring devices.

All of this, of course, is relatively unimportant to our subject, except to emphasize the difficulties of endeavoring to establish a particular day out of seven as one which the Lord has made holy, or sacred, above the others. We have already quoted Paul's instructions that Christians are not to be judged upon the basis of whether or not they observe certain days above others, or keep the Jewish sabbath; and when we take all the facts into consideration we can see how truly wise Paul was in giving Christians such advice.—Col. 2:16

God's Rest

Our text indicates that Christian believers enjoy a sabbath, or rest, which is similar to the rest which God began when the work of the

six creative days was finished. Did God cease all activity in order to rest, in the sense that we think of resting? Was God weary, or tired? The Prophet Isaiah wrote, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."—Isa. 40:28

No, God was not tired! God did not need to rest. It is apparent, therefore, that there is a deeper meaning attached to the statement that we, who have believed, "have ceased from our own works, as God did from his." Examining the general lesson of which our text is a part, some interesting facts appear. The first verse of the chapter reads, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Certainly the "rest" here referred to is something far beyond physical rest during one day in seven, whether it be the first or the seventh day.

Verses 3 and 4 read, "We which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Here is a direct reference to the "seventh" day of God's rest, with the explanation that the Israelites had failed to enter into his rest—"although

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the works were finished from the foundation of the world."

How revealing are these texts! It was not that God had been resting one twenty-four hour day in seven "from the foundation of the world," and that the Israelites had failed to rest with him on those seventh days. No, the "works were finished from the foundation of the world," and God had been resting ever since. His rest had been continuous, all the time, and the Israelites had failed to share it with him because of their unbelief.

The apostle then explains that because the typical Israelites had not entered into God's rest, "therefore it remaineth that some must enter therein." (vs. 6) Verse 7 quotes a prophecy from Psalm 95:7 referring to a "day," or period, when God's people of this age would be given an opportunity to enter into his rest. Paul explains that if Joshua (margin) had given rest to God's people in the Jewish age, then the Lord through the Psalmist would not have spoken of another "day."

Now the point we wish to emphasize here is that this apostolic lesson pertaining to Christian sabbath-keeping could not possibly be applied to resting one day in seven from physical labor. Paul is not discussing the importance of one day above another, (but is encouraging the Christian to enter into a rest of faith every day.)

Verse 9 continues the lesson and reads, "There remaineth therefore a rest to the people of God." The

marginal translation of this text, which is true to the meaning of the original Greek text, reads, "There remaineth therefore a keeping of a sabbath to the people of God." This seems to be a reference to a far more realistic sabbath, or rest, which the faithful people of God will attain in the future; but again the reference is to a continuous rest, not an intermittent one-day-in-seven cessation from physical physical labor.

Then comes our text. It speaks of those who enter into God's rest, and explains that those who do, cease from their own works as God ceased from his. Here, also, the reference is to something far more comprehensive and important than resting one day in seven. A Christian ceases from his own "works," not for the seventh day of each week, merely, but for every day. His rest is as continuous as God's rest has been; and as verse 3 indicates, his has been an uninterrupted rest "from the foundation of the world."

What, then, are the works from which a Christian ceases? Is it his daily employment by which he "makes a living"? No! We believe the Scriptures reveal clearly that they are the works of righteousness by which one might attempt to secure the favor and blessing of the Lord. Paul refers to them as the "works [and 'deeds'] of the Law" by which "there shall no flesh be justified."—Rom. 3:20; Gal. 2:16; 3:11

How do we cease from these "works"? It is by placing our faith

and trust in the finished work of Christ. Christ, through his shed blood, has provided justification and salvation for us which we could not attain by our own imperfect efforts, or "works." Our rest of faith, therefore, is in him. It is a blessed rest we enjoy, because that which we struggled unsuccessfully to attain has been provided by another.

"As God Did From His"

From this standpoint, Paul's comparison of the Creator's "rest" with ours is most interesting and enlightening. During all those long "days" of creation (a reasonable inference is that they embraced a period of forty-two thousand years) Jehovah and his beloved Son together carried forward the work of preparing the earth to be man's eternal home. John wrote concerning Jesus in his pre-human existence that "without him was not anything made that was made." (John 1:3) This was as the Logos, and this title means representative, or mouthpiece. Jehovah directed the work, so we hear him saying to his Son, "Let us make man in our image."—Gen. 1:26

But with the creation of man the work of those six "days" was completed. Man had been created in the image of God, with the ability to know right from wrong. He was told that it was wrong to disobey the Creator's law, and that disobedience would lead to death. He had been created a free moral agent. Divine power would not therefore be used to restrain him

from sin, so man partook of the forbidden fruit and was sentenced to death.

There began the long night of sin and death. The Creator still loved his human creation, but justice demanded that the death penalty continue to be carried out. However, in his wisdom, God had formulated a plan for human recovery from sin and death, a plan which permitted man to experience evil, and to profit therefrom, thus adding to his original perfection that which could be acquired only by experience.

God's plan called for a Redeemer, one who would take the sinner's place in death, and, being raised from the dead, serve as the reconciler of the world to God. The One chosen for this was none other than his own beloved Son, the Logos. Now God's Son, who had worked under his supervision in creating all things, was assigned the responsibility of restoring fallen man, and thus completing the Creator's ultimate design concerning the earth.—Isa. 45:18

So God rested from his creative work; rested, that is, in the sense of entrusting its completion to another, even to his own beloved Son. Since the Creator's confidence in his Son was complete, his rest has been complete. He knew from the beginning that his Son would willingly, gladly, and faithfully carry out every detail of his plan for the redemption and recovery of fallen man from sin and death.

Paul wrote, "God was in Christ,

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reconciling the world unto himself." (II Cor. 5:19) The Creator is the Author of the plan of reconciliation; but, as Paul explains, it is accomplished through Christ, and God rests the matter with him. Now we can see how it is that our "rest" is like God's "rest." We have ceased from our own works as God did from his because, like God, we look to Jesus to accomplish what we could not do not ourselves.

God could not set aside the death penalty and restore sinful man to life because the sentence of death was just, and divine justice could not be set aside. But Jesus became a ransom, a corresponding price, and thus made possible the release of man from the penalty. We, as members of the fallen race, are imperfect, and cannot approach God in our own merit. But upon the basis of the ransom provided by Jesus, he becomes our Advocate before the Father, so we can be at peace with him, and enjoy a hope of life through Christ.

The Creator's confidence in Christ has always been complete. The extent of our rest in Christ depends upon the degree of faith we exercise in this loving provision which our Heavenly Father has made for us. Our Heavenly Father is active on our behalf even while "resting." Jesus said that no one could come to him unless drawn by the Father. And Jesus promised that those who are thus drawn, he would in no wise cast out, but would raise "up at the last day."—John 6:44, 37

Yes, God "draws" the sinner, not directly to himself, but to Jesus. Nor can the sinner go directly to God. He also must recognize the need of redemption through Jesus. What is true in the case of one individual member of the fallen race is true of all. Having brought upon himself the divine penalty of death by transgressing the divine law, if man were ever to live again something must be accomplished for him that the Creator could not personally do. He must be redeemed, and God gave his Son the opportunity to be the Redeemer.

The divine permission of evil in human experience might properly be considered as the completion, in the sense of a refining, of the human creation. It is a refining work involving the operation of man's free moral agency. Isaiah wrote that God created the earth "not in vain, he formed it to be inhabited." (Isa. 45:18) God knew that inexperienced man would transgress his law. He knew that he could not overlook this transgression. But he also knew that his beloved Son would gladly take the sinner's place in death, and thus provide for his recovery.

Thus the Creator could look down to the close of his "day" of rest, and know that the earth would be inhabited by restored man, who would not only be perfect mentally, morally, and physically, but possessed also of that strength of righteous character that could be acquired only by experience. So God rested from his work pertaining to man that this ultimate at-

tainment might be reached through the ministry of Jesus.

The seventh creative "day," God's "rest" day, like the others, began in obscurity. Actually, from the standpoint of light and darkness, it has been more like night than day. However, this long period during which evil has been permitted for the further development of man, is to end in a glorious morning of joy. The Psalmist prophesied, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

The work of the final thousand years of this seventh "day" is described by the Apostle Paul as the time of Christ's reign. Not only did Jesus provide redemption for the human race, but during his mediatorial reign will actually restore redeemed humanity to life and to harmony with God. Paul says that Christ must reign until all enemies are put under his feet, and that the "last enemy that shall be destroyed is death."—I Cor. 15: 25, 26

Then Paul adds, "And when all

things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (vs. 28) (It was because God put all things under Christ—"all things" that is, pertaining to the redemption and restoration of fallen man—that he "rested.") But with the recovery of man complete, with "all the families of the earth" restored to perfection and able to obey the Creator's perfect law, Christ's work will have been completed, and the Creator will resume his direct relationship with his human creation. The work of the last creative "day" will then be finished, and it can, perhaps will, be recorded, ("The evening and the morning were the seventh day.")

Meanwhile, what a glorious incentive we have for fully resting in Jesus to accomplish the divine purpose both in ourselves as individuals, and on behalf of the whole world. If our rest of faith is complete our peace and joy in Him will be deep and full and rich. If we have fully believed, then we can fully rest.

WEEKLY PRAYER MEETING TEXTS

MARCH 1—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7 (Z. '03-8. Hymn 233)

MARCH 8—"But now hath God set the members every one of them in the body, as it hath pleased him."—I Cor. 12:18 (Z. '03-59. Hymn 21)

MARCH 15—"The just shall live by faith."—Hebrews 10:38 (Z. '95-92, 93. Hymn 174)

MARCH 22—"If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11:31, 32 (Z. '03-3, 4. Hymn 130)

MARCH 29—"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8 (Z. '03-90. Hymn 68)

Identity in the Resurrection

Probably all Christians believe in the resurrection of the dead, but to me there is a certain vagueness as to just what the resurrection will mean. For example, will we have bodies of flesh as at present, and will we know one another?

YES, all will know one another in the resurrection. The Bible speaks of those who are dead as being asleep. The resurrection is an awakening from this "sleep," and just as we know one another when awakening from a natural sleep, so it will be when awakened from the sleep of death.

When Lazarus died, Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." (John 11:1-6; 11) The record of this miracle is found in John 11:39-44. Jesus fulfilled his word to his disciples. He awakened Lazarus. Thereafter he mingled with his friends as before. There was nothing strange about him. He was not a phantom, not a ghost rattling tables and turning over chairs. He was Lazarus, alive again, and enjoying the companionship of his family and the friendship of those in the community.

The awakening of Lazarus was a

marvelous miracle, and Jesus, referring to the general resurrection, said that all in the graves would hear his voice and come forth from death, even as Lazarus had done. (John 5:28) We must conclude, therefore, that all will be as realistically restored to their friends as Lazarus was, being welcomed into the circle of their former associates.

Not all, however, who are resurrected are restored to life here on earth as humans. Revelation 20:4, 6, speaks of those who are brought forth in the "first resurrection." Of these it is said that they "lived and reigned with Christ a thousand years." "Flesh and blood" cannot inherit the kingdom of God, so those who are resurrected to live and reign with Christ are highly exalted to "glory and honor and immortality." They become partakers of "the divine nature."—Rom. 2:7; I Cor. 15:50; II Pet. 1:4

Due to the limitations of our finite minds, we are unable to comprehend the glory of the heavenly nature. Concerning those who will participate in the "first resurrection" the Apostle John wrote, "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) We may be assured, however, that all those who attain this "prize of the high calling" will know their Lord, and will know one another.

Jesus referred to those who will live and reign with him as a small number, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The vast majority of mankind will be restored to life as humans. Daniel speaks of some of these who will be awakened to "everlasting contempt"—or, "age-lasting," as the thought is in the Hebrew text. This seems clearly to be a reference to those who, before death, sinned against others. They will be able to make amends, if they will, but to begin with will be held in "contempt." This proves that even the grossly wicked will be resurrected and recognized by their friends.

Yes, all will be known, and while the return from the sleep of death will present problems for many, for the vast majority eventually it will be true as foretold by Isaiah, who wrote, "The ransomed of the Lord shall return, . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

The Mark of the Beast

In Revelation 20:4 it is said of those who participate in the "first resurrection" that they had not received the "mark" of the "beast" neither in their foreheads nor in their hands. What is this "mark" of the "beast"?

THE Revelator's reference to the "mark of the beast" is evidently based upon the ancient custom of branding slaves with a distinguishing mark for a convenient identification of ownership. The Apostle Paul alludes to this custom when he said that he bore in his body the "marks of the Lord Jesus." (Gal. 6:17) Paul meant by this that he had voluntarily subjected himself to be a slave of his Master, Jesus. He had been beaten and stoned for his loyalty to Christ, and he may have meant that the literal scars resulting from these experiences were among the evidences that he was a bond slave of Jesus Christ.

In the Book of Revelation, Jesus is identified as the "Lamb," and with him there are shown a hundred and forty-four thousand who have his Father's name in their foreheads. (Rev. 14:1) In contrast to the "Lamb" throughout Revelation is the "beast" in its various forms and appearances. This "beast" seems clearly to represent an antichrist system, headed up by a pseudo "vicegerent" of Christ. By keeping in mind what Paul meant by the "marks" of the Lord Jesus, it becomes evident that the "mark" of the beast would be anything which would give evidence of slavish obedience to and service of the great "man of sin," or Antichrist, foretold in the New Testament.—II Thess. 2:3, 4

The Truth About Hell

In Romans 6:23 we read that "the wages of sin is death." I am told

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that death in the Bible does not mean death, but separation from God and consignment to a burning hell of eternal torment. What am I to believe?

YOU should believe the Bible! Nowhere in the Bible is there even so much as a hint that death means separation from God in a place of torment. (The Bible defines the meaning of death, saying, "The living know that they shall die: but the dead know not anything." (Eccles. 9: 5) The only text in the Bible which gives a contrary thought to this is Genesis 3:4, which reads, "The serpent said unto the woman, Ye shall not surely die." Here the "serpent" speaks for Satan, and it is from this, his first lie, that all the "no death" and "separation" theories have arisen, including the God-dishonoring doctrine of eternal torment.)

The Old Testament was written originally in the Hebrew language, and the only word translated "hell" is **sheol**. This word appears in the Old Testament in all sixty-five times. Thirty-one times it is translated hell, thirty-one times grave, and three times pit. But **sheol** means the same thing in all the texts in which it is used, regardless of how it may be translated.

From its various uses in the Old Testament, we learn that **sheol** is the condition of death, in which there is no knowledge. (Eccles. 9:10) It is also found that the righteous as well as the wicked go to **sheol**—hell, grave, pit—when they die. (Gen. 37:35) Job prayed

to go to sheol. (Job 14:13) Jesus' soul was in sheol. (Ps. 16:10) And finally, we have God's promise to destroy sheol. (Hosea 13:14) It is in keeping with this promise that in the New Testament we read of a time when "there shall be no more death."—Rev. 21:4

The New Testament was written in the Greek language, and the Greek counterpart of the Hebrew word **sheol** is **hades**. It appears in all eleven times, ten of which are translated hell, and once it is translated grave. This one translation of the Greek word **hades** by the word grave is found in I Corinthians 15:55, where Paul writes, "O death where is thy sting, O grave [hades], where is thy victory?" If **hades** is a place of torment where the vast majority of the human race are to be tortured forever, no question could be raised concerning its "victory," for in such an event it would be completely triumphant over the love and mercy of God.

Peter used the word **hades** in his pentecostal sermon when quoting Psalm 16:10, where Jesus is prophetically represented as saying, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (Acts 2:27) We could hardly conceive of Jesus being in a place of torture! But Jesus did pour out his soul "unto death." The reason for this was that he made his "soul an offering for sin."—Isa. 53:10, 12

Since the "wages of sin is death," and Jesus gave his soul, his life, as an "offering for sin," it meant that

he died, taking the sinner's place in death. This is why Jesus went into **sheol**, into **hades**, for these words describe the condition of death. Having taken the sinner's place in **hades**, Jesus now has the right, the authority, to release the prisoners of death; so to the Revelator he said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell [**hades**] and of death."—Rev. 1:18

In God's due time Jesus will use the "keys" of **hades**, the Bible hell, and set free the captives of death. John saw this taking place and wrote about it, saying, "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:13) This is simply another way of describing the resurrection of the dead; and Paul wrote that apart from the resurrection of the dead, even Christians, who have fallen "asleep in Christ," are "perished."—I Cor. 15:12-18

In the Parable of the Rich Man and Lazarus (Luke 16:19-31), Jesus used the Greek word **hades**, saying that in "hell," **hades**, the rich man lifted up his eyes, "being in torments." We are asked to accept this parable as proof that the righteous go to heaven when they die, and that the wicked go to a place of torture, eternal in duration.

However, the parable does not say that the poor beggar was righteous. Neither does it say that

the rich man was a sinner. Nor did the beggar go to heaven. Instead, he was taken to Abraham's bosom. Actually, the only detail of the parable that fits the beliefs of those who preach the doctrine of eternal torture is that the rich man is said to be in torment after he died. Even the conduct of the rich man after death is not according to creedal theology. Those who believe that the wicked are in a place of torment do not understand that all the millions of tormented sinners are crying out to those in heaven for help, and that those in heaven are talking back to them, explaining that no mercy can be shown. How much joy could there be in heaven under such circumstances?

This narrative is a parable. Space here will not permit an explanation, but we will be glad to send to anyone, free upon request, a booklet entitled, "The Truth About Hell," which explains the parable, showing how wonderfully harmonious it is with the remaining passages in which the word **hades** appears. Incidentally, the booklet, "The Truth About Hell," explains every text in the Bible in which the word hell is used. It is a complete treatise of the subject.

There is another Greek word in the New Testament which is translated hell. It is "Gehenna." We will give but one example of its use. Jesus said to his disciples, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell

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[Gehenna].” (Matt. 10:28) From this it is evident that Gehenna is not a place of preservation and torment, but of destruction. Wifful sinners are destroyed in Gehenna, not tormented. A complete explanation of this word also appears in the booklet, “The Truth About Hell,” together with an examination of all the texts in which it is used.

Summing up, then, it is clear from the Word of God that “the wages of sin is death,” and death means the absence of life. Those whom the Lord will raise from the dead, or bring back from the Bible hell, are represented as being asleep. This is because there is for them a hope of an awakening. Paul said that there shall be a “resurrection of the dead, both of the just and the unjust.”—Acts 24:15

Hope for the Unsaved Dead

The Apostle Paul wrote, “Now is the accepted time; behold, now is the day of salvation.” (II Cor. 6:2) Does not this prove that those who do not accept Christ in this life will never have another opportunity to be saved?

NO, AND for the very simple reason that the word “now” which is used in the text does not refer to the present lifetime of individuals, but to an age in the plan of God. Paul does not say, “In this life only may one be saved,” but,

“Now is the day of salvation.” Paul does not even say that now is the “only” day of salvation. This is indeed the “day,” or age, of the “great salvation, which at the first began to be spoken by the Lord.”—Heb. 2:3

In the beginning of this same text in II Corinthians, Paul quotes from Isaiah 49:8, “I have heard thee in a time accepted, and in the day of salvation have I succoured thee.” Paul explains that the present age is this “acceptable time,” this “day of salvation,” during which, as the Lord promised, he would help and preserve his people. The remainder of the prophecy explains that this people, whom the Lord helps and preserves during the present age, will later be used by him to “establish the earth, to cause to inherit the desolate heritages.” Also, that they will say to the prisoners of death, “Go forth; to them that are in darkness, show yourselves.”—vss. 8, 9

Instead of the present age being the only “day of salvation,” this prophecy shows that those now called by the Lord are being prepared to extend salvation—that is, restoration to life on the earth—to the remainder of the world of mankind, in a future age, or “day,” of salvation. That the future salvation to life on the earth will be then offered to those who did not accept Christ in this life, is shown in Romans 11:26, 32. Here Paul explains that the Jews who refused to accept Christ shall be saved—saved, that is, despite their former unbelief.

Lost "Keys" of Knowledge

"Pilate therefore said unto him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?"
—JOHN 18:37,38

THE question, "What is truth?" which Pilate asked Jesus has been in the minds of many throughout all the ages. Today the word "truth" is often used rather loosely, and applied to ideas, viewpoints, and philosophies which in reality are far from the truth. Even in the fields of science much is accepted as truth which is not really true; and religiously the situation is even more confusing.

Since Pilate addressed his question to a religious leader, he doubtless had religion in mind—What is religious truth? Jesus did not answer Pilate; but in the Upper Room the night before, he said in prayer to his Heavenly Father, "Thy Word is truth." (John 17:17) The written Word of God at that time consisted of the Old Testament Scriptures. In God's providence there has since been added the New Testament Scriptures; and now we may consider the entire Bible as the "Word" of God which is the "truth."

There is much in the Bible upon which all of its adherents agree, such as its historical, ethical, and devotional teachings. All rejoice in its many assurances of God's love and care for his people. But to most Bible readers the "precious Word" seems to be thought of as nothing more than a book of ancient historical records in which are to be found many good and wholesome precepts which, if we allow ourselves to be guided by them, will make us better men and women. It is a good book by which to live, but few realize that also contained in the "Blessed Bible" is God's wonderful and harmonious plan for the recovery of the human race from sin and death.

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Even when we say this, many will ask, "What do you mean by God's plan? I believe it is God's plan for all faithful believers to go to heaven when they die, and all the rest of mankind to go to" . . . well, very few like to say just where. Anyway, the thought is that they are "lost," and this word carries a very dreadful connotation in the minds of most people. It is true that the Bible does have much to say about a heavenly reward for the faithful followers of Jesus. Jesus said to his disciples, "I go to prepare a place for you; and if I go, . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) What the "Word of truth" does not teach is that all who are not disciples of Christ for whom he went away to prepare a "place" are eternally "lost."

What has really been "lost" in this connection is the great truth that those whom Jesus is now taking from the world are to "live and reign" with him for the purpose of extending the opportunity of salvation to the remainder of mankind, the living and the dead. This truth is a "key" of knowledge which, if properly used, will help to reveal the glorious harmony of the Bible, as well as the fullness of God's love for the whole world of mankind—the world whom he so loved as to send his Son to be their Redeemer and Blessor.

Mankind will be restored to life on the earth, so all the promises of God pertaining to this wider aspect of the divine plan are descriptive of earthly blessings. Peter uses the expression, "times of restitution of all things," and adds, "which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) Just think, here is a great truth of the Bible which is to be found in the writings of all the prophets, yet it is completely ignored by all the "orthodox" churches in Christendom! (It is a lost "key" of knowledge to the vast majority who read the Bible, so they endeavor to spiritualize its earthly promises, and thus they become more and more confused.)

The Kingdom Hope

The "kingdom" of God, which is also the kingdom of Christ, is prominently taught in the Bible, in both the Old and the New Testaments. The prophecies of the Bible associate this kingdom with the promised Messiah, or Christ—"The government shall be upon his shoulder," and "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) (Daniel wrote, "In the days of these kings shall the God of heaven set up a kingdom."—Dan. 2:44)

When Jesus came, John the Baptist announced, "The kingdom of heaven is at hand." (Matt. 3:1-3) Practically all of Jesus' teachings were associated directly or indirectly with the "kingdom." His parables related to the kingdom and to preparation of the kingdom; some of them pertaining to a counterfeit kingdom which the Devil would set up to deceive the people. He encouraged his disciples with the hope of reigning with him in his kingdom, saying, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."—Luke 12:32

In the last three chapters of the Bible, we are furnished with a symbolic description of the establishment and work of the kingdom. The followers of Jesus are shown coming forth in the "first resurrection" to live and reign with him "a thousand years." A "holy city" comes down from heaven, and the "tabernacle of God is with men," and there is "no more death." We see "the throne of God and of the Lamb," and from that throne there flows "a pure river of water of life," and the people are invited to "Come. . . and . . . take the water of life freely."

But this wonderful kingdom teaching has also been lost to the vast majority of professed Christians. Indeed, the modernist Christian world is inclined to make light of it. A mistranslation of Luke 17:21 makes Jesus appear to say, "The kingdom of God is within you," but it should read, "God's Royal Majesty is among you." All the marvelous kingdom promises and prophecies of the Bible have been made to mean nothing more than righteous desires of the heart which it is vainly hoped may one day control the lives of the majority of mankind.

To the extent that churchmen can enter into and control politics, it is hoped that the righteous desires of the people may become implemented by civil laws which will more effectively control evil, and to this arrangement is often applied the name "kingdom of God." However, the hope of the real kingdom of promise has been lost, with the result that the only hope held out for a better world is based on nothing more than the vain wish that fallen man can some way or other raise himself up through his own efforts.

But how meaningful are the Bible's promises of the kingdom when we take God at his word! After assuring us that "of the increase of His government and peace there shall be no end," the Prophet Isaiah added, "The zeal of the Lord of hosts will perform

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this." (Isa. 9:6, 7) As followers of the Master, called to suffer and die with him that we might live and reign with him, we have the privilege, through faithfulness and the Lord's assisting help in time of need, to make our "calling and election sure" in order that we may reign with Christ. But the setting up of the kingdom, and its successful functioning for the blessing of "all the families of the earth," does not depend upon human efforts. "The zeal of the Lord of hosts will perform this."

If we ignore this great truth we are setting aside another important "key" to a proper understanding of the Bible, for without it much of the Word of God has no vital meaning. By using this key, God's kingdom promises come to life, and we are given a glorious and comforting hope of coming peace and joy and health and life for all the willing and obedient of mankind. In a word, the kingdom teachings of the Bible reveal that in the promised kingdom there will be both rulers and the ruled, the kings and their subjects. Jesus will be the "King of kings," and his faithful followers of this age will be associated with him. All mankind will be the subjects of the kingdom, and those who obey its laws will live in peace and joy forever.

The World's Conversion

Another "key" of knowledge which helps to give a harmonious understanding of God's Word is the fact that the present Gospel age is not the time in the plan of God for the conversion of the world. True, Jesus commissioned his disciples to go into all the world to preach the Gospel, but he did not encourage them to believe that this would result in the world's conversion. The real purpose of this world-wide witness work is explained in Acts 15:14. Here James informs us that Peter (Simeon) "hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

This "people for his name" are the "sons of God" who are to live and reign with Christ. At the beginning of the age, a few of these were selected from among the Israelites, and to these were given the "power, [right or privilege, margin] to become the sons of God." (John 1:11, 12) There were not enough of these to make up God's foreordained number, so the message went to the Gentiles, and throughout the age its power has been drawing from among them "a people for his name."

But this is only preparatory to the great objective of the divine plan. "After this," James continues, the Lord will "build again the tabernacle [or house] of David, which is fallen down." (vs. 16) God's kingdom promises were first made to the natural descendants of Abraham. Later, they were narrowed down to the tribe of Judah. (Gen. 49:10) After this, they were still further restricted to the family, or house of David.—II Sam. 7:16

Jesus became the heir of this promise. It is for this reason that the Prophet Isaiah associated the "government" of The Prince of Peace with the "throne of David, . . . to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. 9:7) It is at his second advent that Jesus re-establishes the throne of David, when he and his glorified church will be the spiritual rulers in that new world government. It is this which is referred to by James as "building again the tabernacle of David, which is fallen down."

James explains that following this the "residue of men" will seek after the Lord, and "all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:17) This will be the work of the millennial age. It will be then that the world will be converted—gloriously converted—for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) There has been no lag and no failure in the plan of God. James concluded, "Known unto God are all his works from the beginning of the world." (vs. 18) What confidence this should give us in the promises of God, and what courage to continue on in our own efforts to know and to do his will!

Today the world's needs are great. Fear fills the hearts of the people. Those who tell them that their fears are unfounded, and offer the people the hope of immediate success and health and happiness, are sure to get a following. But a harmonious understanding of the Word of God offers no such temporal advantages—not yet. The time will come when blind eyes will be opened, deaf ears unstopped, and when the lame shall "leap as an hart." (Isa. 35) But that time is not now. The followers of the Master today have the same privilege as did their brethren in the Early Church, which is to proclaim unpopular truth and be looked upon as "out of step" with the world and the worldly church.

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The "way" of the present Gospel age is a "narrow way," and "few there be that find it." (Matt. 7:14) Many, even when they "find it," do not wish to walk therein because it is so narrow, so difficult. But rich and full are the compensating joys of the "narrow way," among them being the great privilege of telling the world of the kingdom blessings soon to come, when a "highway" will be opened upon which the world of mankind may return to God, and to health and life everlasting. It is to the proclamation of this message that a little company of people the world over is dedicated, and we rejoice to know that the comforting power of the kingdom Gospel is even now bringing joy to many, enabling them to pray with understanding, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10



Free Literature for General Distribution

ONE of the very effective methods of bearing witness to the glorious Gospel of the kingdom is by the distribution of tracts, or leaflets, and cards. The Dawn maintains a good assortment of this type of literature, and it is supplied free in any quantity desired. All we ask is that whatever number you order be distributed. Many distribute the leaflets from house to house; others leave them in trains, buses, waiting rooms, telephone booths, and other places where they will be seen and picked up. Many who are today rejoicing in the knowledge of present truth were introduced to the message by means of a tract.

A slightly condensed version of the first article in this issue of The Dawn entitled, "Why not Live Forever?" may be had in tract form for general distribution. It is being published in our new style, and is, we think, very attractive. Besides, this particular tract is specially designed for mailing. When folded, one of the outside pages contains space for the name and address. Thus it can be sent through the mail without the use of an envelope.

It costs two cents each to send tracts through the mail in this way. A free permit is obtainable from your local post office which enables you to buy precanceled stamps. These stamps can be affixed in a

manner to hold the pages together while the tract is in the mail. It is also possible to learn from the post office the number of mail boxes on any rural routes, and arrange for the delivery of the leaflets to these boxes, at two cents each. Your postmaster will furnish you all the details on these different plans.

The added mailing feature of this new tract, "Why Not Live Forever?" does not hinder its usefulness for general distribution apart from the mail. As time permits, all of our tracts are being changed to the new, more attractive style. Also available now in this style are:

"Do You Know?"
 "God's World of Tomorrow"
 "The Homecoming of Our Dead"
 "The Truth About Hell"
 "Prophecies Fulfilled"

Others will be announced later. If you are not acquainted with our tracts, send for samples, or order in quantities, as you may prefer. Each of the tracts advertises the "Frank and Ernest" radio programs. See page 64 for an announcement relative to our special monthly radio circulars.

Radio and Television

The month of March marks the end of the first half of another year of broadcasting the kingdom message over a national radio network. The mail responses are keeping up wonderfully well—slightly above the average of the previous contract year. There are many evidences of the Lord's blessing upon this branch of the witness work, and we are happy to be a part of the thousands throughout the land who are co-operating to keep the message on the air.

We receive many inquiries concerning the prospect of using television for promoting the truth. Some time ago an experimental program was televised in Grand Rapids, Michigan, and more recently, another in Chicago. The Dawn now has a number of TV programs that are being produced, and we will keep the brethren advised concerning these developments. As far as we can judge at this time it seems unlikely that television will ever replace the radio as an outlet for the truth. We are hopeful, if it be the Lord's will, that one will complement the other.

Keeping the Heart

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

THE heart is the most industrious of all organs in the human body. By rhythmical contractions it drives the blood to all parts of the body. If this organ ceases to work, death follows. If the blood current is interrupted even for a little while, a clot forms which often leads to death. In view of this important function of the heart, the Bible very properly uses it as a symbol of our motives, affections, intentions, and desires.

Concerning the "heart" of fallen mankind it is recorded, "The heart is deceitful [crooked, slippery; Young] above all things, and desperately wicked." (Jer. 17:9) If we are to be pleasing to the Lord there is an urgent need for the fulfilment of the psalmist's words, "Create in me a clean heart, O God; and renew a right spirit within me."—Ps. 51:10

As God's children we have been taught through the Holy Scriptures concerning the only way by which we can have our hearts made right with our Heavenly Father. It is through his beloved Son, "who gave himself a ransom for all." (I Tim. 2:6) "He is the propitiation

[satisfaction.] for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

Realizing our need of a Redeemer, we have gladly and gratefully accepted Jesus as our personal Lord and Saviour, and have accepted the invitation, "My son, give me thine heart." (Prov. 23:26) We have fully consecrated ourselves, all that we have and are, to our Father in heaven. Following this consecration, something else that is wonderful happened. Paul mentions it: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6

We receive of his Spirit, and God, having anointed us, has stamped us with his seal, giving us the Holy Spirit as a pledge in our hearts. (II Cor. 1:21, 22) And it is our great joy and privilege, as indicated in Hebrews 10:22, to draw near with a true heart in full assurance of faith, having our hearts sprinkled [clean] from an evil conscience."

Broken and Conitrite

During our Christian walk we may at times feel discouraged with self. We may, on occasion, be vividly reminded that we still have the fleshly tabernacle to contend with. Let not discouragement hinder us. A humble condition, in

such circumstances, becomes a very favourable one if we seek divine assistance, willingly becoming submissive to the Lord, and ready to do his will. Then we will surely receive divine blessing. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psalm 34:18) "A broken and a contrite heart, O, God, thou wilt not despise."—Ps. 51:17

A heart is contrite when it has a quiet, deep sorrow because of thoughts, words, and deeds not in harmony with righteousness. Our Heavenly Father, who is very great and lofty, is also particularly sympathetic towards those who are of a broken and contrite heart; whose spirit is humble; who realize that they are imperfect; who desire to be in accord with him, and to dwell in holiness. To such he is ever near to revive and to give them strength.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15

We should ever remember that a truly broken and contrite heart the Lord never despises. Therefore, if when we stumble and come short of the Lord's requirements, we find ourselves hungering for his forgiveness and fellowship—if we find our heart broken and contrite—never despair. "If we confess our sins, he [our Father] is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness," through "the blood of Jesus Christ his Son."—I John 1:9, 7

To us the exhortation comes: "Keep thy heart with all diligence." Leeser renders the whole of this verse: "Above all that is to be guarded, keep thy heart; for out of it are the issues of life." The Lord is looking at our heart, at the motive that prompts what we say and do, also concerning what we are not doing. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." (I Chron. 28:9) "Man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16:7

Our Motives

As fully consecrated children of God, the Lord is proving and testing us. He is not taking merely a surface view; for example, the amount of knowledge we have, or the extent of work done, or the esteem in which we are held by our brethren. He is not looking merely at these outward conditions, although they are all very fit, proper, and important. He is also looking down into the heart—our innermost thoughts and motives, our desires, intentions, our will—for out of it are the issues of life. He is judging, from our heart, whether we are fit for a place in his kingdom.

As we reflect upon this fact, we may find a great many things that would be perfectly right of themselves that will be condemned by

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him, because there was not the right motive behind them. This thought is expressed in Proverbs 21:4, "An high look, and a proud heart, and the plowing of the wicked, is sin." The plowing of a field is perfectly right and proper. It is not the act that makes it sin, but the man who plows the field with a wrong spirit, with wrong intentions, thinking angry thoughts, working on his field to get money to spend selfishly no matter how this would affect others—that man's plowing is sin.

We see, therefore the importance of having our hearts, our motives, right before God in all matters. If we do something that is perfectly right in itself, something that would receive the commendation and approval of all around us, and yet there is a wrong spirit behind it, then it would not receive God's approval.

Because it is difficult to discern our motives clearly, we do well to go frequently, carefully, and prayerfully, to the Word of God which our Father has provided for our learning and instruction, for it teaches us to discern our intentions—the thoughts of our "heart." Hebrews 4:12 reads, "The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Lord has made it clear that we cannot judge correctly the motives of others. We cannot read

their hearts. But we are to judge ourselves. We are to examine our motives in the light of the Scriptures, and not merely guess at the matter. We should not conclude, "Well, I am as good as so and so, and if he is a child of God, so am I."

If this is our attitude, then we are deceiving ourselves. We should realize that our own personal ideas and imaginations, our own judgments (apart from the Word of God and the Holy Spirit) are not only unreliable, but very misleading. We need the cleansing and corrective powers of the Word of God. Paul wrote, "The weapons of our warfare [and God's Word is the 'sword of the Spirit'] are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations [margin, 'reasonings']." (II Cor. 10:4, 5) Our human imaginations, ideas, and reasonings, which are so very unreliable, are to be demolished.

Eliminate Poisons

We need to eliminate any "poisons" which may be in our "hearts." In Proverbs 16:5 we read, "Every one that is proud in heart is an abomination to the Lord." Pride is a deadly poison to the new creature. If we should permit pride to fill our hearts and remain there we would be led out of the path of light, truth, and life.

We are also to rid our hearts of envy, anger, malice, hatred, selfishness, bitterness, and all the works of the flesh and the Devil.

We are to watch always lest any root of bitterness enter our hearts and remain there. These "poisons" not only to do great injury to ourselves, but frequently defile others as well. Even a small seed of these evil tendencies can grow to a great mountain of trouble.

Then there is distrust. This quality also must be kept out of our hearts. Have we the confidence, the faith, in the Lord that we should have? Are we closely embracing all the exceeding great and precious promises of God? The "high calling" of God in Christ Jesus is very wonderful indeed. If for one moment we could have an actual glimpse of that glory which is beyond the veil there would be no question about our faithfulness.) The heavenly glory would so overwhelm us that all the trivial distracting things of this life would be laid aside. But the glory IS there—just beyond the veil, seen not with natural vision, but with the eye of faith.—II Cor. 4:17, 18

Pure in Heart

How stimulating are the words of Jesus, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) And how beautiful are his words, "Come unto me, . . . and learn of me; for I am meek and lowly of heart." (Matt. 11:28, 29) We want our hearts to be like his. "If a man love me," Jesus said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23

We should see to it that, by divine grace, our Father and his Son are abiding with us continually, and that their sweet holy influence is the motive power of all our thoughts, affections, desires, and will, circulating, as it were, the "new life" within us. Thus we will be nourished as new creatures," also cleansed from all filthiness of the flesh.

We can further help in the keeping or guarding of our heart by increasing our attention and obedience to God's Word. In this connection the context of our opening scripture is excellent instruction: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart." (Prov. 4:20, 21) In other words, keep my words in the very centre of your thoughts, affections, desires, motives, and will.

In the Psalms we read: Thy Word have I hid in mine heart, that I might not sin against thee." "Let my heart be sound in thy statutes; that I be not ashamed." "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes always, even unto the end." —Ps. 119:11, 80, 111, 112

If we "let" Christ and his Spirit dwell in our heart; and "let the word of Christ" dwell in us richly; also "sanctify the Lord God in our heart; and "let the peace of God rule" in our heart, then "the peace of God which passeth all under-

THE DAWN

standing, shall keep your hearts and minds through Christ Jesus.”

While for us this “peace of God” is an essential, so is the quality of love. Paul wrote, “May the Lord cause you to be full and to overflow with love to each other, and to all even, as we also to you; so as to establish your hearts blameless in holiness before God, even our Father.”—I Thess. 3:12, 13, **Diaglott**

Specially Nourished

While the human, physical heart is the most industrious of all organs of the body, it is also the best nourished. Similarly, our heart, which relates to our desires, intentions, motives, and will must be very specially nourished. And the means of doing this is by the inspired Word and the Holy Spirit.

We must, as it were, eat our Father’s Word. “Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart.” (Jer. 15:16) Here, the prophet is testifying: “I did meditate upon, and ponder thy words in my heart; I did eat, masticate and assimilate them, so that they formed part of my very being.”

We, also, are to see to it that the Word of God gets into the heart, our motives, affections, and will—not merely into the head—or else a clot may form, meaning so much a preparation for death, resulting in grave trouble instead of blessing. It is our joyous privilege and responsibility to see that the spirit of the Holy Scriptures gets to the

very centre of our desires, intentions, and will. Our heart should be so full of God’s Word, together with the Holy Spirit, that it becomes as “a burning fire.” As we have opportunity, we must tell it forth, whether those around us will hear or whether they will not.

This experience is graphically described by the Prophet Jeremiah: “I am laughed at all the time, every one mocketh me, . . . the Word of the Lord is become unto me a disgrace and a derision all the time. And I thought, I will not make mention of him, and I will not speak any more in his name. But it became in my heart as a burning fire enclosed within my bores, and I was weary with enduring, and I could not overcome it.” (Jer. 20:7-9, **Leeser**) The prophet could not overcome that burning fire; he could not stifle that great urge within him; nothing could prevent him from proclaiming the message which God had given to him.

How true it is that “out of the abundance of the heart the mouth speaketh.” (Matt. 12:34) Our heart, then, should be full of God’s Word and his love, his peace, and the Holy Spirit—full, even to overflowing.

“O for a heart more like my God,
From imperfection free;
A heart conformed unto thy
Word,
And pleasing, Lord, to thee.”

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

A. BOYCE	
Liverpool	April 29
W. CLARKE	
Eastleigh	April 22
C. A. CORNELL	
Letchworth	March 11
G. A. FORD	
Leigh (Afternoon)	April 15
Latchford (Warrington) (Evening) ...	15
J. LESLE McKEOWN	
Clonelly	March 4
Belfast	18
Clonelly	April 1
Belfast	15
Dublin	22
J. H. MURRAY	
Southend-on-Sea	March 11
Dewsbury	18
Luton	April 8

Anerley	29
E. TERRY NADAL	
Ipswich	March 4
Guildford	April 8
W. E. PAMPLING	
Anerley	March 11
Leigh (Afternoon)	18
Latchford (Warrington) (Evening) ..	18
Letchworth	April 15
Southend-on-Sea	22

CONVENTION AT PORTRUSH, N. IRELAND, WHITSUN, MAY, 19/21, 1956. Write Mr. T. R. Lang, 41, Clooney Terrace, Waterside, Londonderry, N. Ireland for accommodation and other details.

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What Can a Man Believe?; The Blood of the Atonement; Divine Healing; The Day of Judgment.

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The Book of Books (Cloth)—5/-

THE DAWN

98 Seel Street

Liverpool 1

LETTERS OF APPRECIATION

Using Her Reason

Dear Sirs: Maybe you can help me. I listen to you on the radio and think your answers to others are fine and convincing. I am a Catholic. I have had numerous people of different beliefs call on me to read and discuss their theories. Some are very convincing, others I cannot accept without further proofs. So many say that at death we go to heaven to await our loved ones. Now if that be true why is there need for a resurrection? I have read my Bible and listen to many supposedly intelligent men, but so many of them contradict each other. I don't want to be like a reed blown about by the wind. I want to get hold of the real truth and hang on to it. I am very interested in your program, and wish it would last longer. God bless you and your work.—California

Hidden Things Made Plain

Dear "Frank and Ernest": I want to thank you for your program which we listen to each Sunday. They give such a bright hope to tired and perplexed hearts and minds. And the booklets which you have sent are also most interesting. I love Bible study, and your help has brought to light many hidden truths. I wish to thank you again for your wonderful studies, and pray that God may

richly bless you in your work. Yours in the blessed hope.—Vt.

Different

Dear "Frank and Ernest": Greetings in the name of the Lord Jesus Christ! Your helpful Bible study program can be heard clearly over our local station. Most of the religious programs are of the "heaven or hell" type, and it is a relief to listen to your different, clear presentations, picturing a God of love and mercy. Please send your booklet, "When a Man Dies," for further study. Thank you. Yours in Christ Jesus.—Michigan

Scriptural

Dear "Frank and Ernest": I have been reading your writings and listening to your programs for several years, and they have given me light on the Scriptures which I never enjoyed before. (I have never found anything in your writings that could not be proven by the Scriptures.) My sister and I often study The Dawn Magazine together, also your other literature. Yours very sincerely, and may God bless you in your service to him.—Indiana

Progressing

Dear "Frank and Ernest": Please send me your booklet, "Father,

LETTERS OF APPRECIATION

Son, and Holy Spirit." I am a regular listener to your programs, and find them so very helpful in my study of the Bible. I am a subscriber to The Dawn Magazine, and have "The Divine Plan of the Ages." I am now reading "The Time Is at Hand." I have an eleven year old daughter who is also much interested, and she is reading the book, "God's Promises Come True." I am praying for you, and for others who labor in the truth.—California

From Canada

Dear "Frank and Ernest" At the close of your Sunday broadcast the "Plan" book was offered. We would like to receive one of these. May God bless you and help you to carry on this wonderful work of putting the truth in so many homes. I wish to thank you also for the other literature we have received, and greatly enjoy. Trusting God will continue to bless you. Yours truly.—Canada

Most Instructive

Dear "Frank and Ernest": I have to thank you very sincerely for your kindness in sending The Dawn Magazine to me regularly. This little magazine, so brimful of goodness, has come to me month by month, and I should miss it very much if it failed to arrive. Will you please accept my deepest gratitude. I now fellowship at the local class meetings. I find your magazine, together with the radio discussions of "Frank and Ernest,"

most instructive. Yours very sincerely.—Scotland

From Norway

Dear "Frank and Ernest": I heard by chance your program from Radio Luxembourg last night, and your discussion kept me very interested indeed. I shall be glad if you would be so kind as to send me your "Plan" book; I feel it would be of great value and interest to me. Needless to say, I will tune in again next week, at the same time, to hear another worthwhile dialogue by "Frank and Ernest." Yours sincerely.—Norway

From South Africa

Dear "Frank and Ernest": On this date I have again been listening with my students as usual, and they have asked me to write for the "Revelation" booklet. Will you please send me this helpful publication at your convenience. We are enjoying your broadcasts. Thanking you in anticipation, I am an African, stationed at a Training School.—South Africa

Great Help

Dear "Frank and Ernest": Having read the booklet, "God and Reason" I have found it a great help in understanding the Scriptures. I should be ever so grateful if you could send me the two books: "Behold Your King," and "The Divine Plan of the Ages," for which I enclose postal order. Yours sincerely.—Northern Ireland

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		Orlando, Fla.	18, 19
Miami, Fla.	March 2-4	New Smyrna Beach, Fla.	20
JULIUS BEDNARZ		Miami, Fla.	21-25
La Salle, Ill.	March 18	St. Petersburg, Fla.	27, 28
Paterson, N. J.	Mar. 31, Apr. 1	Cairo, Ga.	29, 30
FRED A. BRIGHT		Louisville-Texasville, Ala.	April 1-3
DAVID A. BRUCE		DAVID DINWOODIE	
Allentown, Pa.	March 4	Paterson, N. J.	Mar. 31, Apr. 1
ALFRED BURNS		THOMAS FAY	
San Diego, Calif.	March 11	Santa Ana, Calif.	March 25
EUGENE BURNS		J. FENCHAK	
Milwaukee, Wis.	March 11	Pittsburgh, Pa.	March 25
A. CHEESEMAN		IRVING C. FOSS	
Waterbury, Conn.	March 11	Stockton, Calif.	March 4
Wilmington, Del.	17, 18	EARL L. FOWLER	
BERTRAM COOPER		Whittier, Calif.	March 18
Pittsburgh, Pa.	March 18	PANTEL HATGIS	
JENS COPELAND		Miami, Fla.	March 2-4
Miami, Fla.	March 2-4	WILLIAM J. HOLLISTER	
Cairo, Ga.	7, 8	Miami, Fla.	March 2-4
Mobile, Ala.	10-12	GEORGE M. JEUCK	
Waynesboro, Miss.	13, 14	Easton, Pa.	March 18
Meridian, Miss.	15	EDMUND JEZUIT	
Shreveport, La.	16, 18	Covert, Mich.	March 25
Lake Charles, La.	19, 20	Paterson, N. J.	Mar. 31, Apr. 1
Houston, Galveston, Tex. (area)	22-25	DANIEL KAZIAK	
Taft, Tex.	26, 27	Toledo, Ohio	March 18
Corpus Christi, Tex.	28, 29	PETER KOLLIMAN	
San Antonio, Tex.	Mar. 30, Apr. 1	Paterson, N. J.	Mar. 31, Apr. 1
RUSSELL DEAN		ARTHUR H. KRUMPOLT	
Miami, Fla.	March 2-4	Catawissa, Pa.	March 11
ORLANDO D. DEIFER		Wilmington, Del.	17, 18
Richmond, Va.	March 4	Wilkes-Barre, Pa.	25
Enfield, N. C.	5	RAYMOND J. KRUPA	
Rocky Mount, N. C.	6	Waterbury, Conn.	March 11
Greensboro, N. C.	7	Wilmington, Del.	17, 18
Granite Falls, N. C.	8, 9	C. STUART LIVERMORE	
Hendersonville, N. C.	11, 12	Reading, Pa.	March 11
Augusta, Ga.	13, 14		
Jacksonville, Fla.	15, 16		

SPEAKERS' APPOINTMENTS

LUDLOW P. LOOMIS			
New Haven, Conn. (Morning) March	4	St. Petersburg, Fla.	11
Bridgeport, Conn. (Afternoon)	4	Texasville, Ala.	13
Wallingford, Conn. (Morning)	18	Montgomery, Ala.	14
Hartford, Conn. (Afternoon)	18	Birmingham, Ala.	15
		Nashville, Tenn.	16
EDWARD LORENZ		New Albany, Ind.	18
San Francisco, Calif.	31	KENNETH RAWSON	
San Jose, Calif.	1	Baltimore, Md. (Morning)	March 4
JOHN Y. MAC AULAY		Philadelphia, Pa. (Afternoon)	4
Lampasas, Tex.	Feb. 29, Mar.	RAYMOND RAWSON	
Gustine, Tex.	March 2-4	Adrian, Mich.	March 18
Weatherford, Tex.	5	GEORGE P. RIPPER	
Ft. Worth, Tex.	6	Riverside, Calif. (Morning) ..	March 18
Dallas, Tex.	7	Ontario, Calif. (Afternoon)	18
Sunset, Tex.	8	BERT ROSE	
Nocona, Tex.	11	Flint, Mich.	March 4
Durant, Okla.	12	VICTOR E. SAMUELS	
Stigler, Okla.	13, 14	Wilmington, Del.	17, 18
Little Rock, Ark.	15	MICHAEL A. STAMULAS	
Marianna, Ark.	16	York, Pa. (Morning)	March 11
Memphis, Tenn.	18	Lancaster, Pa. (Afternoon)	11
Nashville, Tenn.	20	CHESTER A. SUNDBOM	
Knoxville, Tenn.	21	Paterson, N. J.	Mar. 31, Apr. 1
Church Hill, Tenn.	22	FELIX S. WASSMANN	
Hampton, Tenn.	23	Groton-New London, Conn. ..	March 17, 18
Roanoke, Va.	25	CLAUDE R. WEIDA	
Blue Ridge, Va.	26, 27	Waterbury, Conn.	March 11
Lynchburg, Va.	28, 29	GEORGE M. WILSON	
Richmond, Va.	April 1	Miami, Fla.	March 2-4
ADAM MISKAWITZ		W. NORMAN WOODWORTH	
Wilmington, Del.	17, 18	Waterbury, Conn.	March 11
MARTIN C. MITCHELL		Wilmington, Del.	17, 18
Paterson, N. J.	March 11	ERNEST G. WYLAM	
ROY E. MITCHELL		Miami, Fla.	March 2-4
New Brunswick, N. J.	March 4	Eastman, Ga.	7
EVERETT MURRAY		Atlanta, Ga.	8, 9
Miami, Fla.	March 2-4	Knoxville, Tenn.	11
Atlanta, Ga.	11	CHRISTIAN W. ZAHNOW	
East Point, Ga.	12	Columbus, Ohio	March 11
Knoxville, Tenn.	13	Nelsonville, Ohio	12
LEON H. NORBY		Millfield, Ohio	13
Pottstown, Pa.	March 4	Charleston, W. Va.	14, 15
Wilmington, Del.	17, 18	Roanoke, Va. (area)	16-18
GUSTIN P. OSTRANDER		Lynchburg, Va.	19
Washington, D. C.	March 4	Enfield, N. C.	20
Albany, N. Y.	11	Rocky Mount, N. C.	21
Asbury Park, N. J.	18	Greensboro, N. C.	22
Hazleton, Pa.	25	Granite Falls, N. C.	23, 25
HARRY PASSIOS		Hendersonville, N. C.	26, 27
Duquesne, Pa.	March 4	Augusta, Ga.	28, 29
East Liverpool, Ohio	11	Jacksonville, Fla.	Mar. 30, Apr. 1
Monessen, Pa.	18	LOUIS ZBIK	
ROY E. POLAND		London, Ont., Can.	March 11
Miami, Fla.	March 2-4		

CONVENTIONS

MIAMI, FLA., March 2-4—Convention will be held in the Simpson Memorial Hall, 44 S. W. 17th Road. Reservations should be addressed to Mrs. N. S. McElvany, 1785 N. W. 4th Street, Miami 35, Fla. Other details may be obtained through the secretary, Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 34, Fla.

ALBANY, ORE., March 4—3596 Bernard St. **ALBANY, N. Y., March 11**—YWCA Building, 5 Lodge street.

COLUMBUS, OHIO, March 11—Convention opens at 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., March 11—Convention will open at 10:00 a. m. in the Women's Club, 311 N. Jefferson Street.

ST. PETERSBURG, FLA., March 11—Convention will open at 9:45 a. m. in the Gandy Trailer Court, 5150 4th Street, North.

WATERBURY, CONN., March 11—Convention will be held in the Waterbury Women's Club, 74 Central Avenue, and will open at 9:30 a. m.

WILMINGTON, DEL., March 17, 18—Pre-Memorial convention. Opens 10:30 a. m. Saturday, Church Auditorium, 807 West St. Sunday services in Hotel Du Pont, Du Barry Room. An immersion service is being planned. For particulars, write the secretary, Mrs. Peter Kolliman, 404 W. 31st St., Wilmington.

CLEVELAND, OHIO, March 18—Convention opens at 9:30 a. m. in the YMCA Building, Prospect Avenue and East 22nd Street.

DETROIT, MICH., March 18—Maccabees Building, Woodward Avenue at Putnam.

CHICAGO, ILL., March 25—910 N. La Salle Street. Convention opens at 10:00 a. m.

PATERSON, N. J., March 31, April 1—The convention opens at 1:45 Saturday afternoon in the YMCA Building, Ward and Prince Streets. The Paterson brethren will accommodate as many of the visiting brethren as possible. For room reservations, please write to the secretary, Mr. Robert W. Alexander, Red School House Road, Spring Valley, N. Y.

GARY, IND., April 1—The convention will be held in the YMCA Building, 225 W. 5th Ave.

FRESNO, CALIF., April 15—Convention opens 9:30 a. m. in the Californian Hotel, Vintage Room, Van Ness and Kern Streets. Public Meeting at 3:00 p. m. Saturday at 8:00 p. m. there will be a meeting at the above address. For details contact the secretary, Mrs. H. W. Ostrander, 5326 E. White Ave., Fresno 2, Calif.

HARTFORD, CONN., April 15.

FT. WORTH, TEX., April 21, 22.

PIQUA, OHIO, May 6.

VANCOUVER, B. C., CAN., May 19-21.

SAN FRANCISCO, CALIF., May 25-27.

WICHITA, KANS., May 26, 27.

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For Your Newspaper

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

APRIL TOPIC: The "Frank and Ernest" topic to be especially advertised in April is, "The Coming Age of Miracles." This topic will be used on April 15. Circulars advertising the program will be available, and free—but place your order as early as possible. You may send for your supply individually, or through your class secretary if you prefer. There is a blessing in the work of distributing these circulars.

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 Does God Answer Prayer?—32 pages, 5 cents.
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 When a Man Dies—48 pages, 10 cents.
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ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, Cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

FRENCH: "Behold Your King"; Daily Heavenly Manna—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

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HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

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All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

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