

a herald of Christ's presence

THE DAWN

**"THE HOLY SCRIPTURES
... ARE ABLE TO MAKE
THEE WISE UNTO
SALVATION."**

--II Timothy 3:15

March 1966

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CONTENTS

HIGHLIGHTS OF DAWN

World Peace Assured 1

THE BIBLE ANSWERS TV SCHEDULE 8

"FRANK & ERNEST" BROADCAST SCHEDULE 10

BIBLE STUDY

Man's Communion with God 12

Man's Relationship with Others 14

Man's Total Commitment 16

The Nature of the Church 18

YOUR QUESTIONS

Concerning Prayer 20

Nat Contradictory 20

CHRISTIAN LIFE AND DOCTRINE

The Days of Creation

The Creator's Grand Design—Article III 22

The Knowledge of God 35

Weekly Prayer Meeting Texts 61

THE BRITISH SECTION

The Greatest Book in the World 44

TALKING THINGS OVER

Memorializing Jesus' Death 50

More Room to Work 60

LETTERS OF APPRECIATION 61

SPEAKERS' APPOINTMENTS

Great Britain 49

United States 62

CONVENTIONS 64

World Peace Assured

THE beginning of 1966 witnessed a tremendous drive by the United States government to bring the war in Viet Nam to an end. Representatives of the State Department were sent to practically every government on earth. This "peace drive" came prominently to the attention of the general public when it was reported that the United States ambassador to the United Nations was conferring with the Pope in Vatican City. Then followed news dispatches of the visits of other dignitaries to the capitals of the world.

When President Johnson gave his State of the Union address to Congress in mid-January he reported that virtually no response had been received from North Viet Nam to these efforts; consequently the only thing to do was to continue fighting. This, he assured the nation, would be done for whatever days, or months, or years were required to defeat the communists in that part of the world.

On the surface it was a strange situation, for it meant that the strongest nation on earth, with military bases ringing the planet, and enough hydrogen bombs stockpiled to destroy the entire human population several times over, had been turned down in its bid for peace by that tiny country of North Viet Nam. However, there was more than this involved, for in reality communist North Viet Nam is merely the "front man," so to speak, behind which is virtually the entire communist world.

There are communist China and communist Russia. And while at the moment these two great powers disagree with each other on methods of procedure, they have common aims, in that

they are both determined to establish communism world-wide. And in the pursuit of this aim both these communist powers have pledged support to North Viet Nam; and both are already giving support in the way of arms and other supplies.

As the peace offensive continued, Russia sent high government officials to North Viet Nam, reportedly to arrange for further support, and these Russian communists visited communist Chinese officials on their way back to Russia, indicating that there might well be a working agreement between the two as to the extent, and how, they will support North Viet Nam to assure victory against the "imperialist" forces of the United States.

It is because the United States government knows what hazards are involved in the Viet Nam war that extreme caution is taken not to stir up the animosity of world communism unnecessarily lest a global hydrogen war result. There are now more than two hundred thousand United States troops in Viet Nam. It would seem from reports of the war that comparatively few of these are as yet being used. What the future holds even the military experts can only guess.

All we do know is that the war could go on for months, even years, on its present basis, with the constant ominous threat that almost any day it could erupt into a general military confrontation of the communist and the noncommunist worlds. It is this that the rulers of the world are trying desperately to avoid. All know that in a general struggle of this magnitude both sides would lose, for civilization as we know it would be destroyed, and countless millions of the human race strewn dead upon the ground, or burned to ashes; and other millions maimed for the remainder of their miserable lives of suffering.

Prophecies Fulfilled

The prophecies of the Bible foretold the present "distress of nations." In answer to a question as to what would be the signs of his second presence Jesus said, among other things, that there would be "upon the earth distress of nations, with perplexity;

the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26

How vividly this describes present conditions throughout the earth! The expression, "with perplexity," in the Greek text really means "no way out." It is because the rulers of the world see no way out of the threatened destruction of civilization that their hearts are filled with fear, and this fear is shared by all who give serious thought to what is taking place throughout the earth.

Jesus' reference to the roaring of the sea and waves is symbolic. Literally the sea and the waves always roar, and this fact is used by the Lord to illustrate the restless discontent of the people in this time of world-wide fear and distress. The Prophet Isaiah wrote: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12, 13

The "Earth" Removed

Psalms 46:1-3 reads, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Here the earth is used to symbolize what we call a social order, and the "mountains" represent the various governments which help to make up this social order.

Since the outbreak of the first World War man's social order, the "earth," has gradually been disintegrating. One of the main causes of this is the symbolic roaring of the sea and the waves. The insistent demands of the people for more and more of the bounties of earth; their selfish restlessness as their leaders

struggle for power, have brought about a state of near chaos everywhere.

While at the moment the spotlight may be on Viet Nam, there is trouble on every continent of the earth. Throughout the years since 1914 many symbolic "mountains," or governments, have been brought down into the midst of the "sea." All have been weakened, and to such an extent that many could not exist at all without financial aid from the United States. As the struggle continues it becomes apparent that even the United States with its high national income cannot continue to keep the world from being engulfed by the roaring seas and the waves of human passion.

Daniel 12:1 refers to this distress of nations as "a time of trouble such as never was since there was a nation." It is this trouble that is upon the world today, and filling the hearts of the people with fear. But as Psalm 46:1, 2, already quoted, points out, the Lord's people do not fear, for in this time of trouble the Lord is their refuge. This does not mean that they expect to be protected from harm. Their refuge is largely in the knowledge of the divine plan which has been so graciously given to them.

Divine Intervention

Faithful followers of the Master, enlightened by the Word of truth, know the meaning of the events occurring throughout the earth. Even more clearly than others, they recognize the hopelessness of the situation from the standpoint of human wisdom and ability, but they see in the foretold "distress of nations" a sure evidence of the near establishment of the long-promised kingdom of Christ. They know that soon, through the establishment of Christ's kingdom, there will be divine intervention in the affairs of men.

In Matthew 24:21, 22 we find another reference to the trouble which is upon the earth today. It is also a part of Jesus' answer to the question concerning the signs of his second presence. He

said that there would be great "tribulation," and that it would be so severe that unless it were shortened no flesh would survive. This is the fear of the world leaders today. But we do not share this fear, because Jesus said that the time of tribulation would be shortened.

We may not know the full implication of this promise. It does not for example, give us a basis for believing that the present distress of nations will not worsen and become an all-out global war. All we can be sure of is that "all flesh" will not be destroyed. According to a correct translation of this prophetic promise by Jesus, the "tribulation" will be shortened by "the elect." Jesus, primarily, is God's elect One to establish the messianic kingdom, and bring peace to the world. Associated with him will be his faithful followers of the Christian era. The promise to these is that they will come forth from death in the first resurrection to live and reign with Christ a thousand years."—Rev. 20:6

The Bible does not reveal to us just how the glorified Christ will exercise divine power to establish peace in the earth. After all, we cannot understand how divine beings function to accomplish their objectives, and would not likely therefore understand any explanation which might be given. But faith assures us that the power which created and controls the universe can easily subdue the raging passions of human selfishness, and bring peace out of chaos whenever the due time arrives.

Turning again to the 46th Psalm, we find an assurance of this. We quote: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen [Rotherham translation, "nations"], I will be exalted in the earth."—vss.8-10

Here we have the assurance that the Lord will make desolate the war potentials of the distressed and raging nations of earth,

and that through the agencies of Christ's kingdom he will bid the warring nations to "be still" and recognize him, and also recognize that a new government has taken control of earth's affairs. This divine government of promise will give peace and security to the nations, and cause a knowledge of God's glory to fill the earth as the waters cover the sea.—Isa. 11:9; 40:5

Israel Saved

The prophecies do not reveal clearly just how divine intervention in the affairs of men will first be manifested. However, we think there is a fairly clear indication that it will be in connection with the Israelites who have settled in Palestine, and who, the Scriptures indicate, will be attacked by aggressor nations bent on their destruction. This is brought to our attention in the 38th chapter of Ezekiel.

The aggressors against the Israelites are shown by this prophecy to be under the general leadership of one called Gog, who comes out of the "north." Many think that the reference here is to Russia. But others also are involved—Persia, Ethiopia, and Libya are mentioned. We know of the Arab hatred of Israel, and of their willingness to co-operate with any power that might wish to attack this small country.

But let us not try to foresee the details of this picture. The important fact of the prophecy for the moment is that the Lord intervenes to halt the attack of this mighty force which "covers the land," and that out of this intervention comes recognition by the enemies of Israel that Israel's God is fighting for them. Referring to Gog as the leader of this attack, the Lord says: "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—vss. 22, 23

When the Lord is thus recognized by the nations as being

supreme, it would seem unlikely that they would have the desire to continue their fight against his people. With this information quickly reaching the uttermost parts of the earth, what a stabilizing effect it will have upon the whole world! Since this will be the time for the exercise of kingdom authority in the earth, the Lord will have his earthly representatives on hand to take the reins of government, and begin the rulership of that wonderful kingdom of peace.

These human representatives will be the faithful servants of past ages, beginning with righteous Abel, who will be brought forth to perfection in what Paul describes as "a better resurrection." (Heb. 11:35) Jesus referred to these, and to their role in the kingdom, and said that they would be recognized as instructors and guides by the people from every quarter of the earth.—Matt. 8:11; Luke 13:28, 29

It seems clear from the prophecies that the authority and power of the kingdom will first manifest itself in the Holy Land, and that the Israelites residing there will be the first to receive its blessings. Indeed, Ezekiel's prophecy indicates that God's intervention on their behalf which opens the eyes of their enemies to know that he is God, also causes them to know their God, and the Lord says, "I will not let them pollute my holy name any more."—Ezek. 39:7, 28, 29

And then the enlightenment and blessings of the kingdom and of the New Covenant, beginning with Israel, will quickly spread to all nations, for the promise is that "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7; Jer. 31:31-34) Before that thousand-year kingdom accomplishes its full objective, there will be peace among the nations; peace within the nations; peace in human hearts; and above all, when the work of the kingdom is complete, peace will be established between God and all men. Then the kingdom will be turned over to the Father, that he may be all and in all.—I Cor. 15:28



THE BIBLE ANSWERS TV SCHEDULE

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 1:00 p.m.

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.

Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.

San Diego KFMB-TV Channel 8
Sundays, (Time to be announced.)

San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.

San Jose KNTV-TV Channel 11
Sundays, 7:30 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.

Waterbury WATR-TV Channel 20
Sundays, 2:00 p.m.

FLORIDA

Orlando WESH-TV Channel 2
Sundays, 12:00 noon

IDAHO

Idaho Falls KIFI-TV Channel 8
Sundays, 10:00 a.m.

ILLINOIS

Moline WQAD-TV
Sundays, (Time to be announced.)

INDIANA

Terre Haute WTHI-TV Channel 10
Mar. 20, Apr. 17
Sundays, (Time to be announced.)

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

MAINE

Portland WCSH-TV Channel 6
Sundays, 9:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.

Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

MONTANA

Billings KULR-TV
Sundays, 10:30 a.m.

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 11:00 a.m.

NEW MEXICO

Carlsbad KAVE-TV Channel 6
(Time and day to be announced.)

Farmington CATV-TV
Sundays, 2:00 p.m.

NEW YORK

Albany WAST-TV
Wednesdays, (Time to be announced.)

Binghamton WBJA-TV Channel 34
Sundays, 10:30 a.m.

Binghamton WNBF-TV Channel 12
Sundays, 8:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Columbus WBNS-TV Channel 10
Mondays, 6:00 a.m.

TV BROADCAST

Coshocton	WHIZ-TV	Channel 71	San Antonio	KWEX-TV	
Sundays,	9:30 a.m.		Sundays,	3:15 p.m.	
Zanesville	WHIZ-TV	Channel 18	Temple	KCEN-TV	Channel 6
Sundays,	9:30 a.m.		Sundays,	11:00 a.m.	
PENNSYLVANIA					
Williamsport	CATV-TV		UTAH		
Mondays,	(Time to be announced.)		Salt Lake City	KUTV	Channel 2
			Sundays,	10:00 a.m.	
SOUTH CAROLINA					
Charleston	WCSC-TV	Channel 5	VIRGINIA		
Sundays,	12:00 p.m.		Norfolk	WHRO-TV	Channel 15
Greenville	WFBC-TV	Channel 4	Tuesdays,	8:30 p.m.	
Tuesdays,	(Time to be announced.)		WEST VIRGINIA		
SOUTH DAKOTA					
Sioux Falls	KSOO-TV		Fairmont	WDTV	
Sundays,	(Time and channel to be announced.)		Sundays,	1:00 p.m.	
			Huntington	WHTN-TV	Channel 13
			Sundays,	8:00 a.m.	
TEXAS					
El Paso	KTSM-TV	Channel 9	CANADA		
Sundays,	10:30 a.m.		Montreal, Que.	CBMT-TV	
Monahans	KVKM-TV	Channel 9	Sundays,	(Time to be announced.)	
Sundays,	11:00 a.m.		PUERTO RICO		
Odessa	KOSA-TV	Channel 7	Ponce	WRIK-TV	Channel 7
Sundays,	10:00 a.m.		Sundays,	5:00 p.m.	

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PARAGUAY

Asuncion
Z. P. 9 Comunerros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays, 4:30 p.m.

ARIZONA

Phoenix KIFN 860
Saturdays, 1:45 p.m.

CALIFORNIA

San Diego XERB 1090 9:00 p.m.

FLORIDA

Miami WMIE 6:45 a.m.
Tampa WSOL 1300
Saturdays, 5:00 p.m.

TEXAS

Brownsville, XEO 970 8:15 a.m.
McAllen XEOR 1390 10:30 a.m.
San Antonio KUBO 1310 7:45 a.m.

A SERVICE FOR THE BLIND

It is now possible to supply tape recordings of The Dawn for the blind. Any interested, please let us know.



Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				South Bend	WJVA 1580 11:35 a.m.
Decatur	WMSL 1400 12:15 p.m.			IOWA	
Haleyville	WJBB 1230 12:00 p.m.			Clinton	KROS 1340 7:15 p.m.
ARIZONA				KANSAS	
Phoenix	KUEQ 740 8:30 a.m.			Goodland	KLOE 730 7:45 a.m.
ARKANSAS				KENTUCKY	
Jonesboro	KBTM 1230 12:05 p.m.			Bowling Green	WLBJ 1410 12:05 p.m.
CALIFORNIA				Louisville	WAVE 970 8:15 a.m.
Chico	KPAY 1060 10:35 a.m.			Newport	WNOP 740 9:00 a.m.
El Centro	KICO 1490 10:30 a.m.			Winchester	WWKY 1380 10:30 a.m.
Los Angeles	KBIG 740 10:00 a.m.			MAINE	
Napa	KVON 1440 10:35 a.m.			Bangor	WABI 910 12:00 noon
Redding	KVCV 600 7:45 a.m.			MASSACHUSETTS	
Sacramento	KGMS 1380 8:30 a.m.			New Bedford	WBSM 1420 1:45 p.m.
San Diego	XERB 1090 9:45 a.m.			Orange	WCAT 1390 9:15 a.m.
San Francisco	KSAY 1010 9:45 a.m.			MICHIGAN	
Tulare-Visalia	KCOK 1270 10:35 a.m.			Detroit	CKLW 800 6:00 p.m.
COLORADO				Saginaw	WSWG 790 10:30 a.m.
Fort Collins	KZIX 600 10:05 a.m.			MINNESOTA	
Pueblo	KDZA 1230 10:05 a.m.			Duluth-Superior	WAKX 1480 12:15 p.m.
DELAWARE				Minneapolis	KQRS 1440 12:30 p.m.
Wilmington	WTUX 1290 10:15 a.m.			MISSISSIPPI	
FLORIDA				Biloxi	WLOX 1490 10:05 a.m.
Palatka	WSUZ 800 11:05 a.m.			Waynesboro	WABO 990 2:00 p.m.
Tampa	WFLA 970 9:30 a.m.			MISSOURI	
IDAHO				Joplin	WMBH 1450 6:05 p.m.
Lewiston	KRLC 1350 9:35 a.m.			Farmington	KREI 800 9:00 a.m.
Montpelier	KVSI 10:05 a.m.			Kansas City	KCMO 810 9:35 a.m.
ILLINOIS				St. Louis	KWK 1380 8:00 a.m.
Chicago	WEAW 1330 10:00 a.m.			MONTANA	
LaSalle	WLPO 1220 9:45 a.m.			Miles City	KATL 1340 9:15 a.m.
Rockford	WRRR 1330 8:30 a.m.			NEBRASKA	
West Frankfort	WFRX 1300 9:15 a.m.			Grand Island	KRGI 1430 10:05 a.m.
INDIANA				NEW JERSEY	
Gray-Hammond	WJOB 1230 8:30 a.m.			Newark	WJRZ 970 9:30 a.m.
Indianapolis	WIBC 1070 10:30 a.m.			NEW MEXICO	
Muncie	WLBC 1370 8:45 a.m.			Silver City	KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany WEEE 1300 9:00 a.m.
 Kingston WBAZ 1550 9:45 a.m.
 New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
 Belmont-Charlotte

WCGC 1270 12:30 p.m.
 Elizabeth City WGAI 560 12:05 p.m.
 Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.
 Cincinnati WNOP 740 9:00 a.m.
 Columbus WBNS 1460 10:05 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.
 Lebanon KGAL 920 9:00 a.m.
 Portland KLIQ 1290 9:30 a.m.
 The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pittsburgh WWVA 1170 9:30 a.m.
 Pottstown WPAZ 1370 8:30 a.m.
 Scranton WSCR 1320 10:00 a.m.
 Wilkes-Barre WBRE 1340 9:00 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 p.m.
 Logan KLGK 9:05 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
 Blaine KARI 550 10:30 a.m.
 Centralia-Chehalis KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Seattle KAYO 1150 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Millwaukee WEMP 1250 8:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Laramie KLME 1490 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:00 p.m.
 Corner Brook, Nfld. CFCB 570 10:30 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa CKLB 1350 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.
 Vancouver KARI 550 10:30 a.m.
 Winnipeg CKY 580 7:15 p.m.

ENGLAND

Isle of Man 188m. MANX
 Fridays, 7:30 p.m.

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR MARCH

6—Peace When There is No Peace
 13—Worlds and Ages

20—The Truth About Hell
 27—A Global Paradise

LESSON FOR MARCH 6**Man's Communion with God**

MEMORY VERSE: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—John 15:4

LUKE 11:1-4, 9-13

I JOHN 1:1-3

OUR first parents, who were created perfect and in the image of God, enjoyed communion with their Creator, prior to the time when they transgressed his law and were sentenced to death. As a result of their disobedience they became alienated from God, and neither they nor their offspring have enjoyed communion with God since; indeed, the majority have desired to forget God.—Rom. 8:21-25

There have, however, been exceptions to this general rule. Abraham, for example, because of his great faith, became a friend of God, and as a friend, enjoyed communion with him. II Chron. 20:7; James 2:23) This was true of all the worthy ones of the past, beginning with righteous Abel. (Heb. 11) Jesus said to his disciples, "Ye are my friends, if ye do whatsoever I command you." (John 15:14) After

the Holy Spirit was given at Pentecost, these "friends" received the Spirit's begetting to sonship, and could enjoy communion with the Heavenly Father as his children, and with Jesus as their Head and Lord. The acceptance of the headship of Jesus implies full dedication to the will of God as expressed through him.

Prayer is an important facet of our communion with God; so also is our study of his Word. It is through the study of his Word that God communicates to us a knowledge of his will, and this enables us to pray in harmony with his plans. We may be sure that if our petitions to God are in harmony with his will they will be favorably answered. He wants us to have an increased infilling of his Holy Spirit, and when we pray for this we will be rewarded, provided we make the necessary effort to set aside our own wills and preferences.

Jesus gave his disciples a model prayer, the opening expression of which reminds us of our sonship—"Our Father which art in heaven, hallowed be thy name." The ancient servants of God did not pray to him as their Father, but this is our privilege; and what comforting thoughts of loving solicitude and care this conjures up in our minds. How thankful we should be that we can call God our Father!

The expression, "Hallowed be thy name," is an important one. God is holy, and worthy of our reverence and praise. We should never take him for granted, or become familiar with him. Jesus taught that it would be essential for us to approach the Father in his name. This is because we need the merit of Christ to make us worthy of entering into the Father's presence. If we hallow the Father's name we will remember our own unworthiness, and always approach him in the name of Jesus.

God has promised to establish his kingdom in the earth, so when we pray, "Thy kingdom come, thy will be done, as in heaven, so in earth," we are expressing our desire to see his plan carried out, and will see to it that even now his will is done in our own hearts. We are glad, also, that God has provided for all our needs as new creatures, and is willing to forgive our sins as we forgive those who trespass against us. We are glad for his assurance that he will not lead us into temptation.

John (John 1:1-3) seemed greatly

impressed with his close association with Jesus, and recognized in him the One whom the Father had sent into the world as his "Word," or Logos, and that it is now through him that we enjoy communion with the Father. This thought of communion, or fellowship, includes the idea of partnership, and how grand it is that through the merit of Jesus we can consider ourselves partners with the Father and with his Son in carrying out his great divine plan of the ages.—Cor. 6:1

Jesus' lesson concerning the importance of abiding in the "vine," as set forth by our memory verse, again emphasizes the fact that these wonderful passages of Scripture do not apply to mankind in general, but only to those who are fully dedicated to God, through Christ. In this illustration Jesus is the true "Vine," and we are the "branches." As branches, it is expected that we bear the fruits of righteousness.

QUESTIONS:

Does mankind in general enjoy communion with God?

Who among men have enjoyed communion with God?

Outline Jesus' model prayer, and point out the importance of its various features.

Can we enjoy fellowship with God in any other way except through Christ?

Who is the "Vine," and who are the "branches"?

Man's Relationship with Others

MEMORY VERSE: Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Romans 12:9, 10

EPHESIANS 4:25-32

JAMES 2:8-10, 14-17

OUR memory verse sums up the key thought of this lesson: the proper relationship of one Christian to another, and to those in the outside world. And it is well to note that the various passages of Scripture cited for the lesson are addressed to Christians, not to the outside world. Not until the kingdom of Christ is operating throughout the earth will the world of mankind in general learn to appreciate these high standards of conduct in their relations with one another.

In the days of the Early Church, the heathen Gentile world had very low standards of justice and righteousness in their dealings with one another. New converts to the Christian faith would not at once rise above the standards which once seemed to be acceptable, hence the need of admonitions such as Paul gives in his

letter to the Ephesian brethren. It would seem strange now to write to dedicated Christians and admonish them not to lie and steal and doubtless those early Christians soon overcame these habits.

Our love is to be without dissimulation; that is, sincere. Those who have a sincere love for others will neither lie nor steal from them. They will want to put away "all bitterness, and wrath, and anger, and clamor, and evil speaking, . . . with all malice." They will be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake" has forgiven them.

There are occasions in the Christian's life for righteous indignation, but never any proper excuse for harboring ill will. We are not to let the sun go down on our wrath; that is, any resentment or indignation we may have over the events of today is not to be carried over into the new day. These are but temporary situations, and

should not be allowed to engender bitterness in our hearts.

Corrupt communications are very much out of place for the Christian. We should instead, endeavor to edify those with whom we communicate. This is done through making known to them the glorious things found in the Word of God, and encouraging them to rejoice in the promises of God. In this way we "minister grace to the hearers," and such a ministry reacts to our own upbuilding in Christ.

In our lesson Paul says that we are "sealed" by the Spirit. We are also begotten and anointed by the Holy Spirit. The Holy Spirit is the holy power of God that influences and directs our lives in the Christian way of sacrifice. We are led by that Spirit, but if we resist the Spirit's leadings it will result in what Paul speaks of as a grieving of the Spirit. No truly consecrated Christian will want to do this, but instead, will endeavor to carry out the terms of consecration day by day with zeal and determination. Thus we will be pleasing to God, and not be resisting his influence in our lives.

James refers to the commandment, "Thou shalt love thy neighbor as thyself," as "the royal law." The first four of The Ten Commandments set forth man's responsibility toward God, and Moses summed up the meaning of these as being a supreme love for God.

(Deut. 6:5) The last six commandments pertain to man's relationship to man, and Moses sums up the meaning of these in the commandment which James refers to as "the royal law."—Lev. 19:18

James states that if we keep this royal law we do well. Then, he explains, we will not show favoritism in our dealings with others, nor discriminate against those who may not be particularly pleasing to us according to the flesh.

Actually, of course, the Christian is under a higher law than The Ten Commandments—we have made a covenant with the Lord by sacrifice, and are to lay down our lives for the brethren. This is indeed a high standard, and living up to it means to walk in a narrow way.

QUESTIONS:

When will the world in general learn to appreciate the high standards of righteousness set forth in the Bible?

Will dedicated Christians lie and steal?

Explain what it means to "grieve" the Spirit.

What is "the royal law," and how is it related to Christian conduct?



Man's Total Commitment

MEMORY VERSE: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1

LUKE 9:57-62

COLOSSIANS 2:20-3:4

THE Scripture passages cited for this lesson reveal the Lord's will for the followers of Jesus to be a full commitment of themselves to the Lord. When this way of sacrifice was set forth to the rich young ruler, the disciples were impelled to ask, "Who then can be saved?" (Matt. 19:25) From the standpoint of human wisdom it does seem that the Christian way is so narrow that many honest-hearted people would be held back from walking in it.

Besides, history has shown that very few in any part of the age have made a serious attempt to give up everything to walk in Jesus' footsteps. True, professed Christians are numbered by the millions. However, the spread of so-called Christianity over Europe was not usually the result of Gospel preaching, but by the power of the sword. But true Christians are not

made that way. Men and women become true Christians by accepting Jesus as their Redeemer and responding to his invitation to take up their cross and follow him. This is described in our memory verse as presenting one's body a living sacrifice, as typified by the offering of animal sacrifices in connection with the services of Israel's tabernacle.

There were those in Jesus' day who approached this point of full commitment, but asked for delays for one reason or another. To the one who wanted first to bury his father, Jesus said, "Let the dead bury their dead." (Matt. 8:22; Luke 9:57-62) The whole world of mankind is "dead in trespasses and sins." This should not be confused with the condition of actual death.

We do not, of course, know all the circumstances in the case of this person, but Jesus may have seen that his desire to follow him was not wholehearted. The Scriptures make it plain that Christians are to recognize their real obliga-

tions to family, and to any who may be justly dependent upon them. The recognition of such obligations does not interfere with laying down one's life in the Lord's cause.

Another said to Jesus that he would follow him, but first he wanted to go home to say good-bye to his family. Jesus referred to this as "looking back." Again we do not know all the circumstances. Here probably was an excuse to delay, and perhaps not to act at all once the man was away from Jesus. We are certain that the Lord does not want his people to be callous toward their families, although the doing of the Lord's will must come first in every Christian's life. There are circumstances under which the doing of God's will involves, in fact, the meeting of responsibilities toward our natural families. See I Tim. 5:8

The Apostle Paul admonished that we should set our affections on things above, not on the things of the earth. God made the earth and the things of the earth very attractive, and in the next age the world of mankind will properly set their affections on these things. But we have been called to a heavenly calling. (Heb. 3:1) In mentioning one of the facets of this heavenly reward Paul describes it as the place "where Christ sitteth on the right hand of God." This is indeed a glorious hope!

Paul explains further, "When

Christ, who is our life, shall appear, then shall ye also appear with him in glory." This is very revealing, for it reminds us of the future age in the divine plan, when the whole world will be enlightened and blessed through Christ and the church. When we understand this we need not be concerned that the terms of discipleship are now so rigid, and that so few accept.

When the disciples asked Jesus what reward they would receive for giving up all and following him, he answered, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) In Matthew 25:31 we read of the time when Jesus comes in his glory, and his holy messengers with him. These according to Paul, will be those who are now setting their affections on things above. Their future work will be, together with Jesus, to rule and bless the world.

QUESTIONS:

Explain the rigid conditions of the present narrow way.

How and when will the world in general be enlightened and blessed?

Does a Christian have responsibility toward his family?

—oOo—

The Nature of the Church

MEMORY VERSE: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:18

I CORINTHIANS 12:12, 13, 27

COLOSSIANS 1:18-20

I PETER 2:4-10

THE word "church" is from a Greek word meaning a calling out, or a called-out class. The church is therefore made up of a people dedicated to the doing of God's will who have been called out from the world and joined to Christ. In building his church it is not God's intention to take the whole world into its membership. The Scriptures show, rather, that God is selecting and preparing the church for a future service of enlightening and blessing the world of mankind.

This thought is incidentally mentioned in our memory verse. After stating that he would build his church upon the great "rock" truth which Peter had just expressed concerning Jesus' being the Messiah, and the Son of the living God, Jesus added, "and the gates of hell shall not prevail against it." Many suppose the meaning of this to be that the gates of hell are endeavoring to engulf the church, but this

is not the thought. "Hell" here is a translation of the Greek word *hades*, meaning the state or condition of death to which all mankind were condemned as a result of original sin. God promised Abraham that through his seed "all families of the earth" would be blessed. (Gen. 12:3) Paul explains that Christ, and together with him, his church, are the seed of Abraham. (Gal. 3:16, 27-29) The future mission of the church, then, is to bless the people—all the families of the earth.

However, these people who are yet to be blessed are now dead. They are in *hades*, the state of death, the Bible hell. In order to be blessed they must be released from death. In Revelation 1:18 Jesus tells us that he has the keys of hell, and that, together with his church, he will use these keys to open the doors of hell and set its prisoners free. We rejoice in this glorious prospect for the future and that death will not interfere with the blessing of the world of mankind.

One of the illustrations used in the Scriptures to portray the unity of Christ and his church is the human body. In this illustration Jesus is the Head, and his followers are pictured by other parts of the body. It is a very vivid illustration. Just as the natural body cannot function without the head, so the church cannot function properly without Christ.

As Paul uses this illustration we are reminded that God sets every member in the body of Christ as it pleases him. To know this, and to abide by it, should help to eradicate any petty jealousies which may arise among the Lord's people, for they should realize that it is a high honor to be in the body at all. The nature of the service we render is quite unimportant, so long as it is what the Lord indicates to be his will.

The One whom the Father has so highly exalted, and to whom he has given the pre-eminence in all things, was "disallowed indeed of men," Peter writes. Jesus was the stone which the builders rejected. Here the church, together with Jesus as the chief corner stone, is likened to a "spiritual house, a holy priesthood." This illustration goes back to the ancient temple in Jerusalem in which, in a symbolic sense, God met with his people and blessed them. A priesthood was a prominent part of this arrangement.

Peter reminds us that this arrangement of the past pointed

forward to a "spiritual house" and a "holy priesthood." This priesthood, just like the one in the past, offers sacrifice. Its members do not, as in the past, offer animal sacrifices. Instead, they offer themselves. (Rom. 12:1) Indeed, this is one of the principal characteristics of a priest—he offers sacrifice, and then upon the basis of the sacrifice offered, bestows blessing upon those for whom the sacrifice is made.

In the plan of God the present is the age of sacrifice. The new age, the time of Christ's kingdom, will be the time when the spiritual royal priesthood will dispense the blessings of healing and life to all the willing and obedient of mankind.

Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." It is our great responsibility now to show forth the Lord's praises by making known his divine plan of salvation; and if faithful now, it will be our great privilege in the coming age to sound forth his praises, and fill the earth with his glory.

QUESTIONS:

What did Jesus mean by "the gates of hell" not prevailing against the church?

When will the world of mankind be blessed through the ministry of the church?

Concerning Prayer

How can we pray acceptably and thus know that our prayers will be favorably answered?

One of the first essentials of acceptable prayer is that it be offered in the name of Christ. (John 14:13, 14) Jesus also said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) We come into Christ by the burial of our will into his. Thus we accept his headship in our lives. "The Head of Christ is God," Paul wrote (I Cor. 11:3); so in accepting Christ's headship, it means that we devote ourselves to doing the Heavenly Father's will.

God's will is expressed through his Word, and the doing of that will is not a momentary matter. His Word must abide in us. So if we "abide" in Christ, and his words abide in us, then we may ask what we will and we will receive a favorable answer. However, in this situation it is obvious that what we ask will be only those things which are in har-

mony with the divine will. To ask selfishly outside of the divine will would mean that we are not fully surrendered to the divine headship in our lives.

How do we know what God wills to give us? One important way is to note what he has promised to give. His promises are many and varied, and cover the whole gamut of our needs as new creatures in Christ Jesus. We need his Spirit, his grace, his strength, his forgiveness, his guidance. These he provides in our every time of need. Whenever we are not sure in a given situation we should always ask with the proviso that God's will, not ours, be done. Doing this, we will never be disappointed.

Not Contradictory

Why do some verses in the Bible seem to contradict others?

You are right they only "seem" to be contradictory, and that is because we fail to "rightly divide the word" of truth, as admonished to do by the Apostle Paul. (I Tim. 2:15) One important way in which we should rightly

divide the word of truth is by noting the time divisions in the plan of God. A text of Scripture which refers to the days of Moses might not harmonize with texts which apply to God's dealings with his people at the present time. What is true of the present evil world might not be true of God's new world of tomorrow.

An illustration of this would be an architect's drawings and specifications for a three-story building. His specifications for the first floor would in all probability be different from his specifications for the second and third floors. While each floor in the building may be different from the others, this would not imply that the architect contradicted himself. His plans for the entire building would be harmonious.

So it is in the plan of God. In God's plan we have time divisions instead of floors, and there are three principle divisions. They are referred to in the Bible as worlds. These are the world that was before the Flood; "the world that now is," or this "present evil world"; and "the world to come." The "present evil world" is divided into ages, and much in the Scriptures is related to one or another of these ages. If we do not keep this in mind, some texts will appear to contradict others.

In addition to the time divisions in the plan of God, there are both heavenly and earthly promises in the Bible. Obviously, a prophecy that the people will "build houses and inhabit them" indicates an ultimate destiny for some of God's human creation that is unlike that suggested in Paul's admonition to set our affections on things above and not on the things of the earth. (Isa. 65:21 Col. 3:1-3) The promise of earthly blessings relates to the Millennial Age, while Paul's admonition not to set our affections on the things of the earth is directed to God's people of the present age.

These are brief suggestions on how the harmony of the Bible may be found. Other principles of interpretation also enter into this. For example, while there is much literal language in the Bible there is also much that is symbolic. Then there are the parables, or word pictures of great truths. It is important to endeavor to discern between literal statements of facts as presented in the Bible, and its symbolic truths. Efforts along this line will also help in discerning the harmony of the Bible. For a more complete answer to your question we would suggest the reading of the booklet, "God's Plan."

THE CREATOR'S GRAND DESIGN

Article III

The Days of Creation

"And God saw everything that he had made, and behold it was very good."—Genesis 1:31

THROUGHOUT the centuries the wise and the learned have endeavored to pry into the secrets of creation and discover how the great universe came into existence. They have not been able to understand how out of nothing there came countless billions of worlds; myriads of forms of life—plant and animal—and why law and order is displayed in it all. And try as they may, human wisdom has not been able to offer an explanation so simple, yet so profound and full of meaning, as that contained in the first verse of the Bible—"In the beginning God created the heaven and the earth."—Gen. 1:1

The truthfulness of these words is more universally acknowledged today by scientists than ever before. While some scientists imagine the universe as having come into existence by sheer chance, many do not. Even the great Prof. Einstein, once an agnostic, in the later years of his life confessed that his increasing scientific knowledge had led him to the conviction that there is an intelligence displayed throughout the universe which he was glad to acknowledge and honor. Einstein was unable to accept the crude conceptions of God handed down to a credulous world from the Dark Ages; but despite this handicap to belief he came to see unmistakable evidence of supreme intelligence

in what he formerly considered to be but the works of nature. And this is true of many of our great scientists today.

“In the beginning God created the heaven and the earth”—this is a simple statement of fact. Few will deny that the heavens and the earth did have a beginning, and in these few words we are informed that the Creator was responsible for it. God does not attempt to tell us how the universe was created, for he knew that it would be quite beyond our ability to comprehend how the creative forces put into motion by God had brought into being the countless millions of worlds and sent them spinning through space under orderly control.

Nor have our most brilliant scientists discovered any worthwhile information other than is contained in the simple statement that “God created the heaven and the earth.” There are many theories of creation, but they are only theories. Until recently one theory quite generally accepted by the scientists was that of a continuously expanding universe. More recently many scientists have turned to the “pulsating” theory, which holds that the universe began with a great explosion billions of years ago, and that it has been expanding since, and is now about ready to go into reverse and contract. After a few more billions of years, according to this theory, all the material will again become compressed into a great center. Then there will be another “big bang,” and another pulsation will begin. Sooner or later this theory will probably be discarded in favor of still another. The point is that man just does not know how God created the heaven and the earth.

It is true that modern man has acquired a great deal of knowledge. He even knows how to split an atom. But since man does not know how to make an atom, or how atoms were made, he has little whereof to boast. Atoms, we are told, are the building blocks of nature, but to know this still does not take us beyond the simple statement that “in the beginning God created the heaven and the earth.” However, in conjunction with the information furnished in the rest of this opening chapter of the

Bible, the statement is very meaningful, for it reveals that the work outlined in the remainder of the chapter was not the bringing of the universe into existence, but the preparation of the earth for the habitation of man.

Yes, the earth already existed, having been created by God "in the beginning." But, as verse 2 of the chapter explains, it "was without form, and void; and darkness was upon the face of the deep." This indicates that the fixed contour of the earth, as designed by God, had not yet been reached. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans. The earth was "void," or empty of all forms of life.

Not Twenty-four Hour Days

The creative work outlined in this chapter was accomplished in six "days." We are not to suppose, however, that these days of creation were twenty-four hours in length. The Hebrew word here translated "day" is *yowm*—pronounced *yome*. While in many instances in the Old Testament it is applied to a literal day of twelve or twenty-four hours, the sacred writers did not thus limit its use. In Exodus 13:10, Leviticus 25:29, Numbers 9:22, and in other places, the same Hebrew word is translated "year." In Genesis 40:4 and 26:8, and many other places, *yowm* is translated "time." A careful study of these references reveals clearly that the meaning of this Hebrew word is not limited to a twenty-four hour day.

Besides, the Bible often uses the word "day" in a broader sense. The period of forty years that the Israelites spent in the wilderness is referred to as "the day of temptation in the wilderness." (Ps. 95:8) Isaiah refers to the era of Christ's kingdom on the earth as a "day." (Isa. 11:10) While six "days" are mentioned in connection with the preparation of the earth for man, in Genesis 2:4 the entire period of creation is referred to as "the day that the Lord God made the earth and the heavens." It seems clear, then, that *yowm* cannot be limited in its application to any specific length of time, such as a twenty-four hour

day, but simply denotes a time, season, or era during which certain events take place, or a particular work is accomplished.

The First Day

It was at the beginning of the first day of creation that God's Spirit, his almighty power, "moved upon the face of the waters." (Gen. 1:2) The Hebrew word here translated "moved" means to brood, as a bird brooding over its nest. In a general way this is a fitting illustration of how the Spirit, or power of God, brooded over the waters of earth that a home might eventually be made ready for all the myriad creatures he had in mind for the earth, and especially for man. That "brooding" began at the outset of the first "day," and was to continue until man, male and female, was brought forth in the image at the close of the sixth "day."

When God's Spirit began to "brood" over the waters "darkness was upon the face of the deep." Since this was prior to the time when the land and the water were divided, the earth's surface was one vast ocean. God asked Job, "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it?"—Job 38:8, 9

God's question might well suggest the manner in which the sea came into being. Scientists agree that as the earth-mass cooled a more or less solid crust formed on the outside. For a time this crust kept the hot gasses confined, or, as God's question suggests, "shut up . . . with doors." But the confined gas would build up a tremendous pressure and "brake forth" through innumerable small craters, spread over the earth's entire surface and, in cooling, condense and fall upon the hot surface of the earth. Thus the sea was "born," God likening it to an issuing out of the womb.

And at its birth clothing was provided. The Lord said, "I made the cloud the garment thereof, and thick darkness a swaddlingband." A tremendous quantity of vapor arose from the hot

sea, which resulted in complete darkness surrounding the whole earth as a "swaddlingband." How beautifully and realistically the Lord thus describes this phase of the creative work!

Much was accomplished during that first "day," or era. The Creator said, "Let there be light," and as a result of this decree "there was light." It seems clearly established by scientists that the sun was created long before the earth, and probably was the light referred to in the Creator's decree, although it did not penetrate the clouds of vapor and gas that encircled the earth with the same degree of brightness that it did later. The Bible states that "God divided between the light and between the darkness. And God called the light Day, and the darkness he called Night." (Gen. 1:4, 5, margin) It was the earth itself that made the division between the darkness and the light. Even as now, the side of the earth that faced the sun would be light—light, that is, by comparison to the darkness on the other side of the globe. As the light of the sun began dimly to penetrate the dense canopy of moisture that surrounded the earth, the first era of God's brooding came to an end.

We read that "the evening and the morning were the first day." (Gen. 1:5) The marginal translation states, "The evening was, and the morning was." The Hebrew word here translated "evening" literally means "dusk," or darkness. What the Creator evidently wants us to understand is that each of the creative periods had an obscure, dark beginning, and that the completion of the work of each age was a morning of brightness. It was literally true of the first "day" that it began in darkness, and ended with the divine decree, "Let there be light."

The Second "Day"

It was during the second creative period that the earth's atmosphere was formed. The word "expansion" is used in the marginal translation of Genesis 1:6—"And God said, Let there be an expansion in the midst of the waters, and let it divide the waters from the waters." In this division of the waters by

the "expansion," the main body of water probably remained on the earth, while a tremendous quantity of water vapor was held suspended in the upper atmosphere.

Scientists tell us that the remaining gases which came from the hot earth, much of which condensed to form the ocean of boiling water which at one time covered the earth, were now used to make the atmosphere. Probably so, but can the scientists explain just how these gases happened to so adjust themselves as to provide exactly the right amount of oxygen which would be necessary for the many breathing creatures of earth which later were to be created? Besides, provision had to be made to maintain the proper mixture of nitrogen and oxygen throughout the future ages in order for both the vegetation and the breathing creatures of earth to continue to exist.

The Creator alone was capable of accomplishing this. Concerning this great One the Prophet Isaiah wrote, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." (Isa. 40:22) What a beautiful way of describing the expanse of atmosphere that surrounds the earth! It as a "tent" in which to dwell! And truly, every living creature on earth does live in this "oxygen tent."

The earth's atmosphere is also vital to life because it is so integral a part of the circulatory system by which the earth is supplied with the water needed for its vegetation, and for drinking purposes. The sun continues to turn the waters of the oceans into vapor, and it is lifted up into the atmosphere. In due time it returns to earth in the form of rain or snow. God asked Job about this. "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, where-in there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out

of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?"—Job 38:25-29

We are told that the atmosphere holds billions of tons of water in suspension, ready to be "sprinkled" upon the earth. What a marvelous watering system! How it reveals the wisdom of the Divine Architect! And how strengthening to faith it should be to realize that the Bible described this arrangement so long ago, long before the wisdom of this world understood anything about it.

How simply it is described—"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." (Gen. 1:7, 8) The Hebrew word here translated "heaven" is the same one which is also translated "air" in this chapter. It would therefore be just as correct to say that God called the firmament "air." With the forming of earth's atmosphere completed, that era came to an end—"And the evening and the morning were the second day."—Gen. 1:8

The Third "Day"

It was during the third "day" or epoch that the land surfaces of the earth appeared. "God said, Let the waters under the heaven [or air] 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."—Gen. 1:9, 10

In Proverbs 8:29 we read of the time when the Lord "gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth." We are told that if all the continental land masses of the earth would be leveled off, the entire land surface of the earth would be from one to two miles under the ocean. Apparently this was the situation prior to the third creative day.

Obviously by divine design, and under the control of divine power, there began a buckling of the earth's surface, which was

as yet a somewhat soft crust, deepening the ocean beds, and heaving up our continents. Speaking of the wisdom, power, and majesty of the Lord, the Psalmist wrote, "Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment [a reference to the time when the new-born ocean covered the entire planet]; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them [by the buckling of the earth's crust]. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth [as the oceans originally did]."—Ps. 104:5-9

Species Fixed

Also in the third creative period 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." (Gen. 1:11) Thus is described the earlier forms of vegetation. But let us pause here to note the profound and scientific significance of the expression, "After his kind." This is the Lord's way of saying that all species of life are fixed; that there is no evolving from one to the other, even though there may be many varieties of each species. Darwin himself, in his "Origin of Species," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record."

The third creative era embraced what scientists describe as the Carboniferous and early Permian Periods. It was at this time that the rank vegetation growing up into veritable forests furnished the material for the coal deposits of the earth. The climatic conditions were such as to produce a rapid and continual growth of forests. It is claimed that during this period eighteen layers of forest-like vegetation were deposited. With the amazing display of divine wisdom in creating the earlier forms of plant life, the third creative "day" came to an end—

"The evening and the morning were the third day."—Gen. 1:13

The Fourth "Day"

The word of the Creator during the fourth "day" pertained to the sun and the moon. The casual reader might easily suppose that it was during this period that the sun and the moon were created, but this is not the case. Both the sun and moon were created "in the beginning," when "God created the heaven and the earth." They are a part of the "heaven."

"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." (vs. 14) Verse 16 reads, "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." In the statement that God "made" "two great lights" the thought is that he appointed the sun and the moon to rule the day and the night. In verses 17 and 18 we are informed that the Creator "set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night."

The Hebrew word translated "made" in the statement that God made two great lights, is translated "appointed" in Psalm 104:17. Here the psalmist informs us that God "appointed the moon for seasons: the sun knoweth his going down." Thus we have the Bible's own interpretation of God's work in the fourth day; that it was not the creating of the sun and the moon, but the appointing of them "to rule over the day and over the night," and also that they might be for "signs and for seasons, and for days and for years."

As we have noted earlier, it was evidently the light of the sun which dimly penetrated the "swaddlingband" of darkness that surrounded the earth at the time in the first creative epoch when God said, "Let there be light." While the light of the sun got through to the earth sufficiently at that time to make a difference between day and night, it did not "rule." It is doubtful if the moon was visible then at all.

It is evident, we think, that some sunlight reached the earth

prior to the fourth creative "day," for it would be needed by the vegetation that was created in the third epoch. But that the sun and the moon did not then "rule" in the sense of producing seasons, and marking off the literal days so definitely that years and seasons could be reckoned, is evident by the fact that the huge trees that were deposited to form our coal beds do not show any "rings" to denote the years of their growth. It was after the sun began to "rule" that yearly rings were produced in growing trees.

The Fifth "Day"

The fifth epoch in the preparation of the earth as a suitable habitation for man was devoted to the bringing forth of marine life, and the "fowl that may fly above the earth." (vss 20) In the King James Version we read that God created great "whales, and every living creature that moveth, which the waters brought forth abundantly after their kind." The Revised Version gives us the words "sea monsters" instead of "whales," and Prof. Strong informs us that the Hebrew word here translated "whales" could also be properly translated "land monsters." It is reasonable to conclude that the reference in verse 21 is to those huge monsters to which scientists have given such names as Dinosaur, Diplodocus, and Tyrannpsaurus, meaning huge lizards. The word Dinosaur means "terrible lizard."

Scientists suggest that while these huge monsters could live on land, their tremendous weight made it easier for them to move about in the water, for the water would help to bear up their weight. However, all the other myriad forms of marine life were also brought forth during the fifth "day."

It was during this epoch also that birds were created. The expression, "every winged fowl," need not be limited in its application to the feathered birds. (vs. 21) Prof. Strong indicates that the word here translated "fowl" means primarily a bird covered with wings, the emphasis being on wings rather than feathers. The reason we call attention to this is that geologists

(Continued on page 34)

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DAWN PUBLICATIONS

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(Continued from page 31)

tell us that during this period there were huge winged creatures that were not feathered, their wings being constructed somewhat like those of a bat.

Whether it be the huge lizards of this period, the creatures which lived exclusively in the sea, or the feathered or unfeathered birds of the air, each species was created "after its kind." This is confirmed by geologists, who freely acknowledge that from the testimony found in "The Book of the Rocks" each of these species appeared suddenly, and with no evidence of having climbed an evolutionary ladder.

The Sixth "Day"

It was at the close of the sixth "day" that "God created man in his own image." Appropriately, it was also during this era that the land animals which were to contribute to human needs were also created. We read, "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, 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 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

Man was created to be king of earth, and when the grand design of the Creator concerning him is completed the earth will be filled with perfect humans, exercising their original God-given dominion. Man is now a fallen creature, and Paul wrote that "we see not yet all things put under" him. 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

The Knowledge of God

**"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee."—
Proverbs 2:1-11**

These are wonderful words of life, words of inspiration! Here we are invited by the Lord to seek knowledge. We are told that knowledge helps us to avoid error, that it assists us to see God's guidance in our lives. By hiding his commandments in our hearts we acquire the "knowledge of God." We grow in a right perception of truth. This text also tells us that prayer is necessary, and that a deep desire is necessary if we are to attain the "knowledge of God."

We read, "If thou . . . liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear [reverence] of the Lord, and find the knowledge of God." This, of course, means study—not just reading the Bible. This means searching the Scriptures, for only thus shall we find the "knowledge of God."

Verse 7 speaks of "sound wisdom." This is not the wisdom of the world. The wisdom of this world has no power of redemp-

tion, and it is not the sound wisdom of our text. By contrast, however, there is a sound wisdom for the righteous. Verse 10 says when it enters into the heart of the righteous, and we pray for this wisdom, for this knowledge, we lift up our voice, knowing that it comes only from God.

In Proverbs 9:10 we find a familiar text: "The fear of the Lord is the beginning of wisdom." This is true. The principle of true reverence is the foundation of sound wisdom. But there is another text—Proverbs 1:7. This text is not quoted as often as Proverbs 9:10, but it also teaches an important truth. It states that "the fear of the Lord is the beginning of knowledge." So the foundation, or principal part, of our knowledge as children of God, like wisdom, is also based upon true reverence and worship.

Not Human Brilliance

An attitude of deep love for God is our starting point, as we enter into the path of light and truth. But one of the first principles of understanding, in the sense that we, as Bible Students, use the word, is to realize that our knowledge of God, of his plans and purposes, for ourselves and for the whole race, is dependent upon something more than a brilliant mind. This world contains many brilliant minds—minds that easily comprehend today's science, but which cannot grasp even the rudiments of the divine plan of the ages. Why is that? Brilliant minds—they can put a missile into orbit, a missile that will circumnavigate the earth in the high expanse of space and even reach the moon—but those same brilliant minds are not able to comprehend the philosophy of the ransom. Why is this so? Are we more brilliant than they? No. The reason they do not comprehend is simple to us. It is human knowledge versus spiritual knowledge. Spiritual enlightenment came to Jesus at, and subsequent to, Jordan. Spiritual enlightenment comes to us after we receive the Holy Spirit. Matthew 3:16 reads, "And Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." The dove

is a symbol of the Holy Spirit. Notice Luke's account. Luke 3:21: "Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him." The Holy Spirit comes only as an answer to prayer.

These are simple texts, but by them we substantiate great truths. Matthew 3:16 tells us that Jesus was immersed, not sprinkled. "He . . . went straightway out of the water." He had been in the water. Luke 3:31 tells us that he came out of the water praying, and that the Holy Spirit came to him in response to that prayer. Little noticed words in a text are sometimes important. In John 1:32-34 John the Baptist reports, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God."

The sign given to John the Baptist evidently was: Look for the visible descent in the form of a dove. It will represent the Spirit of God. It will come as he emerges from the baptismal waters. This will be a sign of the Son of God. He will be endued with the Spirit of God. Signs today give witness to the Lord's second presence. Here was one of the signs of his first presence—the descending of the Spirit as a dove.

The Spirit's Witness

As with the Lord, so with us, the witness of the Spirit is important. We read in Hebrews, "The Holy Spirit also is a witness to us." And again in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." Our knowledge, our enlightenment, depends upon the Spirit of God. Through it we grow in grace, in comprehension, and in the understanding of spiritual truths. Let us quote a familiar text from the New English translation of I Corinthians 2:11-14; "For the Spirit explores everything, even the depths of God's own nature. Among men, who knows what a man is but the man's own spirit? In the same way, only the Spirit of God reveals what

God is. This is the Spirit that we have received from God, so that we may know all that God of his own grace gives us, and because we are interpreting spiritual truths to those who have the Spirit. We speak of these gifts of God in words found for us not by our human wisdom but by the Spirit. A man who is unspiritual refuses what belongs to the Spirit of God. It is folly to him—he cannot grasp it, because it needs to be judged in the light of the Spirit.”

The same thought is expressed in Ephesians 1:17, 18: “The God of our Lord Jesus Christ, the Father of glory, . . . give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” And again in Colossians 3:10: “And have put on the new man, which is renewed in knowledge after the image of him that created him.”

These texts tell us why some brilliant minds are not in the truth, and why many who are of humble disposition are able to comprehend the plan of God. Jeremiah 9:23, 24 expresses it beautifully: “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.” How few have this knowledge of God, of his plan of “loving-kindness” and “judgment” and “righteousness.” All will know this some day, but we know it now. Why? Because of the Holy Spirit’s enlightening our minds and hearts. This is the true knowledge of God.

Knowledge a Key

The “key of knowledge” is a common expression. It is also a biblical expression. (Luke 11:52) But it is not a key that opens up knowledge; rather, knowledge is the key—the only key that can open “understanding.” John 17:3: “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom

thou hast sent." The knowledge which we have of the Bible, of the Scriptures, of the divine plan of the ages, is the key of knowledge concerning the Father, his Son, and eternal life.

When we search the Scriptures, we search for knowledge, not merely the verification of our own wisdom. One of the most beautiful avenues of life is the path of learning, especially when it leads to the knowledge of God. Let us not be like those of whom the poet says:

"One reads with father's specs upon his head,
And sees the thing just as his father did.
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.
Some read to prove a pre-adopted creed,
Thus understand but little what they read.
And every passage in the book they bend,
To make it fit that all-important end.
Some people read—as I have often thought—
To teach the book instead of being taught."

One cannot be handed knowledge as a plum on a plate. Knowledge cannot be given away as a ruby, even though it be more precious than rubies. Knowledge can be shared, but only with those willing to accept it, and who have the Holy Spirit of God as their teacher and guide. Now that does not mean that each one in the truth must or can have just as full and complete an understanding of all the fine points of doctrine as someone else. We all know that is not the case. Some minds are developed in one way, others in another. One person contributes with his hands, another with his mind. We all have abilities, and we all have limitations, and the grasp that each has of the truth will vary according to our several abilities and diligence in their application. But the Lord will see to it that by the sanctifying power of his Spirit each faithful consecrated child of God will grasp enough of spiritual truth to accomplish its sanctifying work.

It is for each one to be faithful to the full extent of his responsibility for the knowledge that has been given him, and, whether much or little, never to hide that light under a bushel. Let us all walk in the path of light! Let us strive for clearer spirit-

ual vision, and thus grow in the grace and the knowledge of God!

Knowledge Increases

When it comes to scientific knowledge, we know that understanding increases, and will continue to increase. Yet possibly the same people who recognize this believe that the "light of truth" stopped years ago, and that any forward movement from that point is a movement toward darkness and not toward clearer understanding. There is, of course, a way that leads to darkness which must be avoided. It is clearly stated in Proverbs 4:18 that "the path of the just [the path in which we walk] is as the shining light, that shineth more and more unto the perfect day." Our path is one of increasing light, one of personal progress and of blessing through the light of the "knowledge of God."

The great thing about spiritual life is that it grows, develops, matures. Thus all of us can contribute from the storehouse of our knowledge, for it represents the power of our influence—a member of the same body—to the enrichment of others. For, after all, this is what conventions and study meetings are for, what testimony meetings, talks, and Christian fellowship are all about—to build up one another.

Have I an eager mind? Have I a passion for comprehension? This is necessary if one would grow in the "knowledge of God." An ardent desire for knowledge is rather prevalent in children. Sometimes it dulls as we grow older. But are we spiritually old? Have we lost our thirst for knowledge? Have we retired from learning more of the Word? Have we lost our spiritual momentum? Do we think we "know it all" anyway? If so, we are spiritually "old." But a new creature should never grow old. As the Psalmist says, we should cleanse our way "by taking heed thereto according to thy Word." (Ps. 119:9) So we seek clarification of scriptures, and blessings come through clarification. Truths unfold as beautiful flowers unfold from bud to full grown bloom. Truth becomes exciting as it unfolds. It transfuses one with spiritual vitality. It keeps us young in spirit. And thus we live a rich and rewarding spiritual life.

But let us remember that basic fundamental truth does not change. Truth today does not become error tomorrow. During this harvest time we have been blessed with an appreciation of fundamental truths. These truths have revealed to us the divine plan of the ages. Never let these fundamentals slip. They have made us "truth people." They have separated us from the people of the land—from the worldly church. Let us value these fundamental doctrines and the servants and the helps that have assisted in laying the foundation of our faith. These fundamentals will become clearer as the details of truth come into better focus through our study of the Word of God.

Some say truth is like gold—it never changes. That is true. But it is also true that we must get rid of the dross that the gold may shine brighter, and that it may be more precious; and even so it is with our knowledge of God. Some say that knowledge is superfluous. They quote Paul's words, "Knowledge puffeth up, but love edifieth." How often this is quoted out of context! The verse reads, "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth." (I Cor. 8:1) Some of the Corinthians knew that an idol meant nothing, and that meat sacrificed to idols was neither purified nor defiled, and so they ate it. To them all things were lawful. They had knowledge, but without love, without consideration for others. And some of the brethren who did not have this knowledge of liberty were made weak. Verse 9 reads, "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." Paul concludes his argument in verse 13, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." There was Paul with Christian liberty actuated by the spirit of Christian love and consideration for others, and true humility. Philippians 1:9 says, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment [margin, or, *sense*]."

II Peter 1:1-12 contains many valuable lessons. According to this passage we can't have love without knowledge. Peter was a

servant and an apostle of Jesus Christ. He is responsible for some of the sweetest expressions we use today as truth people. One of these is "like precious faith." The truth should be equally precious to us all. Another expression is, "exceeding great and precious promises."

The degree of faith may vary, but with respect to its objective—our justification, our sanctification—it is common to all the Lord's children. For Christ is to all of us made of God "wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30

In verse 2 Peter introduces us to the "knowledge of God." He tells us it is the medium through which grace and peace are multiplied unto us. So, again we are impressed with the power that knowledge exercises in our lives.

In verse 3 he continues the subject. The "knowledge of him [God]" is the first step toward eternal life, the first step toward godliness, true piety. Jesus' words in John 17:3 read: "this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." Our very calling out of darkness into light is dependent upon knowledge, for here we read, "Through the knowledge of him" we are "called to [margin, or, by] glory and virtue," to be like Christ.—vs. 3

Precious Things

Have you ever noticed what Peter considered precious?—"like precious faith" (vs. 1); "the trial of your faith, being more precious than of gold" (I Pet. 1:7); "not redeemed with . . . silver and gold, . . . but with the precious blood of Christ" (I Pet. 1: 18, 19); "precious promises: that by these ye might be partakers of the divine nature" (vs. 4). And notice how he presents his argument in verses 5, 6, and 7. Precious promises, yes! But besides this, or, for this very thing, we must give diligence—full-hearted diligence, for, only through all diligence, and the promises, will we attain the divine nature.

And through this full measure of devotion we add, we supply, we develop, we grow in grace as we grow in knowledge. It is an increase by growth, each new grace springing out of and depend-

ent on the other. As we exercise faith, we develop virtue, fortitude. "And to virtue, knowledge." One does not progress far unless he grows in the knowledge of God. The knowledge of error does not sanctify. The knowledge of man's wisdom does not sanctify. The knowledge of God and spiritual truth does. "Sanctify them through thy truth, thy Word is truth." On this foundation of faith and knowledge of the truth is built temperance, that is, self-control, patience, cheerful endurance, constancy, godliness, piety, reverence, brotherly-kindness, being generous toward our brethren, and love.

Thus love is not based on emotion, but is built on the foundation of faith and knowledge. This love cannot be attained without the knowledge of God. Knowledge is not greater than love, but love abounds in knowledge and judgment. Knowledge is the basis of abounding love. (Philippians 1:9) **Verkuyl** translates verse 8 of II Pet. 1, as follows: "For if you possess these qualities increasingly, they will render your knowledge of our Lord Jesus Christ neither inactive nor unproductive. While he in whom these graces are not present is blind and short-sighted."

What is the use of knowledge if it is inactive—unproductive? One of the reasons we have been given the knowledge of God—an understanding of his plans, his purposes for us and for all the families of the earth—is that we may hold forth the Word of life, and as his ambassadors show forth the praises of him who has called us out of darkness into light. Let us not hide our light under a bushel. Let us not permit our knowledge of God to be inactive and unproductive.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (vs. 10) Verse 12 seems appropriate here: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." And remember, we never walk alone when we walk in the light with him.

The Greatest Book in the World

A COLLECTION of sheets of paper bound together, either printed or written, or any lengthy record considered of sufficient importance to preserve, has, from time immemorial, been made into a book; and the great Creator has seen fit to use this method for various communications he has seen it necessary for his creatures to possess and understand.

The first mention of God's revelation as a book is in Genesis, chapter 5, verse 1, where we have a record of the generations of the human family from Adam to Noah, a period of 1,656 years. This record, or book, would doubtless be very useful for mankind to possess in those early days.

Another important book that God providentially arranged for man's blessing was the Law, moral and ceremonial; a record that for many centuries was the exclusive privilege and blessing given to Israel (Deut. 31:9, 24-26), as Paul would remind us

when he says, "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God."—Rom. 3:1, 2

Israel, as God's people, enjoyed many blessings; but so far as the present life and human happiness are concerned, their greatest blessing was their knowledge of God's moral requirements of his creatures. In contrast with this Paul says, "The Gentiles, which have not the Law . . . are a law unto themselves." (Rom. 2:14) It is sad to see how low most of the Gentiles sank in moral degradation as a result of their willful ignorance of God's law, and by following their own degenerate standards. This is outlined for us in Romans, chapter 1:20-32.

Another mention of a book is in I Samuel 10:25, the occasion when, in answer to Israel's request, God gave them a line of kings, and at the same time very graciously gave them some revelation as to how Israel's kings and their subjects should act toward one another. "Samuel told the people the manner of the kingdom," how the kingdom should be administered;

how the king, as God's representative, should act toward his subjects, and how the people should manifest loyalty and obedience to their king as God's representative.

The Revised Version margin reads, "Then Samuel told the people the manner of the kingdom, and wrote it in the book," suggesting that it was intended to be an addition to the book Israel already possessed—the book of the Law. Hence, as a part of God's providence, there came into being a history of the kings of Israel and Judah, which history has been preserved and has come down to us as a part of the Old Testament Scriptures, "the Law and the prophets."—Luke 16:16

The incident recorded in II Chronicles 34:14, 15, of Hilkiah's bringing to light the book of the Law which had been lost, or at any rate long overlooked, is very revealing, showing that the divine revelation of the Law had fallen into considerable disuse for a time prior to this. The letter of what the book taught was little practiced, and the spirit of the message was even less discerned. Its finding and careful rereading produced perhaps the greatest reformation in Israel that ever occurred during the period of the kings.

See II Chronicles chapters 34 and 35. Indeed, whenever a real reformation took place among God's typical people, it was always as a result of their taking greater heed to the Word of the Lord than hitherto. Compare Nehemiah 8:1-12

But although the possession of the Law and the prophets was a wonderful advantage to natural Israel, the One that God had especially in mind to be guided and comforted by this book was his well-beloved Son during his sojourn on earth. As Jesus neared the age of thirty years, which was manhood according to the Law, and the time when he was due to begin his ministry, and to offer himself as the great antitypical sin offering (Heb. 9:11-14; 10:4-9), it would seem that the words of the Psalmist came into his mind, and he realised that God had caused these words to be written concerning him many centuries before: "Sacrifice and offering thou didst not desire; mine ears hast thou opened [to the antitypical meaning of these things]: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:6-8

When the Holy Spirit came upon our Lord after he had symbolised his consecration unto death (as indicated by the words of the Psalmist) by a baptism in water, we read, "He saw the heavens opened." (Mark 1:10) Then Jesus realised the spiritual import of the things written in the book concerning himself. Compare also Isaiah 61: 1-3; Luke 4:16-21

Of the two with whom our Lord walked on the road to Emmaus, we read, "And beginning at Moses and all the prophets, he expounded unto them... the things concerning himself." (Luke 24:27) We see from this scripture, as well as from many others, how Jesus' course and the work the Father had for him to do had been carefully outlined in the Law and the prophets.

In this way the Father from day to day guided his well-beloved Son so that he was enabled to say, "I do always the things that are pleasing to him." (John 8:29, R. V.) In this way the wisdom from above provided in the Law and the prophets became for our Lord a light that was caused to shine brightly upon his pathway, enabling him frequently to say that he did thus and so, that that which was written in the

Law and the prophets might be fulfilled.

God's Book, composed of the Law and the prophets, together with as much of human history as God was pleased to record, thus became of infinite value to his well-beloved Son that he might successfully carry out and finish the work he had been given to do. As an example of this, note again Luke 4:16-21. Not only was "the volume of the book" provided for our Lord's blessing and guidance, but also as Paul says, the things it contained were "written for our admonition, on whom the ends of the ages have come."—I Cor. 10:11, **Diaglott**

All who would find the way of life, therefore, and walk therein, must pay diligent heed to what is written, and which says as we turn to the Word of the Lord for guidance from time to time, "This is the way, walk ye in it." (Isa. 30:21) Thus we are guided by the Word in all that we may do or say in our efforts to honour and serve the Lord and the interests of his kingdom.

Understanding Important

In view of the fact that a right understanding of "the volume of the book" is of such vital importance to the Lord's

faithful followers seeking to walk in the same narrow way that he walked, it is sad to realise that after the death of the apostles God's professed people began to fall away from many of the things written aforetime for their learning, not only from "the volume of the book," the Old Testament, but also from the wonderful and priceless additions to "the volume of the book," given us in the records of our Lord's life, work, and teachings as found in the Gospels, and in the apostolic epistles of the New Testament.

Knowing the infinite value of "the volume of the book" to the followers of the Master, and doubtless because of this, Satan began to do all in his power to prevent God's people from taking diligent heed to the things written aforetime for their learning. This he successfully accomplished by raising up false teachers who would wrest the Scriptures from their proper meaning rather than proclaim the Lord's message, the message of salvation in its purity. Indeed, God's faithful servant Paul was permitted to see quite clearly that this would be the great Adversary's plan of attack.—Acts 20:29, 30; I Tim. 4:1, 2, R. V.

True to this prophetic foreshadowing, within a century or

two from the death of the apostles the professing church became such a worldly institution that the Bishop of Rome, backed up by his ecclesiastical supporters, became recognised as the chief bishop ("overseer," pope) of the entire visible church. Prompted to a master stroke by the Adversary he decreed that the Book of God (the Old and New Testament Scriptures) should be kept in the Latin tongue—a language that few but the priests were able to understand; and hence such scriptures as Isaiah 29:11, 12 soon began to have a very literal fulfilment.

All know how this state of things continued for centuries, but how thankful we are that God did not intend that his Word should always remain clothed in the sackcloth of dead languages! History shows how in the 15th century (A.D.) there came into Europe an invention which had a profound effect upon the position of God's Book in the church. This was the invention of printing. From that time books more or less as we know them today began to appear, and it is a most interesting historical circumstance that the first book to come off Caxton's printing press was the Book of God, the Bible. From

that day forward this revelation gradually became no longer a book to all intents and purposes sealed; but its import—particularly the great fundamental doctrine of the redemption that is in Christ Jesus—began to be revealed increasingly to those with ears to hear, and hearts to understand.

It has been authoritatively stated that Luther's message of justification by faith, and other important truths to which attention began to be called and proclaimed abroad in the 16th century, were made known much more by means of the printed page than proclamations made by word of mouth. In the meantime the printing press and the printing of books improved almost beyond recognition when compared with the earliest efforts in this direction. By the time the 19th century arrived it had become within the power of practically all living in so-called Christian lands to pursue, if they would, an independent study of God's Book.

Daniel tells us (chapter 12, verse 4) that it is in "the time of the end" that "many shall run to and fro, and knowledge shall be increased." All will agree that in this "end" period of the Gospel Age in which we live there has been a most

remarkable fulfilment of this prophecy. Within a little more than a hundred and fifty years there has come an almost incredible amount of running to and fro, progressing from the use of horse-drawn vehicles at the beginning of the 19th century to cars and lorries moving at almost incredible speeds over crowded roads.

The prophet tells us that during this same period knowledge would be increased. While this has been true in the case of knowledge of all kinds, it has been particularly true of the great increase of knowledge that has come to God's people as to the meaning of his Book—not only on account of the remarkable fulfilment of the Law and the prophets, and the further revelations given in the Gospels and Epistles, but also on account of the last unfolding of truth given to John on the Isle of Patmos.

Our Lord said to John, "What thou seest, write in a book." (Rev. 1:11) This further revelation of the mind of God, which pictures so much of the history of the Gospel Age, especially as it relates to the church of Christ—both the nominal and the true church—the Scriptures show would not be fully understood until we come to the close

Memorializing Jesus' Death

ON SUNDAY evening, April 3, groups of the Lord's people throughout many parts of the world will assemble to partake of the "bread" and the "cup" which memorialize the death of Jesus. Paul wrote, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death." (I Cor. 11:26) Jesus died as the antitypical Passover Lamb—"the Lamb of God which taketh away the sin of the world"—and, appropriately, his sacrifice was consummated on the anniversary of the slaying of the original passover lamb the night before the exodus of the Israelites from the land of Egypt. This was on the fourteenth day of Nisan, the nation's first month of the year.

According to the Jewish calendar, the fourteenth day of Nisan this year falls on Monday, April 4. Since the biblical day begins at sundown, it would mean that after sundown, Sunday April 3, would correspond with the night before Jesus died, when he ate the passover with his disciples for the last time, and asked them to partake of the "bread" and the "cup" with him, explaining that they represented his broken body and shed blood.

Thousands of the Lord's people believe that this yearly anniversary is the only proper time to partake of these memorial emblems. So again this year they will follow this scriptural custom, and as they once more "remember him" in this special way, will renew their own vows of consecration to suffer and die with him, inspired by his promise that if they are faithful even unto death they will share with him in his kingdom glory.

It is a simple ceremony in which those participating confess, by partaking of the "bread" and the "cup," their belief in the vicarious atoning work of Christ. Paul wrote that Jesus gave

himself as a “ransom,” or corresponding price, for all. (I Tim.2: 3-6) It was the perfect man, Adam, who sinned, and brought upon himself and his offspring the penalty of death. The perfect man, Christ Jesus, gave himself in death as a substitute, thus providing a way of escape from death for all mankind. (Rom. 5:18, 19) He is a “propitiation,” or satisfaction, for “our” sins—that is, for the sins of his followers during the present age—and not for ours only, but also for “the sins of the whole world.”—I John 2:2

The provisions of God’s grace are operative toward the Lord’s people now upon the basis of faith. The faithful among these will receive a heavenly reward. But Jesus’ sacrifice also provided an opportunity for Adam and all others of his children to be restored to perfection of life as humans. This opportunity will be extended to them during the kingdom age. For the vast majority—those who have died throughout the centuries of the past—this will necessitate a resurrection from the sleep of death.

Now, however, the merit of Jesus’ sacrifice is merely imputed, or reckoned, to his followers—they are not actually given new life. The imputation of life through Christ is to make it possible for his consecrated followers to offer themselves in acceptable sacrifice to God, and thus be “planted together” in the “likeness” of his death. (Rom. 6:3-5; 12:1) We are “crucified” or put to death with Jesus if we accept his invitation to deny ourselves and take up the “cross” and follow him.—Matt. 1:624

So, when we partake of the emblems which represent the broken body and shed blood of Jesus we testify that we not only accept gratefully the provision of life thus made through him, but also that we have entered into a covenant with the Lord by “sacrifice,” and desire to be “broken” with him. (Ps. 50:5) This additional, more personal significance of the memorial emblems is mentioned by Paul in I Corinthians 10:16, which reads, “The cup of blessing which we bless, is it not the communion of [does it not represent our partnership in] the blood of Christ?” The bread which we break, is it not the communion [partnership] of the body of Christ? The next verse emphasizes the thought,

“For we being many are one bread, and one body: for we are all partakers of that one bread.”

Christ's Faithfulness

It is especially appropriate in partaking of the memorial emblems and in our preparation for this holy “supper” to recall at what great cost redemption from sin and death was provided. Think of our Heavenly Father's love in giving his only begotten Son to suffer and die! And think of what it cost Jesus in terms of mental and physical suffering to be our Redeemer and the Redeemer of all mankind! To call to mind these examples of divine love and compassion for the sin-cursed race should beget in us a renewed determination to be faithful in carrying out the terms of our consecration to do God's will.

Jesus knew from the beginning of his ministry that he was to die sacrificially, and had so announced to his disciples. He had said that he would give his flesh for the life of the world. (John 6:51-56) The disciples did not grasp the reality of this statement. Even when it became apparent to them that Jesus would be killed by his enemies, they did not understand why it was necessary for him to die. This meant that Jesus bore the burden of his last trying hours with little benefit of human companionship, understanding, and comfort.

In the “upper room” Peter professed great love for his Master, and his willingness to die for him if necessary, and no doubt he was sincere in this profession of loyalty. But when Jesus needed him most Peter fell asleep, as did James, and John. This was in Gethsemane, where Jesus said to these three apostles, “My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” (Matt. 26:38) Then Jesus went a little farther into the garden, and in his great sorrow prayed, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” (vs. 39) After thus praying Jesus returned to the three disciples and found them asleep, and he said to Peter who had professed such great love, “Could ye not watch with me one hour?”—vs. 40

How much it would have meant to Jesus at that time to know that at least one of his apostles was entering into his feelings with some measure of understanding! Yet he was kind to them, and admonished them to "watch and pray" lest they enter into temptation, and added, "The spirit indeed is willing, but the flesh is weak." Jesus knew that Peter and the others really did love him, and that in their hearts they were willing to do all they could to help him.

But a greater test of devotion and love for his Father and the doing of the Father's will was yet to come to Jesus. While it was difficult to realize that he must stand alone as far as human help was concerned, he knew that the Heavenly Father would comfort him, and the Father did. He gave his beloved Son strength to endure the harrowing experiences of being hailed before his accusers, condemned to death, beaten, and hung upon the cross.

Through all of this Jesus was calm and serene, humbly submitting to his Father's will. When asked by the high priest if he was the Son of God, Jesus was forthright in his acknowledgment of this truth, which he knew would seal his condemnation so far as the religious leaders of Israel were concerned. "Thou hast said," was his reply. (Matt. 26:64) Later, when asked by Pilate if he were a king, Jesus replied, "To this end was I born, and for this cause came I into the world." (John 18:37) Jesus knew that in view of this confession of the truth Pilate could do nothing to save his life, for his enemies would press the charge that it was treason against their Roman masters.

Even while hanging on the cross, enduring excruciating pain, Jesus was still composed, and was alert to a final opportunity to bear witness to the Gospel of the kingdom. When the thief asked, "Lord, remember me when thou comest into thy kingdom." Jesus replied, "Verily I say unto you today, shalt thou be with me in paradise." (Luke 23:42, 43) While Satan, the prince of this world was succeeding in putting the "King of kings" to death, Jesus knew that the long-promised messianic kingdom

would be established, and that then "all the ends of the world" would "turn unto the Lord." He knew, as had been foretold, that the time would come when, as the great Messiah of promise, he would be "governor among the nations."—Ps. 22:27, 28

Forsaken by God

As Jesus hung upon the cross there came to him the realization that not only had he no human friends who could help him, or to whom he could look for sympathy and comfort, but now his Heavenly Father had forsaken him. The knowledge of this startling fact may have reached him through the prophetic prayer of Psalm 22, in which incidents that took place while he was hanging on the cross are mentioned. For example, verse 18 of this psalm reads, "They part my garments among them, and cast lots upon my vesture."

As Jesus watched the Roman soldiers divide his garments among them, and cast lots for his robe, he doubtless remembered this prophetic prayer in Psalm 22, and his mind went back to its beginning, realizing its fearful implications. Then it was that Jesus began to quote the opening of the prayer, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?"—Ps. 22:1

The psalm continues to present the thoughts and petition of Jesus as he hung upon the cross, although he was evidently too weak by now to utter audibly more than those opening words. In his plea to the Heavenly Father, Jesus is represented as saying, "Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."—Ps. 22:4-8

As Jesus hung upon the cross he heard the crowd that watched him actually saying these things. "He trusted in God,"

they said, "let him deliver him." (Matt. 27:43) When Jesus heard these utterances of the people he realized that for the moment he was abandoned by his Heavenly Father, just as the prophecy foretold. Knowing this, he reached out in his prayer, as the prophet indicated, to find some basis for renewed hope: "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help."—Ps. 22:9-11

In his agony of heart and mind Jesus continued to pray, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."—Ps. 22:14-16

Only Temporarily

The Heavenly Father did not continue to hide his face from his beloved Son. But for Jesus fully to take the sinner's place in death it was necessary that the Father temporarily withdraw his favor from him, even as he had withdrawn it from fallen man. But before the end came, Jesus again realized that his Father was sustaining him. This is indicated in the prayer, as it is continued in Psalm 22: "Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him [permanently]; but when he cried unto him, he heard."—vss. 23, 24

Yes, when the end came, Jesus was again seeing the smile of his Father's countenance, and in faith and confidence he could say, "Into thy hands I commend my spirit," my life, my all. (Luke 23:46) He had been led as a lamb to the slaughter, and now his sacrifice was finished, The antitypical Passover Lamb had been slain, and as we again partake of the emblems which

represent his broken body and shed blood we can do so with grateful appreciation of the love which provided redemption and life for us at so great a cost.

"That Which Is Behind"

While we can rejoice that Jesus' personal suffering was completed on Calvary more than nineteen hundred years ago, the memorial emblems will remind us that we have not yet completed our sacrifice, and that it is our privilege to fill up that which is behind of the sufferings of Christ. (Col. 1:24) And to remember Jesus as our Exemplar in faithfulness and in suffering should be a great incentive to us to continue following him. Paul wrote, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Heb. 12:3, 4

Not having as yet "resisted unto blood" is a figurative way of saying that we have not yet fully given up our lives; have not yet been "faithful unto death," as Jesus was. (Rev. 2:10) When we compare ourselves with Jesus we realize how little we have suffered, and are suffering. This is due in part to the changed attitude of the world toward those whose religious beliefs do not conform to those generally considered to be orthodox. There are still those, of course, who would inflict the death penalty on "heretics" if civil governments would co-operate.

Self-examination

The memorial season is an appropriate time to re-examine our own position. Are we facing up to our privileges of sacrifice as faithfully as we intended to do when we first entered the narrow way; or are we, unwittingly, perhaps, taking an easier way? As we consider Jesus at this memorial time, we will all want to make sure that we are among those who continue voluntarily to keep our sacrifice on the altar, regardless of the cost in terms of inconvenience, weariness, misunderstanding, and even suffering, rather than to wait for circumstances to wrest from us that which we offered to the Lord at the time of our consecration.

These thoughts will naturally come to mind as we “consider him that endured such contradiction of sinners against himself.” It is only those who “endure unto the end” who will receive the “great salvation.” “Ye have need of patience,” wrote Paul, “that, after ye have done the will of God, ye might receive the promise.” (Heb. 10:36) James wrote, “Blessed is the man that endureth temptation [testing]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”—James 1:12

The Hebrew brethren, when they were first “illuminated,” “endured a great fight of afflictions,” but this was not enough. (Heb. 10:32) Our first-love zeal for the Lord and for his service should be continued day by day, year by year, even “unto death.” “Let us not be weary in well doing,” Paul wrote, “for in due season we shall reap if we faint not.” (Gal. 6:) To consider Jesus, and the “contradiction of sinners” which he endured, should do much to prevent our becoming weary and faint in our minds.

The Time Is Short

Those enlightened by present truth know that we are living in the end of the age, when the Master is again present as the Chief Reaper in the harvest work. We have even reached the closing years in the ending of the age. How many more years we will have the privilege of partaking of the memorial emblems we do not know, but we are assured that the fruition of our hope is near. The consciousness of this should give added meaning to this year's Memorial Supper, and cause us to redouble our efforts in the weeks and months ahead to “consider him” and to be like him.

When instituting the Memorial Supper, Jesus told his disciples that he would not drink the “cup” with them again until in the kingdom. Then, of course, it will be a cup of unalloyed joy, for all the sacrifice and suffering of the complete Christ company will be finished. Jesus himself was confident of this final outcome of joy and triumph. In another prophetic prayer he is

represented as saying to his Heavenly Father, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:11

This blessed hope of again being in the actual presence of his Father was one of the joys set before Jesus which enabled him to "endure the cross and despise the shame." Paul tells us that Jesus is now "set down at the right hand of the throne of God." (Heb. 12:2) Jesus promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

This, then, is one of the "joys" set before us, and what a powerful incentive to faithfulness it should be! And now that he who was to come has come, the time is near—so very near—when we shall see his face. John wrote, "We shall see him as he is." (I John 3:1-3) What a glorious morning of joy that will be in contrast with the present experience of suffering! When we have entered into his presence with joy, and are partaking of his cup with him in his kingdom, how light our present trials will seem as we look back upon them from that vantage point of glory!

As we contemplate the "glory to follow" the present privileges of suffering with Christ we get an urge to pray for the Lord to hasten the time. Yet we know that he has his own "due time," and that he knows best just what experiences we need; just what tests of patience and devotion are essential to prepare us to occupy the place "prepared" by Jesus, so we say to our aching, longing hearts. "Be calm, and sink into his will," assured that the time appointed by divine wisdom is best.

Not Alone

As we have seen, Jesus endured those final and excruciating tests alone so far as human understanding and sympathy were concerned—for a short time losing even the comforting smile of his Heavenly Father. But with us it is different. As little groups of the Lord's consecrated people come together "in remem-

brance of him," each brother, each sister, will realize a sense of companionship, a fraternity of interest and sympathy which should be a great stimulus to all. Even the isolated will know that they have brethren in other places who are thinking of and praying for them.

What a great blessing this is! Jesus admonished that we should "love one another" as he loved us. But, just as partaking of the memorial emblems is a symbol of what the sacrifice of Christ means to us, and of our privilege of dying with him, so it also symbolizes the blessed oneness of interest which exists among the brethren, and to appreciate more than ever the priceless heritage of fellowship we enjoy with one another even while still tabernacling in the flesh.

The privilege of laying down our lives for the brethren does not imply spectacular demonstrations of sacrifice, but rather the faithful use of the little opportunities we have of rendering service when, and in the manner most needed. We can all cooperate in the general effort to reach and comfort the brethren world-wide, and we should also be on the alert to speak that word of comfort, perform that little act of kindness, and breathe that word of prayer, on behalf of those who we know are having special trials. It is at such times that "the fellowship of kindred minds" means so much.

Rejoicing for the World

In the latter part of the 22nd Psalm, the opening words of which Jesus uttered audibly while hanging on the cross, he is shown as exulting over the triumph of his Father's cause, and foretelling that as a result of his sacrifice the time would come when all the ends of the earth would turn unto the Lord. (vss. 27, 28) Under those trying circumstances Jesus' thoughts were upon others. Even when he had been "brought into the dust of death," he rejoiced in the purpose of his suffering, rejoiced that all the families of the earth were to be blessed.—vs. 15

May it be so with us, as again we commemorate Jesus' death. May we remember, and be glad, that the great and ultimate

purpose of that which we memorialize is the reconciling of the world to God, and let us rejoice that this purpose will be accomplished. This is God's viewpoint, for he loved the world and gave his Son to be the Redeemer. Jesus also loved the world, and gave his life that the world might live. May the Memorial Supper this year help to fill our hearts with the same love, and with the desire to comfort all who mourn, and increase our longing for the time when we will have the glorious opportunity of association with Jesus in restoring all the willing and obedient to health and life, and of establishing global peace and happiness.

More Room to Work

DUE to increased demand for Dawn publications our present printing and office building does not contain enough space to carry on the work properly and efficiently, so we are planning to erect an addition to the building which will give us more than 4,000 square feet of additional floor space. The cost of this expansion program will probably be in excess of \$50,000.00. As we announced some time ago, we now find it necessary to have most of our larger books printed and bound commercially, instead of doing this work ourselves as we did for many years.

To obtain satisfactory prices commercially it is necessary to publish larger quantities, which in turn calls for more storage space. Our automated follow-up arrangements are producing very encouraging results, which means the outflow of more and more literature. Also, the proper functioning of the new follow-up system calls for more space than we have available. So we rejoice that the Lord is opening the way for the expansion of the work. We believe that the brethren everywhere will be glad to get this news item concerning the work, and will continue to remember us in their prayers.

WEEKLY PRAYER MEETING TEXTS

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

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

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

dance; but from him that hath not, shall be taken away even that which he hath."—Matthew 25: 28, 29 (Z. '01-59 Hymn 34)

MARCH 24—"I will never leave thee, nor forsake thee."—Hebrews 13:5 (Z. '03-41 Hymn 93)

MARCH 31—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Timothy 6:12 (Z. '03-91 Hymn 197)

THE MEMORIAL SUPPER

The date for the Memorial Supper will be after 6:00 P. M.,
Sunday, April 3

LETTERS OF APPRECIATION

Literature Has Opened Eyes

"I want to thank you very, very much for all the tracts you have sent to me. They are the best I have read. I always knew there was more than I understood. I can truly say that your literature has opened my eyes to God's wonderful plan of salvation. I have distributed nearly all the tracts you have sent to me, and I pray that many may come to a knowledge of the truth. I can truly say that The Dawn has opened my eyes to God's Word."—Trinidad

Found Pamphlet in Car

"Dear Sirs: I have just completed reading your pamphlet, which was left in my car while I was at work. I enjoyed it so very much. To me it was as if God had spoken to me by leaving me this message. Please find fifty cents enclosed, for which send me a copy of your book, 'The Divine Plan of the Ages.' Also please send me your gift copy of 'Hope Beyond the Grave.' Please rush my order. I want to thank you so very much for your kindness. Sincerely yours."—Texas

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of the Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

SAM BAKER Detroit, Mich. Mar. 26, 27	G. M. JEUCK Allentown, Pa. Mar. 27	Duncan, B. C. 10, 11 Victoria, B. C. 12, 13
O. R. BARRALL York, Pa. Mar. 6	ARTHUR H. KRUMPOLT Catawissa, Pa. Mar. 27	Bellingham, Wash. 16 Seattle, Wash. 17
L. PAUL DAVIS Stockton, Calif. Mar. 19 Sacramento, Calif. 20 Chico, Calif. 21 Redding, Calif. 22 Salem, Oreg. 25-27 San Francisco, Calif. 30	R. J. KRUPA Detroit, Mich. Mar. 26, 27	Bremerton, Wash. 18 Port Angeles, Wash. 19 Tacoma, Wash. 20 Onalaska, Wash. 21 Portland, Oreg. 22 The Dalles, Oreg. 23, 24 Salem, Oreg. 26, 27
O. D. DEIFER Pottstown, Pa. Mar. 6	LEO POST Detroit, Mich. Mar. 26, 27	C. A. SMITH New Haven, Conn. Mar. 27 Waterbury, Conn. 27
THOMAS HICKS Baltimore, Md. Mar. 13 Philadelphia, Pa. 13	H. W. PRICE Cumberland, B. C. Mar. 7 Port Alberni, B. C. 8, 9	C. R. WEIDA Wilkes-Barre, Pa. Mar. 27

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO Steubenville, Ohio Mar. 6 Duquesne, Pa. 27	HARRY CASLER Pittsburgh, Pa. Mar. 13 Connellsville, Pa. 27	EARL L. FOWLER San Diego, Calif. Mar. 13 Covina, Calif. 27
JOHN BARACOS Duquesne, Pa. Mar. 6 E. Liverpool, Ohio 13	CHARLES M. CHUPA London, Ont. Mar. 13 Adrian, Mich. 20	RALPH GAUNT Columbus, Ohio Mar. 13
WALTER Blicharz Chatham, Ont. Mar. 20	EDWARD E. FAY New York, N. Y. Mar. 20 Detroit, Mich. 26, 27	G. HOMER HAMLIN San Jose, Calif. Mar. 27
DAVID BRUCE San Luis Obispo, Calif. Mar. 6	THOS. C. FAY Phoenix, Ariz. Mar. 13	GEORGE O. JEUCK St. Petersburg, Fla. Mar. 13
Fullerton, Calif. 27	JOSEPH FENCHAK, JR. Connellsville, Pa. Mar. 6	EDMUND M. JEZUIT La Salle, Ill. Mar. 20 Detroit, Mich. 26, 27
EDGAR BUCKLEY Saginaw, Mich. Mar. 27	IRVING C. FOSS Santa Ana, Calif. Mar. 13	LEONARD JEZUIT Wausau, Wis. Mar. 12

HENRY KWOLEK		G. R. POLLOCK		WESTON THORNBERG	
Flint, Mich.	Mar. 6	Bakersfield, Calif.	Mar. 13	Chicago, Ill.	Mar. 27
Saginaw, Mich.	6	Tehachapi, Calif.	13		
		New York, N. Y.	20	JOHN TRZYNA	
ARTHUR NEWELL		Detroit, Mich.	26, 27	Beloit, Wis.	Mar. 6
Minneapolis, Minn.		DON ROARK		HOWARD YOUNG	
(Fillmore)	Mar. 20	Orlando, Fla.	Mar. 20	Connellsville, Pa.	Mar. 20
HARRY PASSIOS		ALBERT SHEPPELBAUM		Monessen, Pa.	27
Miami, Fla.	Mar. 5-7	St. Louis, Mo.	Mar. 20	CHARLES ZUBOWSKY	
Detroit, Mich.	26, 27	W. STROMBERG		Chicago, Ill.	Mar. 27
		Saginaw, Mich.	Mar. 20		

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Indiana

July 30-August 4

"Ye shall be witnesses unto me . . . unto the uttermost part of the earth."—Acts 1:8

THE TRUTH ABOUT HELL

To be discussed by

"FRANK AND ERNEST"

WJRZ—970 kc. 9:30 A. M.

Sunday, March 20

Tune in "Frank and Ernest," and send for a free copy of the booklet, "The Truth About Hell." Address:

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For Your Newspaper

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

APRIL TOPIC: On Sunday, April 17, "Frank and Ernest" will discuss the topic, "World's End and Judgment Day." This subject will arouse considerable interest, and should be well advertised. To help facilitate the advertising, special and attractive folders will be available in any quantities desired. Order as many of these folders as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey, 07073.

CONVENTIONS

MIAMI, FLA., Mar. 5-7—Miami Woman's Club, 1737 N. Bayshore Drive. Mr. Don Roark, 6482 S. W. 39 Street

COVINA, CALIF. Mar. 6—The Elks Club, 841 Merced, West Covina, Calif. Mrs. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, Calif.

MINNEAPOLIS, MINN., Mar. 6—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Avenue, N. E.

COLUMBUS, OHIO, Mar. 13—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin.

SAGINAW, MICH., Mar. 13—YWCA Building, 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

CINCINNATI, OHIO, Mar. 20—Brotherhood Building, Room 410, Court and Vine Streets. Mrs. W. N. Poe, One West Ridge Place, Newport, Ky.

MINNEAPOLIS, MINN., Mar. 20—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

NEW YORK, N. Y., Mar. 20—Tudor Room, Henry Hudson Hotel, 57 St. and Ninth Ave. Mr. George M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y.

SALEM, OREG., Mar. 25-27—V.F.W. Hall, 630 Hood St., N. E. Miss Sharon L. Wright, 3677 June Ave., N. E.

DETROIT, MICH., Mar. 26, 27—Rosedale Park Civic Association, 18445 Scarsdale. Mr. Frank Niemczak, 18937 Murray Hill.

CHICAGO, ILL., Mar. 27—Central Masonic Temple, 912 N. La Salle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

FRESNO, CALIF., Apr. 9, 10—Del Webb Townhouse. Mrs. Larry A. Smith, 4648 N. Bonadelle Ave.

NASHVILLE, TENN., Apr. 16, 17

INDIANAPOLIS, IND., April 17

FORT WORTH, TEX., Apr. 22-24

PITTSBURGH, PA., April 24

BOSTON, MASS., Apr. 30, May 1

HARTFORD, CONN., May 8

NEW ALBANY, IND., May 14, 15

ROCHESTER, N. Y., May 14, 15

VANCOUVER, B. C., May 21-23

SAN FRANCISCO, CALIF., (Asilomar),
May 27-30

SAYVILLE, N. Y., May 30

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to us the
SCRIPTURES
clearly teach

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35