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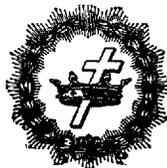
**The Church
God's Kingdom Conquers
The Afflictions of the Righteous**

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APRIL 1, 1933

One Dollar a Year

News and Views

Are Better Times Coming?

MANY things have happened during the last month. History is indeed being made very rapidly—so rapidly, in fact, that it is almost impossible to keep up with the march of events. Although for months past much uncertainty has existed concerning the banking situation, very few expected that a national bank holiday would be declared so soon. And now the holiday is over, and the spirit of optimism seems everywhere present. Better times, we are told, are indeed, “just around the corner.”

In keeping with the general spirit of optimism the national government is rushing ahead with various bills which are calculated to provide employment, and otherwise to help end the depression. To the student of God's Word, this is as it should be. While the Bible makes it very plain indeed that the present order of things must eventually give place to Messiah's Kingdom, and that incidental to the passing out of the old order there will be a “time of trouble,” yet the Bible also cautions us against looking for too speedy a change.

The Apostle Paul prophetically describes the downfall of the institutions of selfishness and likens the trouble that brings the destruction to “travail upon a woman with child.” (1 Thes. 5: 1-5.) This illustration indicates that we should expect spasmodic periods of trouble and distress. And has it not been so thus far? It may be that one of these severe pangs of travail is about to be relieved by resort to artificial means of stimulation; but whether this be accomplished or not, Zion's watchers will continue to look forward to Messiah's Kingdom as the real remedy for earth's ills.

With war in China, and all of Europe embroiled in a seething hotbed of rivalries and jealousies which may break out almost any day in a devas-

tating war involving nearly every nation of earth, the student of prophecy will not be inclined to believe that “peace on earth and good will toward men” is now being ushered in by congressional measures such as are now being rushed through in an effort to end the depression.

Nothing but the law of love, operating through the Kingdom of Christ will bring universal peace, prosperity and happiness. The Christian will, even now, endeavor to put that law into practice in his own heart and life, and thus he will prove to be a comfort and blessing to all those with whom he comes in contact. Yes, we will, as the following verses—written by one of THE DAWN staff—suggest, continue to look for prosperity from a source that has been promised in the divine Word:

Prosperity

Is it “just around the corner”?
Is it on some isle forlorn?
Does it smile across the ocean
In the roseate blush of morn?
Does it thrive in famed Atlantis?
Is it in the realms that be?
Tell us, sage and world explorer,
Where we'll find prosperity.

Is it where the olive races
Kneel to gods of wood and clay
Where the sparkling glow-worm scatters
Light along the lotus way?
Is it where the pawpaws golden
Near the equatorial sea?
Is it in some country olden
We shall find prosperity?

Is it in fine schemes that shimmer?
Dole passed to the jobless throng?
Is it in the hopes that glimmer?
To what school does it belong?
Is it in the halls of senate?
Has it gone to Coventry?
Tell us, men who form legations,
Where we'll find prosperity.

Will the brush that's Democratic
Scrub away debris and mould?
Will some word that's autocratic
Teach that men cannot be sold?
In the policies before us—
Rainbow fancies though they be—
Or in floods, should they roll o'er us,
Shall we find prosperity?

Not in kings and not in nations,
Not in smarts and not in gold,
Not in bubble-rimmed inflations,
Not in things in councils told;
Not in these, but in the Kingdom
God shall send, true, just and free,
Man shall find the dream of ages,
Endless world prosperity!

Your Voice

HELEN HATHAWAY in a book called "What Your Voice Reveals," says: "Your voice is you. It is the most characteristic thing about you. It betrays your disposition, your breeding, your country, the state of your mind, the condition of your health—in fact, your voice tells the observant stranger a great deal more about yourself than you may choose to reveal.

"For instance, your mood is always reflected in your voice. When you are happy, your voice thrills with pleasure. When you are sad, tears drop into it. Mean people have mean voices; gruff people have gruff voices. Optimists have cheerful voices; pessimists have dreary ones. The good-morning greeting of a gloomy man is like the tolling of a churchyard knell. Anger in a voice cuts through the air like the lash of a whipcord. Happiness ripples like a verbal caress."

Europe in Difficulties

IT is reported that 1,000,000 trained men in Czechoslovakia, Jugoslavia, Roumania, Poland and France, are ready for action in the field of war. In fact, Europe to-day is an armed camp. It is thought by some that the League of Nations will break down altogether. Two great factions are manifesting themselves—Germany and her allies against France and her allies. Britain earnestly desires to maintain the attitude of neutrality on her part, but fears that this may become impracticable.

Gases for Another War

THE Sunday School Times says: "The prelude to Armageddon is being played in the gas laboratories of Europe. Everywhere there is feverish activity in the chemical industries, both in the preparation of war gases and in protection against them. Constant efforts are being made to discover new combinations. In Switzerland sixteen million francs have been appropriated to provide the army with gas masks of home manufacture. In Finland circulars warning against the coming gas war are being circulated. In Belgium **The Brown Cross** issued a leaflet admonishing, in view of danger of gas attacks from Germany, every father to provide gas masks for the protection of his family. Sweden, too, has started its first gas mask factory."

The Changing World

PROF. Hornell Hart, of Bryn Mawr College, says: "The weakened grip of traditional Christianity upon educated opinion in the United States has been found reflected in general 'intellectual' periodicals, in scholarly journals, in the number of religious books published, in declining relative circulations of religious journals, and in the attitudes reflected in mass circulation magazines. Evidence of the recent rebellion against the authoritative monogamistic mores has been found, not only in magazine articles, but in short stories, moving pictures, and stage plays." All this goes to show that the world is in a transitional time. The old order is passing out, and in due time the new order will be fully ushered in.

A Civilized Bushman

HIS name is Lobagola, and he has been entertaining some business men in Chicago. When a boy, he, with thirteen others, strayed out from his native village and became lost in the African wilderness. After walking for forty-five days, the boys found themselves on the western coast of Africa. This one was taken on a vessel to Scotland and educated. He now compares the social customs of his native land with those of America. He says that the Bushmen of Africa are not wild. However, the men have more than one wife as a rule, and have much difficulty in keeping their wives quiet.

He observes: "My brother has no gray hairs, no headaches, no problems. He doesn't know the things I know. He is not used to the wild beasts of the western world. He is used to a few leopards, a few snakes, a few lions, elephants, and things of that kind. But what is that compared with a few taxicabs and automobiles and drunken drivers and gunmen and everything? . . . We have not the economic problems that you have. We do not have to pay rent or taxes, or buy food. All we have to do is to go outside and pick it up, and the women do this, and they prepare it and everyone eats it. We have no markets, no exchanging, trading, or selling, and of course, no stores."

That the whole world will have to get closer to nature and adopt a simpler mode of living is becoming very apparent. If Edenic conditions are to be established in the earth—and the Bible clearly states that they will be during Messiah's reign—then the grind and roar of our present social machinery will cease, and men will learn to live sanely and in harmony with the laws of peace, gentleness, kindness, and love.

Mammoth Bridge

BETWEEN San Francisco and Oakland, Calif., a mammoth bridge is to be built. This is to be the greatest thing of the kind ever undertaken by man. The total length of the bridge will be seven miles, the cost, \$75,000,000. It will consist of two suspension bridges placed end to end. The great span will use up 180,000 tons of steel, 1,000,000 cubic yards of gravel, 40,000,000 feet of lumber, 1,500,000 barrels of cement. The wire strands used

in the cables will reach a total of 67,000 miles.

Christ is the great bridge that carries the Christian over from death to life. He will likewise constitute the hope of the world in the age to come.

The Blunt Facts

LLOYD GEORGE says: "In the East, nationalism has taken to the old primitive methods of invasion and annexation. The nations there still fight with steel. Motives are the same; methods differ, and that only temporarily. The West is not disarming, which means that it has only laid aside the weapons of death until a more convenient opportunity, and when that comes—it may any day—we may revert to the example of the East.

"After League failure and Japanese withdrawal there can be little hope for further progress at a Disarmament Conference. What is the use of preaching disarmament when events in the Pacific prove that weapons are still the only national defense of diplomacy, and that the League of Nations is powerless to prevent wars of aggression against a defenseless nation?"

Only the Prince of Peace can prevent wars, and He will do so. When His Kingdom is established the nations "shall learn war no more," according to the Bible prophecy.

The Asiatic War

THE Japanese have said that "continuation of the Chinese challenge along the Great Wall" would lead to Japanese military operations "in China proper." The New York **Herald Tribune** says: "The threat of a deeper Japanese invasion of China, likely to involve the Peiping-Tientsin area, was voiced on receipt of reports that the Chinese were mobilizing sixteen full divisions along the Great Wall to resist further Japanese advances. Observers believe that such massing of Chinese troops would be considered by the Japanese as an ample excuse for further invasion."

This Asiatic war is growing more ominous daily, and no one knows to what extent it may yet affect the peace of the entire world. No League or compact of men can assure peace and safety anywhere. The Lord alone can bring peace on earth, and good will among men. The fulfilment of that prophecy lies just beyond the great "time of trouble" with which this old world-order will end.

Claims Discovery of New Force

DR. FRANK B. ROBINSON, psychologist and author, has attracted much attention to what he calls "Psychiana." This psychological religion teaches that it is possible for human beings to understand spiritual laws so as to be able to perform miracles after the manner of the wonders performed by Christ. Thus Dr. Robinson claims to have discovered the greatest of all forces. Just what he has actually found, we do not know; but we do know that in the Millennial Age of Christ, men will not need to work the miracles that Jesus wrought when here, for He Himself will raise the dead and give life and healing to all the willing and obedient of the world; for it is thus specifically stated in His Word.

A Chance to Live

THE Country Gentleman says that the Province of Quebec is putting forth a commendable effort to draw unemployed city people to the cultivation of the land. If a man gives any evidence that he is likely to make good, he is provided with supplies to give him a start. The expense is shared by the Government, the province and the towns; and it often turns out that the actual cost does not exceed that required by needy and destitute families.

Where Does the Money Come In?

AS AN indication that the world could get along without a money system such as we have at the present time, we give the following as reported in "Reader's Digest" from **The New Outlook**:

"In California, better exchanges began when one man in the town of Compton, Los Angeles County, took a gunny sack over his shoulder one day last March and went to a neighboring ranch owner to gather in a crop which the latter could not market, in return for a share of the produce. Then a warehouseman offered the loan of a truck and some space in his building. Soon there were 32 such units in the county, and now there is a state-wide association, making possible 'swapping' between exchanges. Northern California's citrus are exchanged for Southern California's citrus fruits. San Pedro sends iced fish to the inland counties in return for vegetables. Red Cross wheat is ground and baked without a cent of money changing hands."

Such operations are placing matters on a work basis instead of a money basis. They suggest what may be accomplished when the present profiteering system is no more.

Electric Agriculture

ELECTRIC beds—not to lie in, but to facilitate plant growth, are being used with pronounced success. In these beds lettuce comes up in three days, and cabbages are ready for transplanting in twenty-one days. The electric bed is much more easily controlled than the old manure. A thermostat controls the heat produced by the electric circuit. When the sun is warm, heat is automatically shut off; when cold sets in, the heat is turned on. By the electricity the young seeds are also protected against fungus growths. It is a clean and highly effective method of fertilizing. Just what great things are yet in store for the agriculturist, we do not definitely know, but we do know that the Bible says the "earth will bring forth its increase, and that the desert shall rejoice and blossom as the rose." The waste places will be inhabited, and this shows that they will be waste places no longer. The curse that God placed on the earth will be removed. Man will regain his pristine dominion and will know how to utilize earth's forces to his own advantage in the most effective way.

SCIENCE AND THE BIBLE

Israel's Triumphs at the Red Sea and Jordan

THE Bible story of the Exodus and of Israel's passage through the Red Sea, also of their forty years' wandering in the wilderness, and of their ultimate crossing of Jordan "dry shod," is familiar to nearly everyone in 'Christendom'; but there has been some confusion of thought as to the interpretation of some of the details.

In what year did the Exodus occur? On what day of the month did it take place? Did the Red Sea divide in a wholly miraculous manner, causing two perpendicular walls of water which stayed apart until Israel crossed over and then came together and engulfed the hosts of Pharaoh? Did the same sort of "miracle" occur four decades later, when Joshua led the Israelites across the Jordan into the promised land? Or does the Bible account of these events lend itself to a more natural interpretation? Let us briefly consider each of these questions in the order given.

Many writers have hastily concluded that the Exodus must have occurred during the reign of Rameses II, because the Bible says that Israel departed from a city called Rameses; and Rameses II has left records which say that he was the builder of the City of Rameses. But Pharaoh Rameses II, who belonged to the 19th dynasty, did not reign until 1250 B. C., whereas Bible chronology makes it clear that the Exodus occurred fully three centuries prior to that date, or in 1596 B. C.—some chronologists say 1615 B. C. How can this matter be explained?

It seems that there were two cities named Rameses, built on the same site. The first one was built by the Israelites while in

Egyptian bondage, as the Bible declares. Then when the Exodus occurred it became practically depopulated, and fell into ruin. And three centuries later Pharaoh Rameses II evidently rebuilt it, as a memorial to himself.

It is not so strange that an Egyptian city should have been given the name Rameses centuries before there was a pharaoh by that name, even as in America we had a city of Cleveland long before we had a President Cleveland. The word Rameses means "son of Ra"; and Ra was the Egyptian sun-god whom they had been worshipping for sixteen centuries before Pharaoh Rameses' day.

What would have been more natural than that the Egyptian priests of Ra, bent on humiliating the Israelites, should have caused a city to be named after that god, and to have forced the Jehovah-worshipping Israelites to build it for them? Manifestly that is just what occurred, back in the 16th century B. C. Certainly there is no good reason for placing the Exodus as late as Pharaoh Rameses II, builder of the second city of Rameses.

The Passover and the Day After

In Numbers 33:3 we are told that the Israelites "departed from Rameses... on the fifteenth day of the first month; on the morrow after the passover." The passover here referred to is the passing over or sparing of the firstborn of the Israelites during the night in which divine judgment was visited upon the firstborn of the Egyptians, because of their harsh treatment of God's chosen people.

In that same night the Israelites, in their respective homes,

also killed a lamb, sprinkled its blood upon their doorposts, and then cooked and ate its flesh, even as God had commanded them; and this Passover celebration is observed annually by the Jews, more or less imperfectly, unto this day. The date of that first Passover was the 14th of Nisan, which lasted from sundown to sundown.

Now the Exodus did not take place the next morning after the Israelites killed and ate the passover lamb, as many persons imagine; for that next morning was still the 14th of Nisan, while the text above quoted distinctly declares that they did not leave Egypt until the morning of the 15th. They departed on "the morrow after the passover," not the morning of the passover.

Throughout that 14th day of Nisan, in the preceding night of which the paschal lamb was eaten, the grief-stricken Egyptians were busy embalming or burying their dead; while the jubilant Israelites, who had been "passed over" and spared by the death angel the night before, were busy "borrowing from the Egyptians" all the raiment and jewels they would "lend" them, and packing up their belongings, and gathering together in Rameses preparatory for their triumphant departure on the morrow. The Jews continue to call the 14th of Nisan "the day of preparation," while the 15th is called a "high day" or special sabbath, because on that day "the children of Israel went out with an high hand in the sight of all the Egyptians."—Num. 33:3; John 19:31.

Crossing the Red Sea

Moses did not lead the hosts of Israel directly northeast from Rameses, which would have been the shortest route to Canaan. The reason for this is apparent. Egypt's capital at that time was located at the very gateway be-

tween Egypt and Palestine, and he doubtless felt that he would never get past that point. He therefore took an easterly course, which required a three day's march across the hot desert. Finally he pitched camp "between Migdol and the sea, over against Baalzephon."—Ex. 14:2.

Migdol was a high peak or lookout on the Atakeh mountains at the very eastern frontier of Lower Egypt, where that range approaches the northern narrow neck of the Red Sea, more familiarly known as the Gulf of Suez. Baalzephon is a prominent peak on the Arabian side of the Gulf, nearly opposite Migdol. The point where the Israelites crossed is therefore well marked; and it is a good three days' trek from the site of ancient Rameses, even as the Bible declares.

At this very place the arm of the sea or gulf is both narrow and shallow—or was before they dredged it, at the time of the construction of the modern Suez Canal. It is apparent that in the days of Moses, even as in modern times, there were sandbars across the gulf bed, which were covered by water during high tide, and were exposed at low tide. Hence a crossing here could be made in safety when the tide was low. Moses, who had spent 40 years of his life in this eastern region of Midian, evidently knew about this; and doubtless that is why he led the Israelites to Migdol rather than elsewhere along the seashore.

The tide of course changes every few hours; and when it would begin to come in, any exposed sandbars would soon soften and become dangerous quicksand, long before they would actually become submerged. No doubt Moses was well acquainted with this fact; but perhaps the charioteers of pharaoh, natives of the Nile valley far to the west, did not understand it so well as he.

The Biblical account tells us that after Moses and his people had departed from Rameses, Pharaoh's heart was hardened, and he hastily dispatched a com-

pany of soldiers and chariots in hot pursuit. They tracked the fleeing Israelites across the desert sand, and finally overtook them there at this narrow neck of the Red Sea. The Israelites, when they saw the chariots coming upon them, were in consternation; and they began to complain to Moses. But the venerable leader was undisturbed, and counselled calmness, patience and faith.—Ex. 14:10-14.

A Memorable Victory

The sun had sunk behind the western horizon, and darkness of night was fast settling down. A cloud or fog also arose and hid the Israelites from view. It was low tide, but the tide was soon to turn. The sandbars were still favorable for persons on foot, but evidently were already becoming perilous for heavier traffic, such as horses and chariots. But, assisted by a favorable wind, the sandbars would remain exposed and safe while the Hebrews could cross over afoot.

"And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and (thus) the waters were divided. And the children of Israel went into the midst of the sea upon dry ground: and the waters were a wall unto them on their right hand, and on their left."—Ex. 14:21, 22.

From this it is apparent that the water was so shallow during the hours of low tide that a strong wind was enough to keep the sandbars exposed, while the Israelites walked over them. Now because the text says that the waters were "a wall" unto them on their right hand and on their left, many have been led to the hasty assumption that two high perpendicular walls of water stood erect, in a miraculous manner. We do not question the Lord's ability to have performed such a miracle if it had been needed; but it seems that such an assumption is not necessary to an understanding of this account as it reads.

The Hebrew word here translated "wall" is **chomah**, and means "a wall of protection," not necessarily a perpendicular structure of some sort. The

same word is used in 1 Samuel 25:16, where we read: "the men were very good unto us... they were a wall unto us both by night and day." In like manner the receded water on either side of the exposed sandbars served as a protection to the Israelites; for had it not been for this water, the army and chariots of Pharaoh would have surrounded them and cut off their escape.

Being unable to surround the Israelites because of the water on their right and on their left, the only thing for Pharaoh's charioteers to do was to drive straight through on the sandbars. "And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen... And (they) took off their chariot wheels, that they drove them heavily... and the sea returned to his strength (high tide) when the morning appeared... and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them; there remained not so much as one of them."—Exodus 14:23-28.

This account is a clear picture of chariots, horsemen and soldiers caught in quicksand from which they were unable to extricate themselves. The wheels sank down, "they drove them heavily"; they even removed the wheels, but to no avail. In the morning the tide came fully in, and the hosts of Pharaoh, immovably stuck in the softened sandbars, finally sank out of sight. There is nothing preposterous nor incredible in this account; it is a plain historic narrative of what took place, and what would be certain to take place under such circumstances.

Crossing the Jordan

After Israel was thus delivered from Egyptian oppression they spent forty years of nomadic life in the mountains and deserts of the Sinaitic peninsula. Moses died at the end of the forty years' wandering, and Joshua took command. At the Passover season, just forty years after they left Egypt, he led

them across the river Jordan into Canaan. Here again we are told that they crossed over "dry-shod," while the waters were held back. Although the Jordan could have been held back in a wholly miraculous manner, yet the story readily lends itself to a very natural interpretation when we consider the physical conditions as they actually exist.

The place where they crossed the Jordan was called Adam, or Adamah. That town still stands, and is now called Damieh, a few miles above where the Jordan empties into the Dead Sea. It is here that the river is flank-

ed by high and crumbling cliffs, and here landslides have occurred from time immemorial.

In July, 1927, an unusually heavy landslide occurred there, due to an earthquake in that region. As a result the Jordan was blocked for more than twenty hours, during which time many persons walked across to the opposite bank without getting their feet wet. If such a thing could occur in 1927 A. D., why could it not have occurred in 1656 B. C.? Obviously it did, and was so timed as to permit the Israelites to triumphantly enter

the promised land according to schedule.

Thus it is seen that the critics of the Lord's Word are being deprived of their arguments, one by one, in the light of the dawn of Earth's New Day; and the divine Author of that grand old Book is being vindicated at every turn. The time is at hand for eternal Truth to triumph, and the day is not far distant when none will need to say to his neighbor, nor to his brother, "Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34.

Evolutionists at the Crossroads

Part II

IN OUR last issue, we quoted recent statements of leading evolutionists to show that modern scientists do not claim to have any tangible proof for the widely accepted theory of evolution, but that they hold to it simply "by faith," much as old-time religionists superstitiously hold to the ancient theory of the "trinity," or "purgatory," or "eternal torment," without any scientific or Biblical proof on which to base their belief.

The reader may wonder why serious scientists continue to rest their faith in a theory that they admit they have been unable to prove. You may ask why they do not lay it aside and stop wasting time on it, when their every effort to demonstrate its soundness has proved to be futile? But to this question the scientists have an ever ready reply. They remind us that many important scientific discoveries have come about as a result of testing mere theories, hence that such theories are very generally helpful in directing attention to unsolved problems.

Right or wrong, a theory does often serve to correlate all available data along a given line, and bring related facts and ideas into a common compass for study. Scientists insist, therefore, that the theory of evolution, though admittedly unproven, is justifiable as a guide and stimulus

to scientific imagination, and is more likely to lead them to the true scientific explanation of the origin of species than if they had no working hypothesis whatsoever on the subject.

Faith or Credulity?

Scientists declare that they are simply seeking the truth from nature, and that if they should at any time discover facts that flatly contradict evolution they will readily discard the theory, just as they are constantly rejecting discredited theories on other scientific subjects. Until then, they prefer to hold tentatively to the theory of evolution, because they say they know of nothing better to pin their faith upon. But is it faith or credulity? Bible students, of course, feel that they have something better than the evolution theory as a foundation for faith, that the creation story of Genesis may be depended upon as a succinct statement of truth, and that the searching scientists will find this out eventually.

It is a lamentable fact that few scientists of to-day have ever made a serious study of the Bible; hence they are unfamiliar with the hidden truths which its pages contain. It is but natural, therefore, that they should seek to explain natural phenomena in a naturalistic way, entirely apart

from what the Scriptures may have to say about it.

To them it has seemed more reasonable to assume that the myriads of species of plants and animals have come into being through some natural evolutionary law than that each species represents a special and direct act of creation. And inasmuch as man's organism is constructed along lines similar to those of various lower animals, naturally they have assumed that he too must be included in the general "evolutionary" scheme, which they have proposed as a theoretical yardstick with which to measure life.

In view of the fact that human evolution obviously is contrary to the Bible, and yet is believed in by millions of people today, we feel that it is of prime interest and importance to discuss it candidly in these columns. But before any of its fallacies may be effectively shown, it is necessary first to state the main arguments on which evolutionists rely. Although they admit that there are no scientific proofs to support the theory, yet there are four distinct lines of argument which have been urged. These may be summarized as follows:

(1) Similarity of Structures

Under this head much "evolution" literature has been written. Such books point out various anatomical similarities in the

different species of animals, also structural similarities in the different families of plants, and contend that this suggests kinship through evolution. For example, man's arm and hand bear a resemblance to that of the ape, and indeed is somewhat like the fore-foot of the dog, cat or rat.

There also is a general similarity in the construction of the backbone of nearly all vertebrate animals; also resemblances between the heart, stomach and other organs and structures throughout the various animal species, including man. Says Prof. Thomas Hunt Morgan, of Columbia University: "We find it difficult to believe that such complex, yet similar things, could have arisen independently." But to the creationist this seems a very unconvincing argument, as will be pointed out in more detail later in this series.

(2) Embryonic Development

During embryonic life the fetus of all animals undergoes many peculiar changes; and to this some biologists seek to attach evolutionary significance. During period of gestation certain embryonic organs and structures appear, and then disappear before birth. For example, the human embryo at a very early stage develops so-called "gill slits," resembling those of a fish. These later disappear, or rather they develop into the human ear and adjacent structures.

At one stage the human fetus also has a rudimentary tail, which later recedes and disappears. In fact nearly all animals while in embryo bear some resemblance to some lower forms of life, at one stage or another of fetal development. From this fact some evolutionists have argued that the embryo or fetus during its development just repeats in miniature and in rapid succession, the various stages through which that particular species has "evolved" during thousands or millions of years. Some school textbooks seriously teach this idea, which was originated by Haeckel, and dignify it by the name, "Haeckel's Biogenetic Law." But there is no scientific proof that this

"law" has anything to do with evolution, except theoretically; and certainly it does not prove evolution's case to a skeptic.

(3) Paleontology, or Study of Fossils

The remains of plants and animals, found in or upon the earth, are called fossils; and the study of fossils of extinct species is a science known as Paleontology. Evolutionists are generally agreed that Paleontology is their most hopeful source of research, and that the fossils of extinct species thus far found really constitute their strongest argument for evolution; though admittedly it falls far short of proof, as we shall see in our next article.

It was the dream of Darwin, and it is the hope of all his followers today, that eventually sufficient fossils of extinct and current species may be found to enable the scientists to make up a series of such similar structures as will show an unbroken gradation, from the lowest to the highest in order of development, and thereby prove evolution's case by "circumstantial evidence." Thus they hope to some day be able to make up a complete family tree for us all, extending from the lowest vertebrate fish right on up to modern man.

But modern Paleontologists are not so hopeful of success as were their fellows of several years ago. They have, of course, found many fossils since Darwin's day, and have tried to arrange them in an unbroken series; yet they have so many "missing links" in their chain of evidence that their fossil record is becoming exceedingly discouraging.

Indeed these fossils of extinct species furnish no more evidence for evolution than do the similarity in structures of modern living species. And certainly the structural similarity, in any case cannot prove evolution, even if there were no gaps or links that are missing; but in view of them, the Paleontologists admit that the fossil record to date really raises more problems than it solves, as our next installment will show.

(4) Genetics, or Experimental Breeding

The fourth and last main argument that can be advanced in behalf of evolution is based on experimentation in breeding animals, or in crossing plants. And to date, the most that has been accomplished is the production of new varieties; but no new species or families which cannot be crossed with the parent species. Therefore this last resort of the evolutionists has utterly failed of proof. However some interesting things have been discovered in the field of Genetics, such as Mendel's "Laws of Variation," and De Vries' "Mutations," which we may here briefly note.

From 1857 to 1868 Gregor Mendel, an Austrian monk, experimented with garden peas, crossing different varieties and producing new ones. His notations of the results were brought to the attention of Prof. Correns, famous botanist, about thirty years later; and he soon found that Mendel had discovered a hitherto unknown law of heredity. Correns duplicated Mendel's experiments, using the garden flower "Four O'Clocks" instead of peas, and found they too followed Mendel's "law." Prof. Morgan, at Columbia University, then interbred many varieties of fruit flies, and found that they also obey the same law of variation as did Mendel's garden peas.

Correns crossed a red and white variety of the flower "Four O'Clock;" and, true to Mendel's "law of segregation," all of the first generation were pink—that is, the red and white were evenly mixed. But in the second generation only half of them came pink—the remainder being pure white or pure red, just like the original parent stocks. They were just as pure as though they had never been mixed, and continued to reproduce themselves without variation.

What Mendel Discovered

Mendel's "law of segregation" is simply this: When any two simple varieties are crossed, only half of the genes or hereditary elements of each of the parent cells mix with each other,

while the other half remain segregated and dormant; and in the second generation these segregated genes filter out and reproduce themselves in their original form, as though they had never been mixed.

Mendel also discovered that if **complex** varieties are crossed (that is, if there is more than one difference between the parent stocks, as when yellow-round peas are crossed with green-wrinkled peas), not only will the original unmixed genes filter out in the second generation, but in addition there now will be two new varieties of hybrids instead of one. Also, if one of the varieties is "dominant" and the other "recessive" then the original genes will not filter out equally; but the proportion of dominants over recessives is always constant in every case.

Prof. Morgan, at Columbia University, found that animals obey Mendel's law the same as do plants, and that finally the original stocks begin to filter out and reappear, even after having passed through successive generations of cross-breeding with other varieties. In none of these experiments, either with plants or animals, have any new species been produced. Rather, Mendel's laws seem to prove that the species are **fixed**, and that the tendency of nature is to return to the original parent stocks rather than to get away from them, as Darwin erroneously imagined.

What De Vries Discovered

In 1900 Prof. H. De Vries, a Dutch botanist, who had been experimenting extensively with the "evening primrose," discovered that occasionally a new and strange variety would crop up, totally different from all the other hybrids that were being produced by directly crossing the varieties. These new variants seemed to be freaks of nature, that came up in defiance of Mendel's law; and yet were able to perpetuate their variety if unmixed with others—although generally they could be readily mixed with any other variety of primrose.

De Vries called these freaks

"mutants," and he formulated a theory which seems to explain their existence. He believed that they result from some **accidental** scrambling or disarranging of the "genes" in the fertilized cell or germ plasm, which may happen either at the time of fertilization or subsequently, and which prevents nature from taking its ordinary course. Mendel's law thus represents nature's **normal** process, while De Vries' mutants seem to be the result of some accidental **interference** with nature.

Now if a mutant should ever be discovered that is so far changed from the original stock as to be incapable of mixing with it, and at the same time would be fertile in itself and able to mix with other mutants like itself, then we would have a demonstration of a new species arising or "evolving" from an old species—the answer to every evolutionist's prayer since Darwin's day. But no such new species has ever been discovered, notwithstanding thirty years of experimentation with this in view.

Even if such a mutant should finally appear, which is exceedingly unlikely (since their **genes** or hereditary elements are none other than those of the parent stocks), yet this would not prove the existence of a law of evolution; for these mutants apparently do not result from any law whatsoever, but in defiance of law, due to accident. At most, then, this would be **accidental** evolution, not "natural evolution." Furthermore these mutants are freaks, and are often dwarfs or otherwise inferior to the parent stock. Hence they do not obey a law of "progress," such as Darwin's theory demands.

A Scientific Boomerang

Thus it is apparent that neither the discoveries of Mendel nor of De Vries, nor any other experiments in the field of genetics, have helped the case for evolution. Rather they have proved to be a boomerang. In future articles we shall see how signally each of the four lines of argument for evolution, as

above outlined, has failed to support the theory. As to the effects of Mendel's and De Vries' findings on Darwinism to date, let Dr. D. H. Scott, the well-known British botanist and erstwhile Darwinist, speak. In an article in **Nature** magazine, he has this to say:

"It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or indeed transformed, since the re-discovery of Mendel's work and the consequent development of the new science of genetics. Not only is the omnipotence of natural selection gravely impugned, but variation itself, the foundation upon which the Darwinian theory seemed to rest so securely, is now in question.

"The small variations on which the natural selectionists relied so much, have proved for the most part to be mere fluctuations, oscillating about a mean, and therefore incapable of giving rise to permanent new types.

"The mutations of De Vries, though still accepted by others seem to some at the present time to be nothing more than Mendelian segregates, the products of previous crossings; opinion on this subject is in a state of flux. In fact it is clear that we know astonishingly little about variation."

Thus it becomes apparent that evolutionists today are really at the crossroads, though some of them may be quite loath to admit it. They have strenuously urged their fourfold reasoning, as summarized above; but now must admit that proof of their theory is utterly lacking in each of these wide fields of research. Next month we shall review some of their serious difficulties in detail.

(To be continued)

The next installment in this interesting series will deal with other recent discoveries which today are sounding the death knell of Darwinism. Don't miss it. Remember also that 25 cents will send **THE DAWN** to any address for three months, or you can send it to four of your friends for \$1.



Our Biblical Dialog



GOD'S KINGDOM CONQUERS

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter."—Dan. 2: 45.



ERNEST: Frank, it is very pleasant to think that in the near future God will establish a Kingdom upon earth, bringing universal and everlasting peace; but now does that harmonize with the thought that Christ's Kingdom has been here on the earth for nearly two thousand years? We use the word Christendom, you know, when referring to our present civilization, and that means Christ's Kingdom, does it not?

Frank: Yes, but the title is misapplied. Nearly every nation of Europe at one time or another has claimed to be a part of Christ's Kingdom — Christendom—yet these same nations have never hesitated to make war upon one another. Surely Christ's Kingdom would not fight against itself. To make more plausible their claims of being a part of Christ's Kingdom, these governments have sought union with the various church systems, which in turn were glad to have the support of the state. This however has been contrary to the commandments given to the early church.

Ernest: But Frank, didn't Jesus promise His followers that they would reign with Him?

Frank: Yes, but He did not authorize them to reign with earthly kings. This unauthorized union of church and state is represented in the Bible as "harlotry." The Christian must walk faithfully in the footsteps of Jesus, and remain loyal to Him until death. And if he does so he will in the resurrection receive the promised Kingdom. Many have tried to run ahead of the Lord in this respect. It was very easy for the Church, after the death of the apostles, to fall into this error.

Ernest: Well, I suppose it was more pleasant for churchmen to unite with and be protected by the state than to be eaten by lions. But Frank, nearly two thousand years ago Jesus said that the Kingdom of heaven is near at hand. Are we to say that Jesus made a mistake about this?

Frank: Of course not. The kingdom of heaven was at hand in Jesus' day, but not for the purpose of exercising power over the nations—quite to the contrary. As a matter of fact, Jesus said that the kingdom of heaven suffered violence, and that the violent take it by force. When Christ's Kingdom is established in power and great glory its work will include the tasks of judging, pronouncing sentences, and inflicting punishments, as well as dispensing blessings. But it would not be safe to entrust such responsibility to imperfect men. Thousands have tried to undertake these tasks—the only result has been the persecution of one group by another. Thus, self-styled "christians" have burned others at the stake and also perpetrated various other unchristian practices in the name of Christ, in an effort to exercise what they thought was heavenly Kingdom power. The real motivating power back of it all, however, has been superstition; which has ever masqueraded under the disguise of "Christianity."

Ernest: How true that is! You know, Frank, I certainly am glad we have gotten away from the dark-age conception of Christianity.

Frank: So am I. But Ernest, while hoping that the days of religious persecution are past, let us not be too sure. Roasting at the stake is no longer popular, but roasting in the public press, or in public and private conversation, or over the radio, is still practiced by some. We can rejoice however that, generally speaking, the people have reached the conclusion that the truth on any subject cannot be monopolized; and the Bible makes it very plain that this is especially true of the Gospel Truth.

Ernest: Shake hands on that, will you Frank? I'll tell you, everybody will be much happier when we make up our minds to let the truth speak for itself, instead of trying through misleading soph-

istry to cajole others to think and act as some one individual or group may dictate. But to come back to the text you quoted, in which Jesus said that His Kingdom suffered violence at the hands of its enemies: How does that harmonize with the statement by one of the prophets, that this Kingdom will "rule the nations with a rod of iron?"

Frank: These two passages are not out of harmony, for the reason that they do not apply to the same period of time. The first text relates to the Kingdom in its preparatory stage; the other to the time when the Kingdom is fully established. These two aspects of the Kingdom are very well illustrated in the second chapter of Daniel's prophecy.

Ernest: I'll turn to that chapter if you don't mind. Let's see, wasn't Daniel the one who was thrown into the den of lions?

Frank: Yes; and in the recent years he has been thrust into the critics' den, too; but has emerged from both experiences unscathed.

Ernest: I guess you're right. Now, here I have the 2nd chapter of his prophecy. What verse, Frank?

Frank: Read the 44th verse.

Ernest: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever." Well that mentions God's Kingdom, all right. But Frank, what are the kingdoms that are referred to as being broken to pieces by the Kingdom of God?

Frank: They are the kingdoms that are mentioned in the preceding verses—the various Gentile kingdoms that have ruled over mankind ever since the days of Nebuchadnezzar.

Ernest: Frank, I notice that this account in Daniel describes a great image which is likened unto a man; it had a head of gold, a breast of silver, a belly of brass, and its legs were of iron; while its feet and toes were partly iron and partly clay.

Frank: what else do you find in the account?

Ernest: Why it tells of a stone cut out of the mountains without hands. This stone smites the image on its feet and then the image falls and is ground to powder. Frank, this is a peculiar prophecy. What does it mean?

Frank: Well, Daniel himself explains that the head, the breast, the belly, and the legs of the image represent in turn four great empires that would control the civilized world. He names Babylon as being the first of these world powers. The others, as history shows, were Medo-Persia, Greece, and Rome. Rome was not succeeded by another world power, but became divided into numerous smaller states and kingdoms. This fact is represented by the feet and toes of the image.

All of this has been fulfilled with a remarkable degree of accuracy, and proves conclusively the divine inspiration of the prophecy.

Ernest: Well it is very wonderful, I'll admit. But what about the **stone** that smites the image on the feet? What is that?

Frank: Daniel explains that too. He says that

the stone is a symbol of God's coming kingdom—the Kingdom that makes an end of and succeeds present Gentile supremacy. This crumbling of the old order is already in progress; and this explains the present world wide distress.

Ernest: But Frank, how does that harmonize with the two passages referred to a moment ago—one to the effect that "the kingdom of heaven suffers violence," and the other showing that this same Kingdom would "rule the nations with a rod of iron?" And what bearing does it have on the thought that the Kingdom was "at hand" two thousand years ago?

Frank: Ernest, you will notice that the stone, before smiting the image, is first "cut out of the mountains without hands." This represents the preparation and development of God's Kingdom, which began at the first advent of Christ. It was in this preparatory sense that the Kingdom was then "at hand." It will not be until the preparation work is complete that God's Kingdom will "rule the nations with a rod of iron." Meanwhile those who are invited to joint-heirship with Christ in His Kingdom have been called upon to "suffer with Him;" and many times they have indeed suffered "violence" at the hands of organized groups who have masqueraded under the name of Christ.

Ernest: Well, now, I would like to ask you another question, Frank. How could a stone be cut out of the mountain without hands?

Frank: This is a **symbol** of the fact of divine supervision in the call and development of the kingdom class. It is cut out by divine power. God has not left its selection to human agencies.

Ernest: Well, do you mean to imply that there are no Christians in any denominational agencies or branches of what men call Christendom?

Frank: Oh, no; there have been, and still are, many Christians inside as well as outside of all earthly organizations. The thought is that these organizations, as such, are in no way a part of the Kingdom of God; and they have no authority to say who will be in that Kingdom.

Ernest: At the same time, though, there are some remarkable religious organizations in the world.

Frank: That is very true, and in certain respects the moralizing efforts of these organizations have been commendable. From the human standpoint the various forms of Gentile governments also have appeared to be good; and doubtless they represent the very best efforts of man. However, what Nebuchadnezzar saw as a glamorous image of gold, silver, brass, and iron, God later showed under different symbols to the prophet Daniel. Instead of a great human-like image, Daniel saw great **beasts**. This means that the Gentile governments, so grand to worldly men, appeared beastly from the Divine viewpoint. Surely we can agree to this, as we scan the bloody pages of world history.

Ernest: Well now, is all that in the Bible?

Frank: Indeed it is. Turn to the 7th chapter of the prophecy of Daniel. You will find there that the first beast of Daniel's dream was a lion, which

(Continued on page 20)



The Christian Life



The Afflictions of the Righteous and Their Deliverance

"God is our refuge and strength, a very present help in trouble."—Psalm 46:1

IT IS customary, with those whose lives are not devoted to the Lord, to measure attainment and success according to the amount of material ease, riches and happiness they are able to obtain in the present life. From this viewpoint, any course of action that leads to trials, difficulties, perhaps bitter disappointment in material things, would be considered foolish and undesirable. True happiness and success are seldom, if ever, attained by anyone who pursues a selfish, worldly way; yet this is ever the hope and desire of all who chart their course upon the sea of life without taking God into consideration.

None, except those who seek to know and to do God's will, would deliberately choose a course in life with the certain knowledge that it would add greatly to their trials and difficulties; yet he who would be a follower of the Master—a Christian—is invited to do this very thing: "If any man will come after me (be my disciple), let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) Of Jesus it is said that He was "a man of sorrows, and acquainted with grief." (Isaiah 53:3.) And they who would follow in His steps must likewise expect to suffer. Hence we are told to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings." (1 Pet. 4:12, 13.) Jesus stated the matter plainly to His disciples when He said: "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?"

Opposition Sure to Come

While every child of God knows that the foregoing facts are true, yet it is so easy to forget them, and then to complain when the storms of the Christian life beat heavily upon this "narrow way" in which we travel. We prayerfully make our plans as we think the Lord would have us make them; yet, when the enemy rises up in opposition against our Christian efforts, even as he did against the efforts of Jesus our Leader, we sometime are apt to hastily conclude that we must have been mistaken in that which we had thought to be the Lord's will, and erroneously imagine that if we were really doing His will the Lord should con-

stantly smile upon us with the sunshine of His visibly manifested favor.

It matters not along what line of endeavor our Christian efforts may be, we nevertheless are sure to meet with repeated opposition. Because of the imperfection with which we all are tainted, it frequently is true that our greatest trials arise from misunderstandings among our own brethren. The Apostle Paul mentioned, as one of the many sources of his afflictions as a Christian, his trials among false brethren. Paul, being an Apostle, of course was in a position to judge accurately of the fact that some in the early Church were "false brethren."

Such judgment, however, is beyond our province; and for this reason the troubles that assail us in our association with the saints should be charged up to "misunderstanding." And we must be willing always to concede that our own imperfections give others many opportunities to misunderstand our motives; and for this reason we should all learn to exercise love one toward another, and especially not to harbor bitterness. It will help us to do this if we but remember that "our light afflictions, which are but for a moment," are working out for us "a far more exceeding and eternal weight of glory."

In our text the Psalmist admits that the Lord's people are an "afflicted" people, but gives the assurance that God is "a very present help in trouble." While Christians of this Gospel Age have the special privilege to "fill up that which is behind of the afflictions of Christ," yet all of the faithful, in all ages, have been called upon to endure much suffering as a result of their loyalty to God and to His righteous laws. And to these, also, God has been a "refuge and strength." Faith has been the great anchor that has made connection with the source of strength, and has enabled the righteous of all ages to endure, "not accepting (material) deliverance," knowing that eventually Jehovah, His name and His people would be fully vindicated.

"A Cloud of Witnesses"

In the 11th chapter of Hebrews Paul mentions a long list of worthy ones "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched

the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens... and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." — Verses 33-38.

Thus is given us a general picture of the bitter experiences that came to those who lived and died for God prior to the first advent of Jesus. They all obtained a "good report." But we who now are following in the footsteps of the Master are promised a much higher reward than these ancient worthies; yet how many of us would stand up under even a small portion of the hardships that they were called upon to endure?

Let us be truly honest with ourselves. It is comparatively easy to say, while we have a comfortable home and three meals a day, that we "rejoice to suffer" with Christ. But were we compelled, because of our devotion to God and His truth, to live in dens and caves of the earth, being tormented, destitute and afflicted; would we be just as thankful for our privilege to "fill up that which is behind of the afflictions of Christ"?

Surely we cannot hope to find our way into the heavenly phase of the Kingdom "on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas." St. Paul tells us that these worthy ones of the past constitute for us a "cloud of witnesses," which should spur us on to "lay aside every weight, and the sin which doth so easily beset us," and to "run with patience the race that is set before us."—Heb. 12:1.

"Looking Unto Jesus"

In Jesus, our Leader, we have a perfect example of loyalty and faithfulness through suffering. It is to Him that we should ever look: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For 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. 12:2-4.

The latter expression in the text just quoted—"ye have not yet resisted unto blood, striving against sin"—indicates that the Christian's struggle—his warfare—will not be over until he shall have finished his course in death. "Be thou faithful unto death, and I will give thee a crown of life," is Jesus' own promise to those who will follow Him all the way into death; and none can expect to gain the heavenly prize in any other way.

But how easy it is to forget this fundamental fact of the Christian life, and to wonder, Why that? when things do not go as smoothly as our flesh might desire! True, when we started upon

the Narrow Way we realized that it would involve suffering—that we would have foes within and foes without—yet, somehow, when the troubles come, we are perplexed. We were prepared for trouble, but we thought it would come in some other way. And thus it is that our faith is crucially tested; but such testing is important, valuable, "much more precious than of gold that perisheth," says the Apostle. — 1 Peter 1:7.

While we consecrated our entire being to the Lord, and agreed joyfully to use all we have and are in His service and to His glory, yet when the Lord takes us at our word, and we see our earthly goods — health, money, property, friends, or our influence—being spoiled, we may fail to take it joyfully; we may fret and feel that our experiences should be otherwise.

We may say, How glad I would have been to share a prison cell with the Apostle Peter, or the Apostle Paul! Yet we sometimes complain over annoyances much less severe. We cannot choose our trials and tests. Can we imagine either of these great Apostles telling the Lord that while they were glad to go to prison for Him, yet they feel that He should have provided a slightly better jail? or, can we think of Paul, when suffering shipwreck for the cause of Christ, complaining because it wasn't a better ship on which he was wrecked? So, beloved, let us be content with the kind of trials the Lord allows to come upon us, and not murmur nor complain at what the divine providence undoubtedly sees will best work out for us the peaceable fruits of righteousness.

The Time of Trouble

The Scriptures make it very plain that the Lord has decreed that the way into the heavenly Kingdom shall be a way of suffering and trial for the entire church; and at no time during the Gospel Age has there been any exception to this rule. But judging from the context, it would seem that the words of our text (Psalm 46:1) have a special application to the particular time in which we are now living, for verses 2 and 3 of the Psalm are clearly descriptive of the downfall of this present evil world. And this prophecy indicates that this removal or overthrow of the symbolic earth, and the carrying of the symbolic mountains into the midst of the symbolic sea, will be a cause of great fear on the part of those who are not acquainted with the hope of the Kingdom.

Jesus also said that at the end of the age men's hearts would be failing them for fear, and for looking after those things coming upon the earth. The cause of this fear is clearly stated by the Psalmist, who at the same time points out that the hope of security for God's people lies in the **knowledge** they have of the divine plan for blessing all the families of the earth. And this future blessing of mankind will be by means of the river of life and truth. This 46th Psalm says:

"God is our refuge and strength, a very present help in trouble. Therefore **will not we fear** (even

though the whole world does 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 (and Jesus said of this time that 'the sea and the waves would be roaring'), though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God (the Kingdom in embryo, as represented in), the holy place of the tabernacles of the Most High."

With this vividly symbolic and prophetic description of the downfall of this old-world order, are we not safe in concluding that the promise of divine help in trouble, as given in verse 1, has special reference to the fact that God will care for His people even in the great "time of trouble"? That some of the saints, while still in the flesh, will witness at least a part of the "time of trouble," seems evident from Jesus' own words, when He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28.) And so it is with us today! The very things that strike fear into the hearts of the uninformed and faithless, are the things that cause great rejoicing on the part of the saints of God. "Therefore, will not we fear." Why? Because "God is our refuge and strength, a very present help in (the time of) trouble"—we know that He is at the helm, and that He will bring order out of chaos, and establish His Kingdom upon the ruins of this passing evil system.

Special Trials, Special Help

It stands to reason that in a time of distress and trouble such as is now upon all the inhabitants of the earth, the Lord's people themselves would find it much more difficult to maintain their spiritual balance and calmness of soul than they did when conditions with which they were surrounded were more nearly normal. Hence the greater need now for faith and confidence in the divine Word. A greater need arises also for more patience with, and more love for the brethren. God has promised to help us in all this, and He will help us if we maintain our faith in Him.

There is no assurance, however, that the Lord's people at this time will be immune from the common trial of unemployment, lack of funds and other difficulties of the present day. We know, however, that God will not allow anything to come upon His people but what will be for their highest spiritual welfare. But the chief cause for rejoicing on the part of the saints lies in the fact that when "these things come to pass" it indicates that our "deliverance draweth nigh." This added encouragement, it seems, is the special help that the Lord provides for us in this time of trouble. And this "deliverance" must come by way of death: "Be thou faithful unto death." There are many trials involved in the process of dying, but through them all the Lord will be a "present help," and "will not suffer you to be tempted above that ye are able" to bear. — 1 Cor. 10:13.

In the May first DAWN God's special provisions for help and encouragement in the present time of stress will be considered.



The Value of Prayer

Part Four

(Continued from March 1st Issue)

IT IS but reasonable to expect that the teachings of the Bible should be harmonious on the subject of prayer, as well as on every other subject. And when the New Testament writers exhort the Christian to look to the prophets and other ancient worthy ones, as an example of faithfulness and devotion to God, we should expect to find much wholesome food for thought in the prayer-life of those faithful servants of past ages.

While it is true that it remained for Jesus to bring "life and immortality to light through the gospel," and to set forth a model prayer for Christian guidance, yet we are not surprised to find that almost every prayer recorded as having been uttered by the ancient worthies is also fully in harmony with the spirit and letter of this model prayer given by our Lord Jesus.

Let us again review briefly the salient points in Jesus' model prayer:

(1) The proper recognition of the greatness of the Heavenly Father's glorious name—"hallowed be Thy name."

(2) An expressed interest in the work of reconciliation which the Father sent His Son into the world to accomplish, and for which the Kingdom of Christ is being prepared, and for which it will be established — "Thy Kingdom come, Thy will be done, on earth as it is done in heaven."

(3) A recognition of our dependence on the Heavenly Father for our daily sustenance, both spiritual and temporal—"give us this day our daily bread."

(4) The emphasizing of our own imperfection and need of forgiveness, by making our forgiveness by the Lord dependent upon our willingness to show mercy and forgiveness toward those who have transgressed against us — "Forgive us our trespasses, as we forgive those who trespass against us."

(5) A reminder of the fact that the enemies of the Christian—the world, the flesh and the devil—are greater than we can battle with successfully, except the Lord be with us—"Abandon us not in temptation, but deliver us from the evil one."

True Prayer Unselfish

In our last previous study we considered briefly Abraham's unselfish prayer when he asked the Lord to help him deliver Lot and his family from the clutches of the four heathen kings who had captured him and were taking him away prisoner. But this is not all that the Bible tells us about Abraham's communion with his God. A most unique example of unselfish prayer is given us in Genesis 18:23-33, where we are told of the faithful patriarch's pleadings on behalf of the few righteous souls that might still remain in the wicked cities of Sodom and Gomorrah. The first two elements of Jesus' model prayer are exemplified in Abraham's pleadings for clemency on behalf of those doomed cities—the honor of God's name, and interest in the salvation of others.

When Abraham first broached the subject, and asked the Lord if He would not spare Sodom peradventure fifty righteous souls could be found therein, he parried the question, "Shall not the Judge of all the earth do right?" Abraham had become a sojourner there in that strange land of Canaan, among a strange people—a people that knew not Jehovah the true God. He realized that he was God's representative there. And perhaps he wondered how he would be able to explain to his idolatrous, superstitious neighbors the fact that his God is a just and merciful God, if He were to destroy fifty righteous persons who faithfully served Him simply to get rid of others who did not.

Surely that would be a difficult matter to explain. Had not God promised to "bless all the families of the earth," and would such a course be consistent with a promise of that kind? So Abraham asked, "Shall not the Judge of all the earth do right?" In other words: 'Lord, I want Thy name to be hallowed. I desire to hallow it in my own heart and life, and I also want it to be hallowed in the minds of these heathen neighbors of mine. For this reason I beseech Thee that if there be fifty righteous persons in Sodom wilt Thou not, for Thy name's sake, spare the city?'

This was a matter in which Abraham could have no selfish interest. Not in any way could the sparing of a possible fifty righteous souls bring any personal gain to him. His prayer was for the honor of the great name of his God; and, in harmony with the second cardinal element of Jesus' model prayer, he too prayed for the salvation of others.

But Abraham, like all others, had his weak moments. How different was his attitude on this occasion from that which was manifested by him in Egypt, when he was in fear of his own life on account of the beauty of his wife, Sarah! In the latter case the element of selfishness—self interest—overshadowed his better judgment. Not only did he employ a questionable method of self-protection, by telling a partial untruth concerning the identity of his wife, but he also risked the safety of Sarah whom he loved so dearly. In this case he neglected to take the matter to the Lord in prayer, and well nigh met serious disaster as a result. It is thus true also of the Christian:

"Oh, what peace we often forfeit,
Oh, what needless pain we bear;
All because we do not carry
Everything to God in prayer!"

A Successful Prayer

But when Abraham would save the righteous who lived in Sodom he went about it in the right way—he prayed. And because his prayer was entirely unselfish, the Lord harkened and heard. Yes, God listened to and communed with His faithful friend; and even though Abraham's petitions became more and more exacting, yet his sincere requests were honored.

Finally Abraham said: "Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten be found there. And He (the Lord) said, I will not destroy it for ten's sake." And, indeed, when the city actually was destroyed, it developed that the Lord had gone a step further than even faithful Abraham had dared to ask; for God saw to it that even the one righteous man that was there, together with his family, was rescued from the city before it was consumed. Is it too much to assume that God did this as an answer even to the spirit of Abraham's unselfish prayer to Him?

It is surely true that one of the greatest privileges of the Christian life is that of bearing our fellow Christians to the throne of grace. In this matter of praying for one another, even as Abraham prayed for the righteous souls that might be in Sodom, we also have the example of Jesus Himself. Not only did Jesus pray generally for His entire church, but He also offered up special petitions for those near and dear to Him, in what He knew was their great hour of temptation. To Peter He said, "I have prayed for thee that thy faith fail not." The apostles, in their epistles, indicate that they too made it a habit to pray for God's blessing to rest upon the various congregations and individuals in the early church; and they also asked the churches to pray for them.

How many times in the history of the church God has worked miracles on behalf of certain of His people, in answer to the prayers of others for them, we may not surely know; but certainly no Christian now will want to neglect this most precious privilege of ministering to his brethren in Christ. What true Christian would not be glad to be used to lighten the burden of another in the manner described by the following poetic lines:

"The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Some one had knelt in prayer,

"Had taken me to God that very hour,
And asked the easing of the load, and He
In infinite compassion had stooped down
And taken it from me.

"We cannot tell how often as we pray
For some bewildered one, hurt or distressed,
The answer comes; but many times those hearts
Find sudden peace and rest.

"Some one had prayed, and truth, a reaching hand,
Took hold of God and brought Him down that day!
So many, many hearts have need of prayer!
Oh, let us pray!"

The Christian who is faithful in coming off to the Lord in prayer will find that at times the Lord speaks to him, not in audible words but through His Word of Truth, and by His providences. It was so in the case of Abraham, and in the case of various other worthy ones of the pre-Christian age. But sometimes the Lord's providences are exceedingly exacting, and come upon us as tests of our willingness to obey in the sacrificing of all that we have in the Lord's service. Happy is the Christian who, when the Lord calls, is able to answer, as did Abraham, "Behold, here I am."—Gen. 22: 1.

As in the case of Abraham, it frequently may be found that full obedience to the Lord involves a supreme sacrifice. Abraham was asked to give up the dearest treasure of His heart, and His willingness to do it resulted in the confirmation of the great covenant which had already been made with him—God condescending to confirm it by His oath. To us also will be given the "full assurance of faith" only if and when we have fully complied with the terms of our consecration—when our all has been placed unreservedly upon the altar of sacrifice.

(To be continued.)



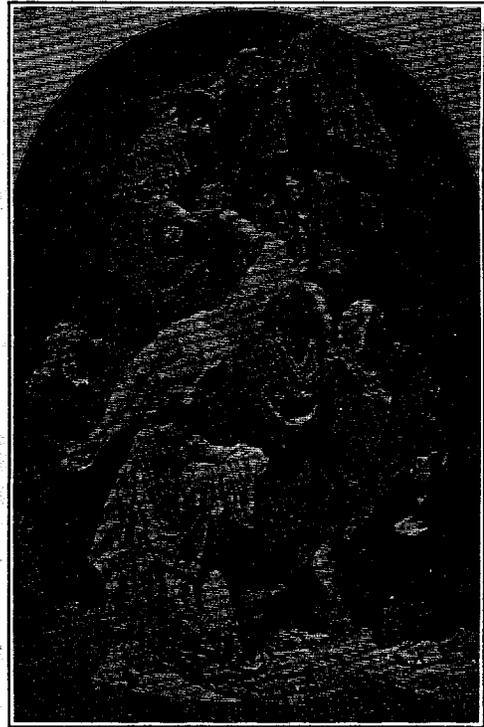
The Christian's Passover

THERE are certain stories that the Christian never tires of hearing, and one of these is the story of God's protection and care of His children as it has been exercised throughout the ages of the past. It is shown in the Lord's institution of the passover, at the time when the angel of death smote all the first-born ones in the land of Egypt, but spared the homes of the Israelites where the paschal blood was sprinkled on the doorposts outside, according to the instructions of the Lord their God.

The occasion was that of the last of the great plagues. God had been merciful to Pharaoh and had tried to move his heart to submission, by removing one plague after the other. Because of the stubbornness of the Egyptian monarch, all such efforts proved unavailing. But while God is long-suffering, there comes a limit to His endurance. The fatal night came to Egypt when the angel of death went forth to slay and to spread mourning throughout the land. Although Moses had warned Pharaoh, the Egyptians did not realize what was impending. But God told the Israelites what to do in order to save the lives of their first-borns. They were to take a lamb (one without blemish, a male of the first year) into their houses on the tenth day of the first month, keep it until the fourteenth day, and then kill it in the evening. With a bunch of hyssop they were to sprinkle the lintel and the two side-posts of the door outside, so that the angel of death, seeing the blood, would pass over that place and not visit with death anyone in that home.

So far as we know, the Israelites all obeyed the command of the Lord. When life was at stake, they could afford to take no chance. Having killed the lamb and sprinkled its blood, they roasted its flesh, and consumed it on that memorable night. The flesh was not to be boiled or stewed, and none of it was to be left over till the morning. All this was duly observed. They also had their loins girded, their shoes on their feet, and their staffs in their hands, and the meat was eaten with unleavened bread and with bitter herbs, and was consumed with haste. Such was the passover of the Jews, pictorial of wondrous and mighty things to come in the future.

That Jesus was the great antitypical Passover Lamb, we are fully assured. The Apostle Paul states the matter plainly when he says: "Christ our passover (lamb) is sacrificed for us; therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. 5:7, 8.



**"Christ our passover [lamb]
is sacrificed for us."
1 Cor. 5:7**

The foregoing Scriptural passage places some very vital facts before the mind of the Christian. As the literal lamb in the typical ceremony was taken into the house on the tenth day of the first month and killed on the fourteenth day; so Jesus rode into Jerusalem on the tenth day of the first month, and was slain on the fourteenth day. Thus the great finger of pictorial prophecy foretold the month and the exact date of his death, and as the prophet Daniel had foretold the year (Daniel 9:26, 27) we can see how clearly the whole matter had been arranged in the divine plan and purpose. The figure of a lamb indeed suits Jesus well, for we read that: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:7.

Many Fitting Pictures

Daily the Christian feeds on the great sacrifice of Jesus as his passover lamb, the means of passing him over from death unto life. It is not a feast for one day, but for every day in the year. Then it is eaten with unleavened bread, even the bread of sincerity and truth. As the Jews were allowed to have no leaven in their homes at the time of the passover celebration, so we are exhorted to "purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." (1 Cor. 5:7.) Whatever we understand to be error of doctrine should be put away, and so also should all malice and unkindness and things that make for friction and unpleasantness among the brethren.

As the blood of the typical lamb was sprinkled on the door posts outside, so also, by faith, is the blood of Jesus sprinkled on the door posts of our hearts. As the lamb was roasted with fire, even so Jesus suffered fiery trials; and the Christian partakes of this feast in connection with the fiery persecutions and afflictions which he undergoes for the truth's sake. Then in the type there were bitter herbs, which picture the bitter experiences which come to the Christian because of his loyalty to the Lord. As no portion of the lamb was to be left over until the morning, so the Christian must appropriate to himself his full portion of the merit of Christ's sacrifice now, in the night-time (the Gospel age) and before the morning (the Millennial age) is ushered in. And he must eat the lamb with his loins girded, his shoes on his feet, and his staff in his hand, and eat it in haste, just as the Israelites did of yore, only in a larger and more wonderful sense and with a richer and fuller meaning. "Having your loins girt about with truth" (Eph. 6:14), means that we are to be servants of truth.

The shoes on the feet signify that we are to "walk in newness of life;" the staff is surely the Word of God, the thing upon which we lean and which we can wield as a protection against the enemy. We are to have this staff in our hand and thus to be ready for all emergencies. And we are to eat the feast in haste, showing that while here we are but pilgrims and strangers, traveling on to a better world.

The Memorial Supper

It has been already pointed out that all the year around Christians partake of the passover feast so indispensable to them; but once a year we memorialize Jesus' death, and our participation or communion with Him, by emblems of bread and wine, according to the instructions of the Master who instituted this celebration. The wine represents the blood of Jesus, and the bread, His body. We are cautioned against a careless participation in this feast. Paul says: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."—1 Cor. 11:27-30.

In 1 Cor. 10:16, 17, the Apostle reminds us of the unity of the "body" of Christ. He says: "The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The bread which we break, is it not the communion (common union) of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." In this wonderful presentation of the matter, the writer brings out the thought elsewhere expressed, that, "If we be dead with Him, we shall also live with Him; if we suffer (with Him), we shall also reign with Him." (2 Tim. 2:11, 12.) This participation in the sufferings of Christ is symbolized in our Memorial celebration which takes place at this season of the year. It is a blessed privilege to come together to this feast of love and thus to show our willingness to keep on fighting the good fight of faith, our desire to use up every talent and all our energies in the service of Him "who called us out of darkness into His marvelous light," our determination to "press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

When Should we Celebrate this Memorial?

Jesus, in instituting the memorial of His death, on the evening of that memorable 14th of Nisan, said to His disciples, "This do, in remembrance of Me." (Luke 22:19.) We understand from this that He meant that we should memorialize His death each year, at this same season. He of necessity was obliged to hold the first death-memorial **before** His death had actually occurred. Did He mean then that we too should thereafter hold this annual death-memorial in advance of the hour of His actual death, or would it be more appropriate to memorialize it at an hour subsequent to His crucifixion?

Since our Lord did not give explicit directions either as to the day or hour for the memorial, we may assume that He would not be displeased if His disciples did not all celebrate it on exactly the same date, so long as they all celebrate it in the

(Continued on page 35)

• THE EVERLASTING GOSPEL •

THE CHURCH

THE BRIEF, concise statement of present truth, contained in the accompanying inset, was written more than four decades ago; and since that time it has served as a summary of the everlasting gospel for thousands of earnest and well informed Christians the world over. It seems almost incredible, in view of the thousands of voluminous books that have been written in an attempt to explain the Bible, that anyone could have set forth the essential features of God's plan of salvation for a lost world in such few simple paragraphs.

But it has been done; and was made possible because, after all, the gospel is not an abstruse system of theology, but a very simple message. A perusal of most religious books, however, reveals the fact that nearly all that has been written to explain God's Word has served to mystify rather than to clarify it.

The publishers of THE DAWN are glad to go on record as being among those who now are rejoicing in the simplicity of the gospel as herein epitomized. Although this series of articles will deal more elaborately with some of the points set forth so briefly in the accompanying outline, yet we shall do so merely with the thought of showing how absolutely true this epitome is rather than with any idea of being able to state the truth any more clearly.

"The Church is the 'Temple of the Living God'."
—Leaving the consideration of the "Temple" for

a succeeding article, let us pause here to examine briefly this word "church." What a variety of meanings has been attached to it down through the centuries! Yet how amazingly simple is its meaning when the light of the divine plan is fo-

cused upon it! We see a beautiful edifice built of marble, or of stone, or of bricks, and somewhere in prominence upon it are engraved the words, "Church of St. Peter," or "Church of the Nazarine," or "Holy Trinity Church"; and many have assumed from this that the word "church" applies mainly to the building in which religious services are held.

And then, because the nominal followers of the Master have been, and still are, divided into so many different groups, it has become customary to refer to these various divisions as the "Roman Catholic Church," the "Protestant Episcopal Church," the "Methodist Episcopal Church," the "Baptist Church," etc.; and from this practice many have wrongly concluded that the Church is any earthly organization or society of religious worship-

pers, or a group of ethical, social or moral reform workers.

But the word "church," as used in the Bible, is really a title—not a name—that is applied to any company of faithful footstep followers of the Master, or to all of them as a whole. It is a translation of the Greek word *ekklesia*, which literally means, a called out class, or a select class; and when, in

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people", and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20; Gen. 28:14; Gal. 3:29.

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

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the Grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be 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; Isa. 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos—spokesman), "the beginning of the creation of God," "the first born of every creature," the active agent of the Heavenly Father, Jehovah, in all the work of creation. Without Him was not anything made that was made.—Rev. 3:14; Col. 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Heb. 7:26; Phil. 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:13; 1 Pet. 1:13.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Pet. 3:18; 2 Cor. 3:17; 1 Cor. 15:8; Acts 26:13-15.

the Bible, it is applied to the consecrated followers of Jesus, it identifies them as a class that is being selected as coworkers with Jesus in the execution of God's great plan of salvation. It identifies those to whom it applies as the ones foretold in divine prophecy, who would be associated with the Messiah in the Kingdom work.

Jesus Himself began the selection of this class. To His disciples He said, "Ye are not of the world, for I have chosen you out of the world." (John 15: 19.) While Jesus did not use the word "church" or *ecclesia* in this instance, yet the thought is the same—He was telling the disciples that they were to be a part of a specially selected, called out or chosen company, to whom it would be the Heavenly Father's good pleasure to give the Kingdom in due time. The elect feature of the Christian's standing in the divine plan is brought clearly to our attention in both the Old and the New Testaments.

The Gospel Preached to Abraham

God's purpose to bless all nations was first definitely stated to Abraham when God said to him, "In thee shall all nations be blessed." (Gal. 3: 8.) Concerning Abraham God said, "I called him alone, and blessed him, and increased him." (Isa. 51: 2.) It is through the spiritual "seed" of this one, whom God called alone, that all the families of the earth are to be blessed. (Gal. 3: 14, 29.) And just as God selected, or elected, Abraham to whom the promise originally was made, even so He now selects, or elects, those who are to become the "seed" of promise, the channel of blessing. Hence in applying the title "church" to this "seed" class its elect quality is thereby emphasized.

Membership in this elect company, however, is not arbitrary. The Lord makes the selection on the basis of faith and full consecration to Him. The necessary steps on the part of the individual, in order to become a member of the church class, are: First, A turning from sin, and the acceptance of Christ's ransom sacrifice; and, Second, A full and unreserved consecration to do the Heavenly Father's will; and, Third, To live up to that consecration faithfully even unto death. The joining of an earthly religious organization is not at all involved in the matter of membership in the Lord's elect company—the Church.

The nation of Israel—the natural seed of Abraham—were also an elect people—a "chosen nation"—and at the time of the Exodus from Egypt the firstborn ones of that nation were a specially favored company. Paul indicates that the firstborn of Israel were pictorial of the Christian elect ones—the church—when he refers to the latter as the "church of the firstborn, which are written in heaven." (Heb. 12: 23.) In this text the apostle connects the figure with the reality, and thereby makes clear his meaning in an earlier part of the same epistle, in which he had said that the law and its arrangements were "shadows of good things to come."—Heb. 10: 1.

"All One in Christ Jesus"

We are not to suppose, however, that the "church of the firstborn" is made up entirely of natural Israelites, simply because the apostle uses this expression in his letter addressed to the "Hebrews." The early Jewish Christians had some difficulty along this line. We are informed that many of these Jewish converts insisted, contrary to the Scriptures, that in order for Gentile converts to become acceptable Christians it would be necessary for them to be circumcised and thus become proselyte Jews according to the flesh.

In some of his other epistles Paul corrects this wrong impression. In his letter to the Galatians, for example, he points out clearly that the "seed of Abraham," who are the ones that are baptized into the "Body of Christ, which is His Church," is made up of both Jews and Gentiles. He says, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 27-29.

The fact that one of Paul's epistles was addressed to Hebrew Christians, while other letters were addressed mainly to Gentile converts, does not at all indicate that the apostle had in mind that there were two or more classes of Christians in the early church, or that there were to be two distinct Christian churches. Paul recognized that all Christians were called in "one hope." However, in writing to the various groups he endeavored to use language which each would understand.

Each Epistle Had a Purpose

To the Hebrew converts to Christianity Paul wrote about the typical features of Israel's Tabernacle in the wilderness. The Hebrews would know what the Apostle meant when he wrote of the "holy" and the "most holy" of the tabernacle, and would be able to grasp many of the lessons he drew therefrom; but the gentile converts would know little or nothing of such things. Hence to them Paul wrote along other lines; and particularly did he warn them not to become enmeshed in the bondage of Jewish tradition, and not to permit the uninformed Jewish converts to rob them of their liberty in Christ.

Certain wrong practices prevailed in some of the churches of Paul's day, and in several of his epistles we find an effort on his part to correct those wrong conditions; while to other churches he wrote words of commendation. But to Paul they were all Christians, called in the one hope, members of the one church—the select company, the spiritual seed of Abraham, through whom all the families of the earth would be blessed.

The word "church" is not the only title given in the Bible to this select Christian company. In addition to their being called the "Temple of God,"—the significance of which we will consider in a

future article—this “little flock” is also identified as the “bride” of the “Lamb;” and again, as the “Body” of Christ. The use of these figurative expressions does not imply, of course, that Christians will literally become the body of Christ; nor will they become, in a literal sense, the bride of Christ.

Shortly before Jesus was crucified He prayed that He and His followers might become one, even as He and the Father were one; and the application of these various titles to the followers of the Master is designed to help us to visualize the full sense in which Jesus and His followers are finally to be **one**. The several titles applied to Jesus’ associates also denote the various important phases of their relationship to Him, even as the many titles applied to Jesus Himself call attention to the many important phases of His ministry.

One Body, but Many Members

The expression, “Body of Christ,” is used in the same sense as when we speak of a “legislative body.” It simply means that this elect company—the church, the ecclesia—is to function under the dictates of its Head, Christ Jesus, the King of kings; and that they, as under kings, will share with Him in the work of the Kingdom. Paul carries out the illustration in much detail, and indicates that the many members of the Christ body may properly be likened to the various members of a literal body—some may be likened to the feet, others to the hands, etc., but all must function under the direction of the one Head, Christ Jesus.

Thus we see that the “body” illustration represents the present relative **oneness** of the Christ company, from the standpoint that every member is expected to function in harmony with every other member—because all are subject to the dictates of the Head. Of course, complete oneness of the body is only approximate now, while the church is merely in the process of preparation. One of the most important lessons for all Christians to learn is to be submissive to the will of Christ, and until that lesson is learned by all there cannot be perfect unity in the body. Paul says, concerning the present state of the church, that we are “**endeavoring** to keep the unity of the spirit”; but full oneness will not be attained until the growth of the body is complete.—Eph. 4:3.

Future Oneness, as the Bride

In Revelation 19:7, Jesus, as the Lamb, is represented as being **married** to this company of faithful followers. “The marriage of the Lamb is come, and His wife hath made herself ready.” In Revelation 22:17, this class, having thus become “the bride,” are represented as being the agency through which the promised blessing of life for the world is dispensed: “The spirit and the bride say come . . . and take the water of life freely.”

The title of “bride” as applied to the followers of the Master seems to represent their future oneness with Christ, in the Kingdom. As, in the natural realm, the bride shares the honor and riches of the bridegroom, so the **bride** as the picture of the King-

dom class, illustrates the fact that this special select company—the ecclesia—is to be a “joint-heir” with Christ in the honor and the glory of the Kingdom.

Although our English word church is a translation of the Greek word *ekklesia*, which appears only in the New Testament, yet the thought of a “chosen people” was not a new one with God’s people before that time. The entire nation of Israel—the natural seed of Abraham—was a chosen people. God dealt with and blessed them to the exclusion of all other nations. In that broad sense of the word all Israel was a church—a chosen or selected people. Of them the Lord says: “You only have I known of all the families of the earth.” (Amos 3:2.) And had they been faithful He would not have needed to turn to the Gentiles to complete the selection of the Christian church.

When Jesus came at His first advent “He came unto His own, and His own received Him not, But to as many as received Him, to them gave He power to become the sons of God.” (John 1:11, 12.) From this we conclude that if the nation of natural Israel had been in the proper heart condition to accept the Messiah, they would have been given the exclusive privilege of becoming the sons of God. But most of them spurned their blessed opportunity.

Gentiles Grafted In

Paul explains that because so few of the Jews did receive Christ, the gospel finally was taken to the Gentiles. In the 11th chapter of Romans the apostle aptly illustrates this fact, by likening it to the breaking off of the natural branches of an olive tree and the grafting in of wild olive branches. He likens the Gentile converts to these ingrafted wild branches. These now had the privilege of becoming the sons of God and joint-heirs with Christ but only because the Jews as a people had failed to obtain that for which they were called. This means, in reality, that the entire church is Israelitish—whether Jew or Gentile, its members are the spiritual “seed of Abraham.”

This, doubtless, is the reason why the Lord, in one of the symbolisms of the book of Revelation, describes the church or elect company of Christ’s associates in the Kingdom, as being made up of ‘twelve thousand from each of the twelve tribes of Israel.’ The nucleus of this elect class indeed was made up of those who originally were members of one or another of the literal twelve tribes of Israel, but Gentiles had to be brought in to fill up the foreordained number.

Up until the time that God sent Peter to visit Cornelius, the first Gentile convert, the entire membership of the church was composed of natural Israelites. The calling out from the Jews of this select Christian company, to be “spiritual Israelites” began at Pentecost. In Acts 2:47 we are told that “God added to the church daily,” and at that time all the converts were, of course, Jewish.

Later, however, the Lord began to graft in the Gentiles to take the place of the unfaithful Jews, who had lost their privilege of becoming the

spiritual seed of Abraham through which all the families of the earth would be blessed — the “bride” who eventually will have the high privilege of saying to a famished world, “come and take the water of life freely.” Paul’s letter to the Romans indicates that the ecclesia at Rome in his day was made up of both Jews and Gentiles; and the first few chapters of his epistle to them are devoted to the matter of showing that in God’s sight there is now no difference between the two—that all must come to Him through faith in the shed blood of Christ.

Twelve Groups in Glory

The fact that the Revelator indicates that all the various members of this select and ingrafted company of Christians are accounted as belonging to some one of the twelve tribes of Israel should not be at all confusing to Gentile converts. All of God’s dealing with natural Israel were typical — “a shadow of good things to come”—including their division into twelve tribes. The Apostle Peter also refers to the church as a “royal priesthood,” but we do not conclude from this that God wants Christians now to go around wearing special robes and ornaments such as did the typical priesthood of Israel during the Jewish age. All these things were pictorial of “things to come.”

Some have been puzzled to know how we could now say that there are twelve divisions or groups in the church; but it should be remembered that this picture of the Revelator represents God’s arrangement for the church when it is **complete**, not while it is in formation. Of course we cannot place Christians in twelve classes today. For that matter we would have the same difficulty today were we to attempt to make such a classification of the remaining members of natural Israel; for the original tribal divisions of the Jewish people have become completely obliterated. No Jew today can tell you to which tribe he belongs. Neither can a spiritual Israelite. But when the church is glorified there doubtless will be twelve glorious groups, each differing one from another as star differs from star in glory and one apostolic “star” over each.

The book of Revelation calls attention to seven particular churches, referring to them as congregations in seven different cities of Asia Minor, which doubtless are intended to represent the entire church class throughout the age. But when it says, “To the Church at Ephesus, write,” it is simply equivalent to saying, “To the called out Christians at Ephesus, write.” If we attach a different meaning than this to the word “church” and attempt to think of it as being an exclusive name given to a class of entirely Jewish, or entirely Gentile converts to the Gospel; and likewise isolate each of the other titles given to this same church class, and say that they each are names applying to separate classes, we have naught but confusion; the glorious gospel is thereby robbed of its simplicity and beauty; and we are accordingly deprived of the comfort of many “exceeding great and precious promises” which God intended for our sustenance and guidance.

Summary

The essence of the entire program of reconciliation was first stated to Abraham: “In thy seed shall all the families of the earth be blessed.” Jesus was the Seed of promise, and He gave to the natural seed of Abraham first opportunity to be associated with Him in the work of dispensing the promised blessing. But only a few individuals from among them accepted Him and the offer He made to them. Then He turned to the Gentiles. As a result, the Apostle declares, that now “there is neither Jew nor Greek (Gentile)... for they are all one in Christ Jesus.”

Let us, dear brethren, leave the matter there, where the Apostle leaves it, and not make the gospel needlessly complicated. Let us rejoice in the invitation that has come to us of being of this elect company, the “seed of Abraham,” and by and by, if faithful, to be actually united with our Lord as His bride and joint-heir of the promise, and be privileged with Him soon to scatter blessings all around to the sin-cursed world of mankind.

(to be continued)

God’s Kingdom Conquers

(Continued from page 10)

represented Babylon. The second, a **bear**, represented Medo-Persia. The third, a **leopard**, represented Greece. The leopard had “four heads,” which depicted Alexander the Great and his successors. The fourth beast, more terrible than the others, represented the Roman Empire. This beast had “ten horns,” which correspond to the “ten toes” of the image. One horn had eyes, and was crowned. This is believed by many to represent ecclesiastical power enthroned amidst political power. And then, as you will note, Daniel was shown a judgment scene, in which all these governments were disapproved and the dominion taken from them.

Ernest: And then what happened?

Frank: Ah, that’s the interesting part of it! In Nebuchadnezzar’s dream a stone smites the image on its feet, causing it to fall—which represents the conquering power of God’s Kingdom. In Daniel’s vision the dominion of earth is wrested from Gentile control and transferred to “the people of the saints of the most high,” of whom Jesus is the Chief.

Ernest: Well, now, I have always thought that the saints were simply to be given harps on which to play forever; but evidently the Bible says that they are to be given a Kingdom.

Frank: And that, of course, is much more reasonable, isn’t it? When we get rid of traditional rubbish and all the superstitions of the past, then the Bible becomes a new Book to us; and in it we find revealed a reasonable, logical, and beautiful plan for the redemption and salvation of the sin-cursed race. This salvation will soon become a reality, as a result of the establishment of Christ’s righteous Kingdom on this earth.



Children's Hour



Uncle Eb's Bible Story No. 5—Abraham, Lot and Sodom

AFTER men had existed on the earth about two thousand years," said Uncle Eb, "the Lord came to a man who lived a long way from here, in the country of Chaldea, in a city named Ur. The man's name was Abram, which was at a later time changed to Abraham. His wife's name was Sarai, which was afterward changed to Sarah. The Lord had something very special to say to this man. He told him that He wished him to leave his native city, the place where he was born, and go to another land to which the Lord would guide him.

"As the people of Ur did not believe in the true God, this was a very good move for Abram to make, even though it meant a journey through the wilderness. It was not so easy to travel then as it is to-day. At the present time, if one wants to go on a journey of three or four hundred miles, all he has to do is to board a comfortable train in the morning and that very same day, in the evening, he finds himself at his destination. Or, if he likes to travel at night, he can go to bed on the train and after a good sleep find himself at the end of his journey. But in olden times, in Eastern lands, traveling was not so easy. Camels and donkeys were used for going long distances, and one had to be prepared for some hardships. Well, Eva, I think I see a question in your eyes. What is it?"

"Were there lions and bears to be afraid of?" asked Eva.

"Yes indeed, there were, and hyenas and jackals and other wild beasts as well," answered Uncle Eb. "Also, sometimes there were robbers in the great wild lands lying outside the cities. People who traveled had to carry arms to protect themselves in case they should be attacked. The Bible tells a story of a lion that killed a prophet one day because the prophet displeased the Lord. Then in some of our future stories you will hear about David who killed a lion and a bear because these animals attacked the flock of sheep he was guarding. Well, to come back again to Abram. This man did not allow the fear of animals or of robbers to keep him from doing what the Lord asked him to do. And in this he is a fine example for us. When God asks us through His Word, to do something for Him, we can be assured that He will give us the necessary strength to do it, and will protect us while doing it.

"Abram, with his father Terah, his wife Sarai, and his nephew, Lot, left Ur at the call of God and went as far as a place called Haran, and here it was that his old father Terah died, at the great

age of two hundred and five years. Having buried his father, Abram, with Sarai, Lot, and many servants, started out again to go to the land of Canaan. In due time they arrived in Canaan, but there was a great famine in the land, so they went down to Egypt where they would have a sufficiency of food. Then after a time they went to a place called Bethel.

"Now Abram was quite a rich man at this time. He had silver and gold, sheep and cattle, and many servants. And Lot, the nephew of Abram, also had servants and cattle. One day there was a quarrel between the men who took care of Abram's cattle and those who took care of Lot's cattle. (Such men are called herdsmen.) I suppose they all wanted the best pasture lands for the grazing of their animals. It made Abram sad to hear of this quarrel; so he told Lot that there need not be any more trouble of this kind, and that in order to avoid it, Lot could choose any part of the country he thought best and Abram would take whatever part was left to him. That was very generous and noble on the part of Abram. Lot did not hesitate to do what his uncle had suggested. He chose a very fertile valley, even the valley of the Jordan river, and pitched his tent toward the city of Sodom."

"Is that the place where they had the big fire?" asked John.

"The same place," said Uncle Eb. "But we must not get ahead of our story. Soon Lot was living in the city of Sodom. But he was not any too safe there, for one day there was a big battle between the Sodomites and their enemies and Lot was captured and taken away to the mountains.

"Well, things looked pretty bad for Lot, but what do you suppose happened? Why, some one went and told Abram what had taken place, and Abram gathered together his servants, over three hundred of them, and pursued after the enemy and overtook them and brought back Lot and some other people and all the goods that had been taken after the battle. It was about this time that God changed Abram's name to Abraham, which means, 'The father of many nations.' God also made a covenant or agreement with him and told him that he was to have a son.

"One day, as Abraham sat in the door of his tent, three men suddenly appeared, coming toward him; and when he saw them, he went to meet them, and bowed low in their presence. Supposing that the men would be hungry after such a long journey, he persuaded them to sit down

under a tree, where he served them with bread and such other good things as he had on hand. Now one of these men was the Lord and the other two were angels. They had appeared as men so that they might talk with Abraham. The Lord told Abraham that he would surely have a son, although he and his wife were old. Now Sarah overheard this promise and she thought it quite a joke, so she laughed quietly to herself. But it was no joke, for the Lord was as good as His word, as He always is; and Abraham and Sarah actually had a son whose name was Isaac, and who was born when Abraham was a hundred years old.

"When the three men had been refreshed and had told Abraham about the son he was to have, they went their way; Abraham going with them for some distance. And now we'll have Esther read for us a portion from the 18th chapter of Genesis, beginning at the 17th verse."

Almost at once Esther found the place, and read in her clear voice: "And the Lord said, Shall I hide from Abraham the thing that I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed through him? For I know, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord."

"Thank you; that will do," said Uncle Eb. "Now what do you think Abraham had to say to the Lord on this occasion? Well, Abraham knew that Sodom was a very wicked place, and he believed that God would destroy it. At the same time, however, he thought there might be a few good people in the city, and it would surely not be fair or just to destroy the good ones as well as the bad. So this is what he wished to say to the Lord: He wished to prevail on the Lord not to destroy Sodom if there were as many as fifty good people found in the place. The Lord was perfectly willing to be fair in the matter; for no one could be more just than He was; so He readily acceded to Abraham's request. And that settled the affair, did it?"

"I think he sort of bargained with the Lord, didn't he?" asked Eva.

"Well, Eva, you do put things in a funny way," said Uncle Eb. "But I can readily see the picture the story presents to your mind. It is like a customer beating a shopman down in the price of something he wishes to buy. At any rate, in the main, you have the correct idea, though of course we must remember that the Lord was not trying to keep up something that Abraham was trying to beat down. However, when Abraham, as he

thought, had gained his point, he came down and named forty; then in turn, thirty, twenty and finally ten. This seemed very kind and merciful on the part of Abraham. And what did the Lord think of it? Was He as willing to save the good people as Abraham was?"

"I don't think He was," said Eva, "because He burnt up the city, didn't He?"

"I think He was," said John, "because, although He burnt up the city, He saved the good people."

"So I see that you don't quite agree on the matter, do you?" said Uncle Eb. "However, you have both said something that is correct. Eva says that the Lord burnt the city, and that is right; and John says that the Lord saved the good people, and that is also right. But we must not think for a moment that Abraham was more kind and merciful than the Lord. Indeed, the Lord did not intend to destroy even one righteous person. Now do you remember the name of some one who lived in Sodom, who was a good man?"

"I do," replied Paul; "it was Lot."

"Right," said Uncle Eb, "Lot was living there; and we know that he was a good man because the Bible says so. Paul will please read it for us in 2 Peter 2: 8. You might begin with the 6th verse, Paul."

Paul read: "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)."

"It must have been hard on Lot to live in such a place as Sodom," said Uncle Eb. "It seemed a pity that he stayed there at all. But probably he had a good position and a very nice home. In fact, he was evidently a sort of magistrate, so he had a good chance to know what was going on. For some reason or other, he just stayed there as long as he could. But the time was coming when he would either have to get out or lose his life.

"One evening two angels came to the city of Sodom, and Lot, seeing them, rose up to greet them and bowed his head before them. Then Lot asked them to come into his home and spend the night with him; and, after a time, they consented to do so. So Lot prepared supper for them and conversed with them. But late that same evening a crowd of men from the city of Sodom came round to the house of Lot and shouted that he should bring out the two angels, whom they accused of being spies. When Lot refused to do this, the men outside threatened to break down the door; but suddenly the angels smote all those wicked men with blindness so that they could not find the door. Then the angels advised Lot to urge his friends and relatives to leave the city, as God was about to destroy it. But the relatives of Lot made fun of him, except his two daughters and his wife, who were persuaded to go with him.

(Continued on page 35)

International Sunday School Lessons

Jesus Requires Confession and Loyalty

Lesson for April 9, 1933

Mark 8: 27-38: And Jesus went out, and His disciples, into the towns of Cesarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am?

And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

And He said unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ.

And He charged them that they should tell no man of Him.

And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

And He spake that saying openly. And Peter took Him, and began to rebuke Him.

But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind me Satan: for thou savorest not the things that be of God, but the things that be of men.

And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross and follow Me.

For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

GOLDEN TEXT—If any man would come after Me, let him deny himself and take up his cross and follow Me.—Mark 8: 34.

IN THE great divine plan of the ages Jesus was assigned a portion of suffering and death. He was to be the world's Redeemer; and He proved His unswerving loyalty to God by the things which He suffered. The disciples did not understand the course that was outlined for the Master; so, when He told them that He must be rejected by the elders and by the chief priests of the Jews, Peter remonstrated with Him. Such a lot for one so good and so wonderful as Jesus, could not be seriously considered. There must surely be some other way, thought Peter. And no doubt the other disciples thought the same.

When Jesus was in the wilderness, after His baptism in Jordan, Satan suggested an easier way for Him, the Master, than the one intended by the Heavenly Father. We all know how Jesus was tempted on this occasion. But He never swerved from His allegiance to the divine will. In this devotion to God He was a perfect pattern for us even as He was in all things that pertained to loyalty and obedience.

In setting before His disciples the terms of Christian discipleship, Jesus instructed that His followers must walk in the same rugged way of sacrifice that He did. There must be no compromise with the world. He who loves his earthly life and puts it first, even before the truth, will surely lose his life, and he who is willing to lose his life for Christ's sake and the gospel's, shall be rewarded by finding glorious life in the heavenly resurrection in the Kingdom.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" said the Master. The Greek word for "soul" here is "psuche," which is frequently translated "life." In one of His parables Jesus told of a man who was rich in this world's goods, and who said, "What shall I do, because I have no room where to bestow my fruits? This will I do, I will pull down my barns and build greater... and I will say to my soul, 'Soul (psuche), thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' But God said unto him, 'Thou fool, this night thy soul (psuche, life) shall be required of thee'"—Luke 12: 16-20.

Those who desire to reign with Christ in the future, when Jesus and the church will be extending all the blessings of the Millennial age to the world of mankind, must, as the Master said, take up their cross daily and deny themselves and follow Him. The taking up of the cross does not merely signify suffering, but it means suffering for the truth's sake, suffering as did Jesus. It is proof of loyalty and faith and love. Not at any time has truth been popular in the world, and it is not popular to-day, nor will it be received by mankind in general till the new age is ushered in, when the "knowledge of the Lord shall fill the earth," and no man shall need to say to his neighbor and to his brother, "Know the Lord: for they shall all know Me from the least unto the greatest of them, saith the Lord."—Jer. 31: 34.

QUESTIONS:

What revealed to Peter that Jesus was the Christ?

What is the difference between "the things that be of God and the things that be of men?"

Why did Jesus say to Peter, "Get thee behind Me, Satan"?

Was the temptation presented by Peter in any respect similar to that which Satan had presented?

Exactly what is meant by taking the cross to follow Jesus? What is our cross?

How do we confess Christ? In what manner could we show that we are ashamed of Him and of His words?

Jesus Transfigured

Lesson for April 16, 1933

Mark 9: 2-8: And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

And there appeared unto them Elias with Moses; and they were talking with Jesus.

And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, one for Moses, and one for Elias.

For he wist not what to say; for they were sore afraid.

And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is My beloved Son: hear Him.

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

GOLDEN TEXT—And the Word became flesh, and dwelt among us and we beheld His glory, as of the only begotten of the Father, full of grace and truth.—John 1: 14.

IN Matthew 15: 28, we read the words of Jesus: "Verily I say unto you, there be some standing here, which shall not taste death, till they see the Son of man coming in His Kingdom."

The word translated "kingdom" in the foregoing pas-

sage is the Greek word, "basileia." Dr. Wilson, in the "Emphatic Diaglott," translated this word "royal majesty." The very next verse in Matthew's Gospel tells us that Jesus took Peter, James and John up into the mountain of transfiguration. Thus the statement which the Master made in Matthew 16: 28 is evidently directly connected with the event which took place just afterward, when Jesus appeared before them in the radiant splendor of His Heavenly Majesty. That this was a vision which the three disciples beheld, we are assured by the words of Jesus Himself, for He said, "Tell the vision to no man, until the Son of man be risen from the dead."—Matt. 17:9.

In the first chapter of second Peter, the apostle speaks of the vision in these words: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount."—2 Peter 1: 16-18.

Interpreting the transfiguration scene, therefore, in Scriptural terms, we understand it to have been a kind of tableau, picturing the future Kingdom of God as it shall be when established world-wide. Concerning this transfiguration scene, a great expositor of the Scriptures gives the following explanation: "Moses and Elijah were not present on the mountain personally, but were merely represented to the disciples in the vision. We know this, not merely from our Lord's statement that it was a vision, but also from His statement that no man had ascended up to heaven. (John 3: 13; Acts 2: 34.) We know, also, that Moses and Elijah could not have been there, since they were not resurrected from the dead; because our Lord Jesus Himself was the 'first-fruits of them that slept,' 'the first-born from the dead, that in all things He might have the preeminence.'—1 Cor. 15: 20.

"In this tableau the three disciples formed no part. They were merely witnesses. Christ was the central figure; His features and garments shining with miraculous lustre, represented in figure the glories which belong to the spirit nature, which our Lord received at His resurrection, 'the express image of the Father's person.' It is this same spirit glory that is represented in the visions of Revelation, where our Lord is pictured with eyes as a flame of fire, and His feet as burning brass. (Rev. 1: 14, 15; 2: 18.) At His second advent our Lord will no longer be flesh, because, as He testified, 'flesh and blood cannot inherit the Kingdom of God.' He is now, and ever will be, a glorious spirit being of the highest order—the divine nature; and the transfiguration was intended to convey to the minds of His disciples a faint conception of 'the glory that excelleth.'—2 Cor. 3: 10.

"Moses represented the faithful overcomers who preceded our Lord Jesus, described by the apostle (Heb. 11: 39, 40), and who cannot be made perfect until the Kingdom shall have been established. Elijah represented the overcomers of the Gospel age."

QUESTIONS:

Why did the Master choose Peter, James and John to go with Him into the mount of vision?

Were Moses and Elijah actually there? How can we positively prove from the Scriptures that they were not there in person, but that what the disciples saw was a vision?

In the wonderful tableau what did Moses represent? What did Elijah represent?

What does the Apostle Peter refer to as being more sure and certain than the vision which he saw on the mount? See 2 Peter 1: 19.

What is the great vision that God has given to His people at the present time?

Jesus Rebukes Self-Seeking

Lesson for April 23, 1933

Mark 9: 33-43: And He came to Capernaum: and being in the house, He asked them, What was it that ye disputed among yourselves by the way?

But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them,

Whosoever shall receive one of such children in My name, receiveth Me and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbid him, because he followeth not us.

But Jesus said, Forbid him not: for there is no man that shall do a miracle in My name, that can lightly speak evil of Me.

For he that is not against us is on our part.

For whosoever shall give a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

GOLDEN TEXT—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13: 10

JESUS gave a practical example in humility when on one occasion He girded Himself with a towel and took a basin and washed the disciples' feet. He did this because it was a custom of the times and a necessary service which for some reason the host had neglected to perform. However, in this act, as throughout His life while here, Jesus was a living example of the privilege of service. We are told that "He went about doing good," laying down His life in the service of others and in sowing the seeds of truth. How He exalts this matter of serving others in the memorable words, "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." This reveals to us how much the Lord appreciates every little thing done for Him and for those who belong to Him.

Jesus called those who believed in Him, "little ones." It is a term of endearment when used by Him. They are "little" in their own estimation because they are filled with His spirit of appreciation of the Heavenly Father and of righteousness and truth. They know that their help cometh from God and that "in Him they live and move and have their being." It would be a very serious matter for anyone to offend (stumble) one of these. As the Master expressed the matter, it would be better for such a person to have a millstone hanged about his neck and to be cast into the sea. This gives assurance of how dear the Lord's children are to Him. His eyes are upon all their ways. Round about them are the everlasting arms. He gives His angels a charge concerning them lest they dash their foot against a stone.—Psa. 91.

Our lesson brings out the breadth, the bigness and the goodness of the mind of Jesus. When the disciples told Him how they had found a man casting out demons in His name, and that they had rebuked him because he was not following with them, they may have expected some commendation from the Master. If so, however, they were disappointed; for Jesus told them they were wrong in doing such a thing. The facts of the case were that the man whom they had rebuked was doing a good work and was doing it in the right name. There is surely a

good lesson for all right here. If we see others who claim that they belong to the Lord and who are doing works of righteousness in serving others and in witnessing for the truth, we will do well not to rebuke nor oppose them. Truth is a bigger thing than any denomination or sect. It cannot be confined to such small dimensions.

We need not think that Jesus was speaking literally when He said that the right hand should be cut off if it caused offense. If this were carried out to the very letter, many a Christian would be going around without his right hand. The Master spoke much in parables and figures of speech. The meaning of this statement of Jesus, evidently is that if anyone should have some cherished sin or fault as dear as the right hand, it should be cast away, otherwise it might be the means of turning its possessor into a criminal, whose end would be to be cast into the fires of Hinnom, where worms crawl up and eat those portions of the bodies which the fires do not consume. The fires of Hinnom, to which Jesus referred, were constantly kept burning for the purpose of destroying the garbage and refuse of the city of Jerusalem, and the worms are always there likewise to consume and destroy. Hence the thought of 'deathless' worms. There is nothing in this saying of Jesus to give the thought that those not sanctified through faith in Christ must be tormented for ever in a hell of fire.

QUESTIONS:

What is the value of humility? and why are God's people called "little ones"?

How can we best serve the Lord's people? and what did Jesus mean by offending one of them?

In another place in the Scriptures Jesus said, "He that is not for Me is against Me." How can you harmonize this text with the saying concerning the man who was casting out demons?

How could our right hand offend us? What did Jesus mean by this statement?

How much did Jesus live for self? how much for others?

Jesus Sets New Standards of Living

Lesson for April 30, 1933

Mark 10:13-27: And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them.

But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God.

Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

And He took them up in His arms, put His hands upon them, and blessed them.

And when He was gone forth into the way, there came one running, and kneeled to Him and asked Him, Good Master, what shall I do to inherit eternal life?

And Jesus said unto Him, Why callest thou Me good? There is none good but one, that is, God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

And he answered and said unto Him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow Me.

And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about and said unto His disciples, How hardly shall they that have riches enter into the Kingdom of God!

And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the Kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.

And they were astonished out of measure, saying among themselves, Who then can be saved?

And Jesus looking upon them saith: With men it is impossible, but not with God: for with God all things are possible.

GOLDEN TEXT: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

THIS lesson does not permit of the thought that little children are members of the church of Christ. All those who will eventually be associated with Jesus in the heavenly kingdom must be overcomers of the world and those things that oppose spiritual progress, and must be proved faithful in doing the Father's will, even unto death. The Lord says, as recorded of Him: "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.) What the Master meant concerning the little children is that His followers must be humble, meek and teachable, childlike traits of character. "Of such like is the kingdom of God," is the correct rendering of the words used by Jesus. If we wish to be pleasing to the Lord, we must let Him be our teacher. We must open our minds to receive the instructions of His word, regardless of our own preconceived ideas.

The young man who asked Jesus the way to eternal life is a good illustration of a class of persons who desire to gain life but who do not wish to make the necessary sacrifice. The young man, without doubt, possessed many elements of nobility, for we are told that "Jesus beholding him, loved him." But the Master had asked him to do one thing that he found too hard to do. He had great possessions, which were more precious to him than the boon which Jesus held out. According to his understanding he had tried to keep the law of Israel. If he could win life and retain possession of his wealth at the same time, well and good. But the Great Teacher put His finger on the one and vital spot, and as the record shows, the young man went away sorrowful.

When we become followers of Jesus, we forsake all that we have, for Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33.) We forsake it in the sense that we no longer regard it as ours. All our property is now the Lord's and we act merely in the capacity of stewards. Hence we use our means, our homes, our cars, etc., in the way that we believe would be pleasing to Him.

As for those who trust in riches, the Master said: "It is easier for a camel to go through the needle's eye (a small gate in the larger Gate in the city wall) than for a rich man to enter into the Kingdom of God." We find, indeed, that God has not called many rich or great or noble, but chiefly the poor of this world, rich in spirit, to become heirs of the Kingdom. "And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in His presence."—1 Cor. 1:26-29.

QUESTIONS

If little children are not members of the heavenly part of God's Kingdom, because they are not able to comply with the terms of discipleship, in what part of the divine Kingdom will they be?

In what way are God's people to be child-like?

Just what does the Christian have to overcome in order to win the crown of life?

In what sense does the Christian give up all that he has in order to follow Christ?

How does wealth ensnare people? How does its possession make it hard for one to walk in the way of sacrifice?

Jesus Faces the Cross

Lesson for May 7, 1933

Mark 10: 32-45: And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him.

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles:

And they shall mock Him, and shall scourge Him, and shall spit upon Him: and shall kill Him: and the third day He shall rise again.

And James and John, the sons of Zebedee, come unto Him saying, Maser, we would that Thou shouldest do for us whatsoever we shall desire.

And He said unto them, what would ye that I should do for you?

And they said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand in Thy glory.

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John.

But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

GOLDEN TEXT: And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem.

IT WAS hard indeed for the disciples to receive the saying of Jesus, that He must be humiliated and put to death, that with Him, as with His followers, self-denial and sacrifice must precede exaltation. They evidently thought that the Master would establish an earthly kingdom somewhat after the manner of David and Solomon. They were ignorant of the true nature of His Kingdom, though this was subsequently revealed to them by the holy spirit. It seemed to James and John that as they were special favorites of Jesus, they might get in a word to their own advantage and secure for themselves a place of high honor when the new regime was inaugurated. They knew that Peter was also a favorite, but by speaking first, they might even have the advantage over him. How little they realized how and why the kingdom honors and rewards would be bestowed. God's method is that "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased." Of Jesus it is written: "Who, for the joy that was set before him, endured the cross, despising the shame;" and again, that "he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus

Christ is Lord, to the glory of God the father." —Phil. 2:8-11.

As Jesus walked in the way of humility and sacrifice, even so the members of His Body, the church, must do the same. As a hymn writer expressed it:

"I must go home by the way of the cross,
There's no other way than this.
I can ne'er get sight of the gates of light
If the way of the cross I miss.
For the way of the cross leads home."

His teaching of the value of service was well instilled into the minds of Jesus' disciples. They remembered it at a later time when they, in the Master's spirit, went forth to make practical application of revealed truth. They did indeed drink of the cup of suffering that had been poured for their Leader and Guide. As we look back to their example, we rejoice that they were so loyal and true.

Ere long the sufferings of Christ's mystical body (the church) will be over. The last earthly members of this Body will then be called to enter the heavenly kingdom and carry on God's service in a way that shall prove a blessing to the sons of men, to all the willing and obedient. On earth, it will be said of certain ones (members of the church) that they were born in Zion (Psa. 87:5.) They will have glorious bodies, which will not be visible to mankind.

In writing to the Philippians (3: 8-11), the Apostle Paul stated, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but 'dross' that I may win Christ, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

QUESTIONS:

What did Jesus mean by asking the disciples if they could drink of His cup? Just what did that cup mean for Him?

What is the Christian's cross? When does he take it up? When does he lay it down?

What did the Apostle mean by the expression: "Fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church? — Col. 1:24.

According to what principle does the Lord bestow kingdom rewards and honors?

What is the practical value of humility in this life?

JUDAH'S LION SHALL REIGN

"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise—though first by God chastised—
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; thy Father's aid
Shall heal the wound his chastening hand hath made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring;
Break forth, ye mountains, and ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign."



MISCELLANY



Was Jesus Entombed for Three Full Days?

*"So shall the Son of Man be three days
and three nights in the heart of
the earth."—Matt. 12:40*

QUESTION: "Will you please comment in THE DAWN on the foregoing text. Was Jesus really three days and three nights in the tomb?"

Reply: With the approach of the Passover season on the 14th of Nisan, which this year begins on April 9th, at sundown, the minds of consecrated Christians not only are carried back thirty-five centuries to the first typical Passover in Egypt, but especially to the time of the slaying of the antitypical paschal "Lamb of God," to the memorial of His death which He Himself instituted and commanded that we observe in remembrance of Him, and to all the details surrounding the Master's death and resurrection. This question is therefore typical of the things uppermost in many minds at this particular time of the year.

In another section of this month's issue the Memorial emblems—the bread and the wine—have been considered; and various issues of THE DAWN have also dwelt upon the real meaning of Jesus' sacrificial death, explaining in detail the fact and philosophy of the atonement. Hence in this present article we shall confine attention to the very practical question asked above—as to the time of the Master's death, and the length of the period that He actually spent in the tomb.

It is commonly supposed that Jesus died on Friday, that He was buried about sundown on that day, and that He was resurrected early Sunday morning, thus remaining in the tomb two nights and one day, or approximately 36 hours in all. It is in furtherance of this belief that Christians in the fourth century began celebrating "Good Friday" and "Easter Sunday." But is this ancient theory fully supported by the Biblical record, or has there been some miscalculation?

"Three Days and Three Nights"

Critics of the Bible have said that the accounts in the Gospels are irreconcilable. They have pointed to certain texts which appeared to them to suggest the 36 hour theory, as above mentioned; and then they would also cite Jesus' prediction, in which He said: "For as Jonas was three days and three nights in the whale's belly; so shall the

he
is
risen



Son of man be **three days and three nights** in the heart of the earth." (Matt. 12:40.) They then would ask Christians to explain the apparent discrepancy, and we must admit that it has not been very easy to do. Jesus' words seem so emphatic and definite as a measure of time that it has been rather unsatisfactory to insist that He meant something different from what He actually said.

THE DAWN is a magazine that is given neither to wild speculation nor to controversy, and it is for neither of these reasons that this question is being considered. We will simply make a candid inquiry into the Bible record of the Master's last week, in an endeavor to ascertain the full facts and to answer more satisfactorily, if possible, the critics' constant query. But perhaps, after all, it is not a matter of prime importance; for it is the sacrificial death itself, and not the duration of it, that is efficacious.

Undoubtedly Christians can have the same true faith in Christ's ransom sacrifice, whether they believe that He was dead for 36 hours or 72. However, we suggest that a careful consideration of the record may prove profitable. At least it should be a matter of interest to readers to hear what arguments have been advanced by some students in support of the 72 hour theory; that is, that Jesus

was crucified on Wednesday instead of Friday, and that He arose about sundown Saturday instead of on Sunday morning.

"In the End of the Sabbath"

Matthew says that Jesus arose "in the end of the Sabbath, as it began to dawn toward the first day of the week." (Matt. 28:1-6.) Since the Jews began their days at sunset, the "end" of the sabbath would be at sundown Saturday; and of course the "dawn" or earliest part of "the first day of the week" would also start at that same hour. Obviously Sunday morning would not be "in the end" or latter part of the Sabbath, nor would it be the earliest part of the first day of the week—it would be the very middle of that day, fully twelve hours after that day had begun.

The Greek word here rendered "dawn" is *epiphosko*, and this is the only time in the Bible that it has been so translated. It signifies, to appear, or to become manifest, that is, to approach; and in Luke it is thrice translated "drew on." For example, in Luke 23:54, we are told that when Jesus was taken down from the cross and buried in Joseph's tomb, "the sabbath drew on (*epiphosko*)." There the reference clearly is to sundown, at which time the 15th of Nisan, which is always a special "high day" sabbath, did draw on, or begin. Perhaps confusion would have been avoided had the word been similarly translated "draw on" instead of "dawn" in the Matthew text (28:1).

Of course, if Jesus arose "in the end of the sabbath, as it began to draw on toward the first day of the week"—that is, on Saturday about sunset—and if He really had been "three days and three nights in the heart of the earth," this would mean that He must have been buried about sunset Wednesday. Hence, according to this view, Wednesday must have been the 14th of Nisan.

If Jesus was buried just about sunset on Wednesday, and was raised just before sunset on Saturday, not only would His burial cover three full days and nights but it also would be true that He was raised "on the third day," that is, before the third day had fully ended. And if three 24-hour periods elapsed between His death and resurrection, the prediction credited to Him, "after three days I will rise again," would likewise have been literally fulfilled.—Mark 8:31; Matt. 27:62, 63.

If Jesus really died on Wednesday, then the statement in Daniel 9:26,27, that He would be cut off "in the midst of the week," would be true in a literal sense as well as symbolically. And if He triumphed over death on the typical seventh-day sabbath, instead of having been raised on the following day, this would seem to add further significance to His statement that He is "Lord of the sabbath." Let us assume for the present, that Jesus really did die on Wednesday, and see how the Biblical narrative of the passion week works out:

The Master's Last Week

In John 12:1 we are told that "six days" before the passover feast (which would begin on Nisan 15, Thursday) He came to Bethany, to the home of Mary, Martha and Lazarus. This would be the preceding Friday, Nisan 9th. That evening, which would be the beginning of the Saturday sabbath, Nisan 10th, Mary "anointed the feet of Jesus" with costly ointment.

Verse 9 of John's account implies that throughout this Saturday sabbath curious people thronged to Bethany to get a glimpse of Jesus, and of Lazarus also, whom he had raised from the dead." Thus, like the typical paschal lamb, He was "tethered" and put on display on this 10th day of Nisan (Saturday), awaiting the coming slaughter. — Ex. 12:3-6.

Verse 12 then says that "on the next day (Sunday, the 11th) much people... when they heard that Jesus was coming to Jerusalem, took branches of Palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." Mark also tells about this "Palm Sunday" visit, saying that "Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." — Mark 11:9-11.

The next verse of Mark's account says: "And on the morrow (Monday, the 12th), when they come from Bethany, He was hungry: and seeing a fig tree afar off (He cursed it)... And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the table of the money-changers, and the seats of them that sold doves." (Mark 11:12-15.) Please note that this scourging in the temple did not take place on Palm Sunday, but "on the morrow," that is, on Monday, Nisan 12th.

The account continues: "And when even was come (Monday evening) He went out of the city. And in the morning (Tuesday morning, Nisan 13th) as they passed by, they saw the fig tree dried up from the roots... And they come again to Jerusalem: and as He was walking in the temple, there come to Him the chief priests, and the scribes, and the elders, and say unto Him, By what authority doest thou these things?" (Mark 11:19-28.) Note, this was Tuesday; and Mark 14th says that the great passover and feast of unleavened bread, which always begins on the 15th of Nisan, was then just two days off. Mark 12 and 13 shows that it was on this same day (Tuesday) that Jesus taught the people, saying many hard things about the hypocritical priests, scribes and pharisees, and uttered many parables.

The Feast Approaches

The 14th chapter of Mark's account opens with these words: "After two days was the feast of the passover." There is no feasting on the 14th of Nisan, except the ceremonial eating of the paschal lamb. The feasting begins on the following day.

as mentioned in Numbers 28:17, 18, "And in the fifteenth day of this month (Nisan) is the feast: seven days shall unleavened bread be eaten. In the first day (of this feast-week, that is, on the 15th) shall be an holy convocation; ye shall do no manner of servile work therein." Thus the 15th of Nisan was always a special **sabbath** as well as a feast day; and this obviously was the sabbath that "drew on" when Jesus was taken down from the cross on the afternoon of the 14th, and not the ordinary Saturday sabbath. — Luke 23:54, John 19:31.

The 26th chapter of Matthew, like Mark 14, also opens with these words: "And it came to pass, when Jesus had finished all these sayings (of Tuesday the 13th, as above shown), He said unto His disciples, Ye know that after two days is the feast of passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests ...and consulted that they might take Jesus by subtilty, and kill Him. But they said, Not on the feast day (Thursday the 15th), lest there be an uproar among the people." Therefore they planned to crucify Him on the morrow, Wednesday the 14th, before the feast began. They carried out this plan, but they took His body down from the cross before sundown Wednesday, as it was not lawful to let it hang there on that holy feast day, which was a "high day" sabbath.

After Jesus finished His parables and denunciations of the Pharisees on that memorable Tuesday the 13th, He returned to Bethany and had a noon or afternoon meal with one Simon the Leper, at which time a woman disciple opened an alabaster box of ointment and poured on His head, even as Mary had poured similar ointment on His feet four days before. In fact, Mary may have been the woman on this occasion also. Now since the 14th of Nisan was to begin at sundown that same day, Matthew's account tells us that the disciples came and asked Jesus where He wanted to partake of the passover supper. (Matt. 26.) This supper should not be confused with the **feast**, as already explained.

After this Tuesday meal at the leper's house, Jesus directed His disciples to go and make preparation in Jerusalem for the passover supper, and that He would join them there that evening. "Now when even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me... Then said Jesus unto them, All ye shall be offended of Me this night." — Matthew 26:6-31.

Thus we see that every day seems to be accounted for, from Friday the 9th, "six days before the passover" feast, right up to Tuesday night which began the 14th of Nisan. We find Mary anointing Him at the beginning of the sabbath, Friday night, the tenth of Nisan—the appropriate time for the paschal lamb to be put on display and prepared for its coming death. We also find Jesus spending that sabbath day in comparative inactivity at Bethany, while throngs came to get a glimpse of Him. Then we find Him triumphantly entering Jerusalem on "Palm Sunday", returning and scourging the moneychangers on Monday, and teaching the people

and uttering many parables on Tuesday. Thereafter all accounts become entirely silent as to His activities for the rest of the week, except the narration of His Gethsemane, trial, crucifixion, and burial. Now if He was not crucified until Friday, it would seem that His activities for two more days (Wednesday and Thursday) should be recorded.

"That Sabbath was an High Day"

The main reason why Christian writers of the third and fourth centuries decided on Friday as the day of the crucifixion was because of Luke's statement, already mentioned, which says that at the end of that fatal day "the **sabbath** drew on." (Luke 23:54.) They supposed that the regular Saturday sabbath was meant. But John explains that it was not the regular weekly sabbath, but on the contrary, "that sabbath was an **high day**." (John 19:31.) The 15th of Nisan is the annual "high day" of the Jews, in commemoration of the day of their Exodus, when they "went out with an high hand in the sight of all of the Egyptians." (Num. 33:3.) This yearly "high day" was also to be observed as a special sabbath, in which "no manner of servile work" should be done. (Num. 28:16-18.) This then was the "sabbath" that "drew on" as the 14th of Nisan came to a close.

Jesus evidently was nailed to the cross at "the sixth hour" of daylight (about noon), and died at "the ninth hour," or 3 p. m. (Matt. 27:45, 46.) "And now when the even was come, because it was the preparation (commemorating the day in which they prepared to leave Egypt), that is, the day before the sabbath (the special "high day" sabbath), Joseph of Arimathaea, an honorable counselor which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus... He bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where He was laid."—Mark 15:42-47.

Seeing now that the 15th of Nisan was a special sabbath, and Saturday was also a sabbath, the question to be determined is: Were there two sabbath days observed by the Jews that week, or did the 15th of Nisan happen to fall on Saturday that year, thus making that particular Saturday a "double sabbath"? If so, then Jesus must have been crucified on Friday, as the sabbath "drew on." But if the 15th of Nisan fell on any other day than Saturday, then Jesus of course did not die on Friday, because He was crucified on the day before the 15th, whatever day of the week that date happened to fall on that year.

When Were the Spices Bought?

Those who believe that Jesus was crucified on Wednesday, insist that the Biblical accounts show that there was a work-day in between the 15th of Nisan and the regular Saturday sabbath; that is that the 15th or special sabbath was on Thursday,

that Friday was a work-day, and then came the regular Saturday sabbath. They point out that the two Marys, above mentioned, were hindered from embalming Jesus' body the night of His burial, because it was a special sabbath (Nisan 15th) and the shops were closed, so that they could not buy the necessary spices and ointments. But says Mark, "when the sabbath (Nisan 15th) was past, Mary Magdalene and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint Him."—Mark 16:1.

The text just quoted suggests that there must have been a work-day in between the time of Jesus' burial and His resurrection; otherwise the women could not have gotten into the shops to buy the spices. But could not they have bought them after sundown on Saturday? Perhaps they could; but if that was when they bought the spices then we run into another difficulty: for Luke indicates that they bought the spices **before** the Saturday sabbath, not after it. He says, "they prepared spices and ointments, and rested the sabbath day according to the commandment." (Luke 23:56.) The "sabbath day according to the commandment" was of course the regular seventh-day sabbath, whereas the special sabbath of Nisan 15th was not one that was mentioned in any of the ten commandments.

Luke thus leaves no room for doubt as to which sabbath it was wherein they "rested" after preparing the spices; it was the regular Saturday sabbath of the fourth commandment. Critics have insisted that Mark and Luke contradict each other, the one saying that the women bought the spices "when the sabbath was past," while the other says they obtained and prepared the spices **before** the sabbath, and then rested over the sabbath. But there is no contradiction: Mark is talking about the special annual "high day" sabbath of the 15th of Nisan, while Luke is talking about the regular weekly sabbath of the commandment.

Evidently therefore the 15th of Nisan and the regular Saturday sabbath did not fall on the same day; otherwise Mark and Luke would indeed be contradictory. Obviously also, there must have been a work-day in between these two sabbaths, to permit the women to buy the spices and prepare them. By placing the crucifixion on Wednesday everything seems harmonious: Thursday the 15th would be the special sabbath, Friday would be the work-day, and Saturday would be the regular sabbath during which the women "rested," waiting for the first day of the week to arrive so they could do the embalming.

Why Wait Till Sunday to Embalm?

But if Friday was a work-day, why did not these women embalm the Master's body that day; why wait until Sunday morning? The reason is apparent. A three days' guard had been placed over the tomb, and it was sealed by government order until those three days were up. After narrating the crucifixion, Matthew says: "Now the next day (Thursday, the 15th), that followed the day of

the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while He was yet alive, **After three days I will rise again.** Command therefore that the sepulchre be made sure until the third day. . . . Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch."—Matt. 27:62-66.

From this it is evident that the guards were to be on duty three full days—Thursday, Friday, Saturday. The women undoubtedly understood this, and knew that it would be useless to try to get into the tomb until this guard would be withdrawn at the end of the third day. Perhaps the guards would remain on duty throughout Saturday night also. So they prepared their spices on Friday, then rested all next day, and planned to meet at the tomb early Sunday morning, as soon as it would be light enough to begin the embalming work.

Now the fact that the women had planned to begin the embalming on **Sunday** morning suggests that Jesus' body must have been in the sealed tomb for three full days prior to that time. Had He died on Friday, and the three-days' guard was set over the tomb "the next day," as Matthew says, then the disciples could not have expected to get into the tomb until three days thereafter, or until Tuesday morning. But they did not plan the embalming for Tuesday, but for Sunday, evidently because they understood that the three days' guard would then be over. It would seem from this, then, that Jesus must have been buried on Wednesday evening rather than Friday evening.

Saturday's Visit of the Two Marys

But the two Marys were not content to wait until Sunday morning—they went to the sepulchre late Saturday, before sundown, or just as the sabbath was drawing to a close and the first day of the week was about to begin. Evidently they wanted to make sure if the three days' guard would be withdrawn on time, so they could start their embalming next morning as planned. And when they got there they found, to their amazement, that the Lord was already risen. Something like an earthquake occurred, and the guards fell down stunned and unconscious. Matthew says:

"In the end of the sabbath, as it began to 'draw on' toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . . And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said." (Matt. 28:1-6.) In other words, He had said that He would be just three days and nights in the tomb, and that period had now expired; so He had arisen on time, exactly as He said that He would.

The two Marys hastened back into Jerusalem, which was then thronged with people who had come up for the annual passover feast. They were so excited that they scarcely knew whether to believe their senses—maybe it was only a vision. Finally they found Peter and John; but they seem to have doubted their story—thinking perhaps that the women's nerves were simply on edge, that they just imagined they had been "seeing things," and that what they needed was a night's sleep.

Mary Magdalene Returns to the Tomb

But Mary Magdalene could not sleep; and, according to John 20:1-13, she arose before day-break and wended her weary way through the darkness, back to the silent sepulchre on the hillside. Apparently all that Mary saw on this second visit was "the stone taken away from the sepulchre." Possibly she now wondered if, after all, that was not all she had actually seen at sundown, and had imagined or dreamed all the rest. But she came closer, and then discovered that the body actually was gone! What had become of it? Had the guards stolen it away when they went off duty?

Mary Magdalene sped back to confer again with Peter and John. And this time they were aroused to action. Hastily they arose and departed for the sepulchre, Mary evidently following after them in the darkness. Sure enough, they found the stone rolled away, and the sepulchre empty. "Then the disciples went away again unto their own home." (John 20:10.) But not Mary; she lingered and wept. It was now that Jesus appeared unto her, and she mistook Him for the gardener, until He addressed her by name and commissioned her to go and tell the disciples.

Meanwhile various other women disciples, not knowing about the eventful happenings of the past night, gathered at the sepulchre early that Sunday morning to help do the embalming as had been planned. They expected to find the stone still in front of the tomb, and as they approached "they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away." (Mark 16:3,4.) That stone was rolled away "in the end of the sabbath," that is, about sundown Saturday, according to Matthew 28, but these women had not heard about it.

We know of no text of Scripture that says that Jesus arose on Sunday morning, even as we know of no text that says that He died on Friday. But Mark 16:9 has caused many readers to think that He arose on Sunday. In our Common Version it reads: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene." But suppose we place the comma after "risen" instead of after "week;" it then would read: "Now when Jesus was risen, early the first day of the week He appeared to Mary Magdalene."

Even without changing the comma, it should be noted that the foregoing text does not say that He rose early in the morning; it merely says that He arose early on the first day of the week, and (later) He appeared first to Mary Magdalene. And

sundown would be "early" on that day, for the day according to Jewish reckoning begins at that hour. But anyway, this 9th verse of Mark 16, as well as all succeeding verses of that chapter, are generally regarded as spurious—not being found in the oldest manuscripts. See the **Emphatic Diaglott**, especially the footnote.

One Difficult Text

There is, however, one text that does appear to be somewhat at variance with the foregoing mass of harmonious evidence on the subject, and which seems to indicate that Jesus was crucified on Thursday instead of Wednesday. We refer to the statement of the two disciples while walking to Emmaus on Sunday morning, when they said, "Today is the third day since these things were done."—Luke 24:21.

But if Jesus were crucified Thursday, then Friday must have been the 15th of Nisan, the special "high day" sabbath; and this would have left no work-day between it and Saturday, which was the regular "sabbath according to the commandment"—thereby preventing the women from buying the ointments and spices. Yet Mark says that they bought them "when the (high day) sabbath was past," while Luke indicates that they procured them prior to the Saturday sabbath of the commandment. This seems to necessitate a work-day in between the two sabbaths, for the Jews did not open their shops nor do any work on either a special or regular sabbath day.

Frankly, it seems quite difficult to perfectly harmonize the aforesaid Emmaus statement with the rest of the record. It is not easy for it to bend to fit a Wednesday crucifixion date. Neither do we see how all the foregoing facts in support of the Wednesday date can bend to conform to this single isolated remark. Some have suggested the possibility that some early copyist, accustomed to the "Good Friday" tradition, may have slightly altered the sentence from what it was originally; thereby making the disciples say that it is now "the third day" instead of "it is now three days."

If the reading in the Common Version is correct, then a possible solution might be that the disciples were counting from His burial at sundown, which was the beginning of Thursday. By this method of calculation, Friday would be the 'first day since,' Saturday would be the 'second day since,' while Sunday would be "the third day since." Possibly some reader may have a better suggestion to offer. And if anyone can point out any serious flaws in the reasoning as presented in the foregoing review of the passion week, **THE DAWN** will appreciate such candid criticisms.

But let us reiterate: The thing of paramount importance is the fact that Jesus died as our ransom; and the efficacy of that great sacrifice is not altered one whit, whether Jesus was in the tomb three full days or only parts of three days. It is His death itself, not its duration, that counts, and that is the satisfaction for sin. Let no Christian lose sight of that great sacrifice, the "ransom for all, to be testified in due time."—1 Tim. 2:4-6.

TALKING THINGS OVER

HOW happy ought all of God's people be at the present time, when, in the march of events, there are so many evidences that the Kingdom of the Lord draweth near. Surely the saints of God will now lift up their heads with thanksgiving and praise to know that their own hopes are soon to be realized, and that all the families of the earth are soon to be released from sin and death. If, as present circumstances seem to indicate, times may become temporarily a little better, the Lord's people will be glad for the additional opportunities for publishing the glad tidings, and for making their own calling and election sure.

How many ways there are for the Lord's people to let their light shine for the blessing of others! And how glad we are that all the saints are alike commissioned to participate in this blessed opportunity. Circulation of the Truth in printed form still proves to be one of the most effective methods. Some are using THE DAWN to good advantage, and some are using other publications. The name of the publication, or by whom it is published makes little difference. If it contains the Truth the Lord will bless its circulation. Someone in California loaned THE DAWN to a neighbor, and from this neighbor we received the following letter:

"Gentlemen: Enclosed please find \$1.25, for which I would like to take advantage of your special combination offer of THE DAWN and the Manna Book; also please send me a copy of The Divine Plan of the Ages...."

Please begin my subscription with the January number. Will you please tell me if there is any place near here where you have Bible Student's lectures or meetings. I have had the sorrow of death in my home, and have been searching all over for the Truth and comfort that I have at last found in THE DAWN."

Temporal and Spiritual Food

A friend from Wisconsin writes as follows:

"May I have a few copies of the free tracts you have advertised? While it has not been my privilege in the past to do any work for the Kingdom because of ill health, I am improved to such an extent at present that I want to be prepared in case an opportunity presents itself."

"Of late there have been several wayfarers calling at my door for something to eat. The thought came to me that nothing could be more helpful to these wanderers than the tidings of good cheer. I want always to have a material sandwich for these, as well as 'meat in due season.' May I have an interest in your prayers that my own faith may be strengthened, and that I may be found worthy of some humble part in God's plan."

An Important Question

In our March 1st edition of THE DAWN we published a poem by G. W. Siebert, to which we gave the title "Restitution." Some of our readers have questioned the truthfulness of the suggestion given in the poem relative to the share the church will have with Jesus in the work of the Kingdom. We quote in part a letter received in regard to it:

"What Bible authority is there for the contention that

anyone but Jesus Christ Himself will call people from their graves? As we understand it, at the sound of His voice, all in their graves shall come forth."

This is a question well worthy of consideration. We do not suppose that the one who wrote the poem desired that it be taken as a dogmatic statement of Truth. It is a Scriptural fact that the church will have a very important part, with Jesus, in bringing about the work of restitution for the world of mankind. The church is to be a part of the seed of Abraham through which all the families of the earth are to be blessed. (Gal. 3: 27-29.) In Revelation 22:17 we read, "The spirit and the bride say come . . . and partake of the water of life freely." Whether this joint-heirship with Jesus in the work of the Kingdom will include participation in the work of calling the dead from the tomb, or not, is a detail that the Scriptures do not reveal clearly. The Prophet Isaiah has the following to say concerning the future Kingdom work of Jesus and the church:

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isa. 49: 8,9.

The Apostle Paul quotes a part of this passage (2 Cor. 6:2) and applies it to the church. The statement, "That thou mayest say to the prisoners (of death) Go forth," would seem to indicate that the saints will indeed be very closely associated with Jesus in calling the dead forth from the tomb. The writer of the poem seemed to have this thought, but let each one be fully persuaded in his own mind. THE DAWN desires to guard the Truth very carefully, and will appreciate having any matters of this kind called to its attention. Let us all value the Truth very highly, and ever seek to keep it pure.

"Under His Wings"

The following letter, we believe, will be of interest to our readers:

"Dear Brethren: It made my heart leap for joy when I read the article in THE DAWN, 'Under His Wings.' Are we not experiencing that protection right along? Years ago I was in the darkest of the dark (Spiritism). Then is when I learned to put my trust in my Heavenly Father. How wonderfully he has blessed me and led me on to higher and greater truths. Had not the privilege been given me of 'abiding under His wings,' I would never have been delivered from the 'snare of the fowler.'"

"I know that no evil can befall me, I am safe from all danger as long as I keep under His wings. He has also promised never 'to leave us nor forsake us.' And again: 'The angel of the Lord encampeth round about them.'"

So many beautiful promises to strengthen us and to give us courage to go in the narrow way. We are constantly being reminded of our weaknesses so that we may not overstep our bounds. We have the grand privilege of calling upon the Lord to protect us, and to help us gain the victory day by day, that we may continue to dwell in the 'secret place of the Most High,' and to 'abide under the shadow of His wings.'"

Earthquakes—Literal and Symbolic

Brother James L. Seery, Secretary of the Los Angeles Ecclesia, sent us the following interesting report of the recent earthquake in California:

My dear Brethren:

"It will please you to learn that so far as I have been able to ascertain none of the brethren suffered injury or serious loss in the recent earthquake in southern California. No damage occurred in Pasadena, very little in Los Angeles, but the force of the shock was felt in Long Beach, Compton, and other communities near the coast situated above the so-called Inglewood fault. The center of the shock is supposed to have been in the ocean floor a short distance south of Long Beach.

"Most of the destruction occurred in brick and tile buildings, where the floors and roofs were not sufficiently tied into the walls or adequately secured. It takes an earthquake to reveal dishonest or careless construction. The more substantial buildings with steel frames or reinforced walls and floors experienced very little damage, aside from falling plaster and broken plate glass. The school buildings in the stricken area are a sad example of what happens to Class C structures which do not have steel frames or reinforcing. Had the quake occurred during school hours, the loss of life would have been appalling.

"It seems to be a natural impulse for men and women to rush outside as soon as a shock occurs, which is often one of the worst things to do. Falling masonry, chimneys and glass find their victims waiting on the sidewalks below. It was most fortunate that the quake occurred when it did, shortly before 6 p. m., when most of the workers had left the business districts, and comparatively few people were on the sidewalks and streets downtown.

"Many frame bungalows were shaken off their foundations, and falling chimneys completed the wreckage in some cases. It should be remembered that like most seashore communities a considerable number of the smaller houses in Long Beach were lightly built on insufficient foundations to which they were not well anchored. The scriptural admonition about houses built upon the sand is well illustrated in this incident, inasmuch as the towns where greatest damage occurred are on this unstable base.

"In a study meeting the evening of the quake we were discussing the Lord's great prophecy referred to in the fourth volume of Scripture Studies. While we were commenting on the symbolic earthquakes another rather rough tremor gave us quite a jolt, reminding us afresh that the shaking down processes of the present order of things will at least be disconcerting and uncomfortable for the participants, making mankind feel a little less equal to its problems.

"You may be sure the brethren out here appreciate your kindly interest and friendly cooperation in our efforts to serve Him. We reciprocate your good will, and desire for you the same rich blessings we pray for ourselves."

Playing Sunday School

An interesting letter from Maryland tells of one of our friends, who, because of unemployment is unable to attend the regular meetings, but is conducting a home class for his family by the use of THE DAWN. Concerning this the letter says:

"He has been having Sunday School for his family every Sunday morning in his home. One of his little boys, after the first lesson, said, 'Daddy, when are we going to play Sunday School again? I enjoyed it.'

"Our dear Heavenly Father is surely blessing you brethren in your efforts to encourage the household of faith by supplying them with necessary spiritual food. May we continue to grow in Truth as it is in Christ Jesus, for Jesus has promised that if we continue in His Word, then are we His disciples indeed, and we shall know the Truth and the Truth shall make us free."

Technocracy Not God's Remedy

The following interesting letter is from a brother in England. It shows that the Lord's people over there are rejoicing in the same blessed hope as are we on this side of the Atlantic:

"Your article on Technocracy is very valuable and helpful, and should convince all the dear brethren that Messiah's Kingdom will not come in that way because it is man's idea, and God does not work to please men, as the past proves.

"Men have already tried every system of human government, every phase of human philosophy, every form of religious cult, but all in vain. Like a restless sleeper, they have tossed on their beds seeking rest under their various coverlets, but the one is shorter than a man can stretch himself on it, and the other narrower than a man can wrap himself in it.—Isa. 28: 20.

"Many there be who say, Who can show us any good? The clouds of revolution and searching trial are in the sky. Ancient landmarks are being swallowed up by the advancing tides of change. This is indeed the predicted hour of trial, the hour which was to come upon the whole inhabited world, to try them that dwell upon the earth. People of the world are asking, To whom shall we go? They try every door but find that none are open.

"There is no satisfaction but in Christ. Thank God we have found His remedy, and are at rest and peace in Him. 'Let not your heart be troubled, neither let it be afraid.' Satan would have the child of God perplexed, but happy are they who know the Truth. When ye see these things, Lift up your heads and rejoice that your redemption draweth nigh; and our hearts reply, 'I thank Thee O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them unto babes. Yea Father, for so it seemed good in Thy sight.'"

"Some of the dear ones are pressed by unemployment and failure of banks, but we take courage, our hope is in God, we are comforted with the knowledge that all things can be made to work together for good to us, because we do love God. Our light affliction is but for a moment, and is as nothing compared to the glory that shall be revealed in us. It is not so much what we suffer as it is how we suffer. 'Rest in the Lord and wait patiently for Him.' We do well not to be over-anxious, but allow the world to try out its remedies. Our hope is in God, and our souls shall yet praise Him. Technocracy or any other form of sharing wealth, holds out no hope for those whose hearts are at rest in God.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' There is no need for us to hide ourselves in some supposed safe retreat—we are safe in His hands. Our Father is the largest land owner in the world, for 'the earth is the Lord's, and the fullness thereof.' Shall He not take care of His own children? Yea, surely

'My times are in Thy hands,
My God, I wish them there.'"

More About Melchisedek

The following letter will be of interest in connection with the Biblical statement to the effect that Melchisedek was without father or mother:

"I was much interested in your article about Melchisedek. In preparing a discourse some time ago I had occasion to look up something about him, and I was in-

terested in some comments made by Adam Clark. I will quote briefly:

"He who could not support his pretensions by just genealogical evidences, was said to be without father... This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure; so Seneca in his 108th epistle, speaking of some of the Roman kings says, 'of the mother of Servius Tullius there are doubts; and Ancus Marcius is said to have no father'.

"The old Syriac has given the true meaning by translating those 'Whose father and mother are not inscribed among the genealogies.'

"The Arabic is nearly the same, 'He had neither father nor mother; the genealogy not being reckoned.'

"The Ethiopic, 'He had neither father nor mother upon earth; nor is his genealogy known.'"

"Dr. Clark goes into this in much detail, if you have his commentary you might enjoy the matter in full."

The Plainfield, N. J. Convention

We are glad to publish the following report of the Plainfield Convention, furnished us by one who attended.

"Forsaking not the assembling of yourselves together, must surely have been sounding in the minds of the friends—so many of them—who came together for fellowship and for participation in the royal feast of truth, at Plainfield, on Sunday, March 12, at 10 o'clock in the morning. The brethren seemed to be very happy in the Lord, and gave the impression that they had come with a very definite purpose and that they were resolved to contribute everything in their power toward making the convention a success.

"The testimonies given manifested the special and peculiar experiences the friends are having at the present time. Some of those present had recently been delivered from sectarian bondage, and all could and did rejoice with them. There were requests for the prayers of those who were trying to walk in the narrow way, and there were expressions of determination to 'keep on keeping on,' trusting to the great Head of the church for help in every time of need. It was a good sign that the friends emphasized the things of main import, the things that really count, for this in itself gave evidence of a clarity and a vision that proved encouraging to all.

"Three discourses were given at the convention. One of these was on the text of Psalm 87: 5, 6: "And of Zion it shall be said, This man and that man was born in her; and the Highest Himself shall establish her. The Lord shall count when He writeth up the people that this man was born there." The speaker dilated on the favor that the Lord has extended to us calling us to be sons of God and joint-heirs with Christ. We have entered into a relationship to God that the world knows nothing about. Quietly, in His own way, and by His own invisible tools the Lord is preparing His people in a school of experience for the mighty work which He will employ them to do in a future age. How we should appreciate such a favor as this! How we should realize that we have riches above all the riches of the world. How we should put forth our earnest endeavors to serve our King and His Truth and His people!

"Zion, the divine heavenly Kingdom, is not a literal city. It is founded on wisdom, justice, love and power, all working together. Zion enjoys the greatest of all experiences with these attributes. The Lord is taking cognizance of His jewels, and in the Millennium it will be found that certain ones are not on the earth, but have been born in Zion, the spiritual phase of the Kingdom. May each one of us be of that class.

"Another discourse was on the text: 'What shall we then say to these things? If God be for us, who can be against us?' (Rom. 8: 31.) The world, the flesh and the devil are all against the new creature in Christ Jesus. Sometimes circumstances seem to be against us, but such

actually is not the case. That we are having things hard is no proof of God's disfavor, for no easy road was ever promised to the Christian. Then we read in the Scriptures that 'whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth.' Nothing can frustrate the great plan of God for the world or His plan for our lives. The Lord told the Apostle Paul how great things he must suffer for His sake. It is a privilege to suffer for righteousness sake. It is a portion distinctly set for God's people. We should not complain at such experiences, but should rejoice that, being thus partakers of His sufferings, we shall be also partakers of His glory. Because God is with us, we need have no fear of opposition or danger of death, because all things are working together for our good.

"The public talk was on the subject, 'World Prosperity—When? How?' The points brought out were that the great depression of the world is due to the profiteering system of modern times. There is no lack of production or of demand. The Bible lays the blame on human selfishness, and makes clear the fact that the one and only hope for humanity is in 'the coming of the Lord'. Like a bright star, this hope has shone for a few all through the ages of the past.

"The first coming of Jesus did not result in the fulfillment of the hope, but at that time the foundation was laid for the future blessings of humanity. This was the death of Jesus. The cross of Calvary means everything to the Christian, it means everything to the world, and in due time the world will know this.

"Real prosperity will mean the renovation of earth by the removal of the curse that God laid upon it. It will mean the resurrection of the dead, and peace, happiness and life for all. This will be effected through Christ Jesus and His Church. It lies in the near future. Such prosperity will be unintermittent and endless.

"After many expressions of love exchanged among the brethren, the convention came to an end."

A Message of Encouragement from the 1896 Tower

Commenting on the text "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee," the editor of the Watch Tower says:

"Is it indeed true that the glory of the Lord is risen upon this humble one who has to fight hard the fight of faith day by day to keep his mortal body in subjection to the mind of the spirit, and who realizes every moment that he stands only in the imputed righteousness of Christ, his own being but as filthy rags? Yes, it is even so; and the fact that the glory of the Lord is risen upon thee, that it has thrilled thy soul with a joy unspeakable and full of glory even now, is a special evidence of His love and care for thee. And more, it is an earnest or foretaste of that fulness of glory and blessing promised a little further on, if we are faithful to the light we now enjoy; if, with a holy zeal for God, we rise and let it shine—in our words, in our works and in our characters."

"A few more days or years of cross-bearing and trial, a few more days of valiant and persistent warfare with the principalities and powers of darkness that conspire against us to bring us again into bondage to sin, a few more opportunities to tell the blessed tidings to those who sit in darkness, to bear our loving testimony to the power and grace of our God, and then, by and by, we shall shine in the glory of the Kingdom for the blessing of all the world—'His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.' Let us therefore be faithful to the light; let us walk in the light while we have the light; for if we prove unfaithful to it, it will be withdrawn from us. If, after receiving it and being blessed by it, we fail to appreciate it, and seek for the satisfying portion elsewhere, thus plainly indicating our lack of appreciation, it will not continue with us.

Uncle Eb's Bible Story

(Continued from page 22)

While these lingered behind, the Lord was merciful to them and drew them forth out of the place, for God was very angry and intended to burn up Sodom at once.

"Now the Lord told Lot to escape for his life and not to look behind him. And his wife and daughters were to do the same. But Lot's wife disobeyed the Lord, and suddenly she was turned into a pillar of salt because she looked behind her. Then the refugees were permitted to enter into a small city called Zoar, just as the sun was rising behind the mountains.

"Then the Lord rained fire and brimstone upon Sodom, and burned up other wicked cities of the plain. Some people believe that there was a great deal of bitumen in that locality and that the Lord caused this to become ignited. At any rate, the great fire accomplished the judgment of God upon the people."

"Will those people of Sodom ever come back to earth?" asked Peter.

"That is a good question," replied Uncle Eb. "Yes, they will come back in the time of the resurrection, for the Prophet Ezekiel speaks of this. John will please read it in Ezekiel 16:55."

And from the prophecy of God's Word, John read this:

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

"This return to their former estate," said Uncle Eb, "means that they will be brought forth from the state of death in the time of resurrection and will then have an opportunity to become good, when the divine Kingdom is established."

The Christian's Passover

(Continued from page 16)

same Christian spirit. Obviously it would not be expected that Christians, living on different parts of the globe, would all partake of the emblems simultaneously, in any event. But inasmuch as Jesus first instituted this sacrament at the beginning of the 14th of Nisan, there certainly is nothing inappropriate in following His example as to the day and hour even though it does anticipate, instead of follow, the event which it commemorates.

The Jewish month Nisan began at sundown following the appearance of the first new moon after the spring equinox. In this year 1933, the first new moon after the equinox was seen on the night of March 25th. It would seem then that March 26th at sundown should mark the beginning of the month Nisan. But the Jewish calendars for this year start the month Nisan a day later, i. e., at sundown March 27th, and therefore show the 14th

of Nisan as beginning on Sunday evening, April 9th.

Some may prefer to calculate the date from the new moon, as above mentioned, and thus regard the 14th of Nisan as beginning a day earlier than the Jewish calendar shows it. Others may even insist on counting from the hour that the new moon appears over Palestine, in which case there would be a difference of still another day. But inasmuch as we are accustomed to following the Jewish calendar, and since it is the spirit rather than the letter that Christ looks for anyway, we assume that the Lord's people generally will celebrate on the 14th of Nisan according to the calendar, which this year falls on Sunday evening, April 9th.

LOCAL CONVENTIONS

Wilmington, Del., April 2. This convention will be held in the Jr. O. U. A. M. Hall, 907 Tatnall Street. The convention will open with a praise service at 9:30 A. M., and will close at 5 P. M. Friends are expected from New Jersey, Maryland, District of Columbia, Virginia, and Eastern Pennsylvania. A cordial invitation is extended to all who are rejoicing in the hope of the Kingdom.

Reading, Pa., April 23. The City Hall Auditorium 8th and Washington Sts., has been secured for this convention, and plans are being made for a well advertised public meeting. Friends in a position to assist in the distribution of advertising should communicate with THE DAWN office. The convention will open at 10 o'clock in the morning. The public meeting will be at 3 o'clock in the afternoon. We are confident that rich blessings are in store for those who can attend this convention.

Brooklyn, N. Y. Fifth-Sunday Convention, April 30. Location of the morning meetings is uncertain, but afternoon sessions will be held in the Lecture Room, Church of the Pilgrims, Remsen and Henry Streets. For full information, address, Miss Norma N. Mitchell, 360 Third Ave., Brooklyn, N. Y.

New Bedford, Mass., Fifth-Sunday Convention, April 30. All meetings will be held in Cornell Hall, 736 Pleasant Street (opposite New Bedford Hotel). A Saturday evening meeting is also being considered. For full information address, Mr. Walter W. Greaves, 25 Social St., New Bedford, Mass. This will be the first convention of its kind to be held in New Bedford, and we believe it will result in rich blessings to all who attend.

Pittsburgh, Pa., Fifth-Sunday Convention, April 30. This convention will be held in the regular meeting place of the Pittsburgh class, 610 Arch St., North Side. A very interesting and helpful program is being arranged. Many are expected to attend from various parts of the Tri-State district. For full information, address the class secretary, Mr. J. C. Jordan, 610 Arch st., N. S. Pittsburgh, Pa.

BIBLE STUDENTS' LECTURES

BROTHER B. BOULTER:

Wilmington, Del., April 2 (convention, see announcement),
Jr. O. U. A. M. Hall, 907 Tatnall St.

BROTHER J. E. CLENDINNING:

Brooklyn, N. Y., April 30 (convention, see announcement).

BROTHER J. E. DAWSON:

New Bedford, Mass., April 30 (convention, see announcement).

BROTHER C. F. GEORGE:

Duquesne, Pa., April 16, 11:50 A. M., First Street.

BROTHER W. F. HUDGINGS:

Wilmington, Del., April 2 (convention, see announcement).

Reading, Pa., April 23 (convention, see announcement).

BROTHER H. E. HOLLISTER:

Reading, Pa., April 23 (convention, see announcement).

BROTHER J. I. VAN HORNE:

Duquesne, Pa., April 2, 11:50 A. M., First Street.

New Kensington, Pa., April 9, 3 P. M., Odd Fellows' Hall.

BROTHER N. S. JOHNSON:

New Kensington, Pa., April 23, 3 P. M., Odd Fellows' Hall.

BROTHER J. C. JORDAN:

East Liverpool, Ohio, April 23, 3 P. M., (address Cyril A. Kuhn, Box 177, Midland, Pa.).

Pittsburgh, Pa., April 30 (convention, see announcement).

BROTHER E. W. KEIB:

Duquesne, Pa., April 9, 11:50 A. M., First Street.

BROTHER GEORGE KENDALL:

Pittsburgh, Pa., April 2, — 3 and 8 P. M., 610 Arch St., N. S.

Brownsville, Pa., April 23, — 10:30 A. M. and 2:30 P. M.,
Charlton School House.

Pittsburgh, Pa., April 30th (convention, see announcement).

BROTHER OSCAR MAGNUSON:

Reading, Pa., April 23 (convention, see announcement).

Providence, R. I., April 2, 3 P. M., Church of the Mediator,
Elmwood Ave. and Peace St.

New Bedford, Mass., April 2, 11 A. M., 80 Bedford St.

BROTHER N. S. McELVANY:

Youngstown, Ohio, 2 P. M., Guthrie Home, La Belle Ave.

BROTHER J. C. LAIRD:

Reading, Pa., April 23 (convention, see announcement).

BROTHER J. W. REIMER:

Chester, Pa., April 1, 8 P. M., 1017 Mc. Dowell Ave.

Wilmington, Del., April 2, (convention, see announcement).

Baltimore, Md., April 2, 8 P. M., Eden and Hoffman Streets.

BROTHER WALTER SARGENT:

New Bedford, Mass., April 30 (convention, see announcement).

BROTHER GEORGE M. WILSON:

Pittsburgh, Pa., April 30 (convention, see announcement).

BROTHER NORMAN WOODWORTH:

New Bedford, Mass., April 30 (convention, see announcement).

Extending the Blessings

RECENTLY some friends drove more than one hundred miles to attend a meeting they saw listed in THE DAWN. Other incidents have come to our attention in which rich blessings have resulted from our listing of speaker's appointments.

We wish the friends everywhere to be assured that there are no "conditions" attached to this service except that the speaker be known by us as being sound in the Truth and devoted to God and to righteousness; or that he is an accredited representative of his local class, and is known by such to have these qualities.

The listing of speakers does not imply that those listed indorse the the various articles appearing in THE DAWN, or are in any way connected with the work represented by THE DAWN.

THE DAWN is reaching an ever increasing number of isolated friends, and friends who are not attending regular meetings. These listings afford many such an opportunity of getting in touch with their brethren. We are prepared to devote as much space as necessary to this service.

With the exceptions, this service will be limited to appointments outside of the speaker's home class. In sending in appointments, please give date, hour and address of meeting; or else proper person from which such information can be obtained. This information should reach us not later than the 20th of the month preceding the one during which meetings are to be held.

The Memorial in Brooklyn 7 P. M., April 9.

The Associated Bible Students Ecclesia, of Brooklyn, N. Y., will hold the Memorial Supper in the Y. W. C. A. Building, Third Ave., and State St., Brooklyn, N. Y., —Room 304. All the friends of the Greater New York district are invited.

L'AURORA MILLENNIALE

We are requested to announce that the name of the new Italian publication will be, **L'Aurora Millenniale**, which in English means **The Millennial Dawn**. All friends desiring a sample copy may obtain same by addressing the Associated Bible Students, 30 Blake St., Hartford, Conn. Names and addresses of Italian friends will be appreciated, and should be sent to the same address.

FREE TRACTS

There is no better time to pass out a message of hope and cheer to your neighbors than now! We have a good supply of the old standard tracts, such as "Where Are the Dead?" "Is the Soul Immortal?" and "Keys of Death and Hell." We are also prepared to furnish tracts on the following subjects having to do with present world conditions:

"Will Technocracy Bring the Millennium?"

"Nothing Can Hold Back The Dawn!"

"The End of the World is Near."

"Down to the Sea in Ships."

"Science and the Bible."

We also have a very attractive smaller sized tract entitled,
"The Divine Plan."

In lots of one thousand or more we will be glad to imprint local class address. During the Spring and Summer months all will want to have a share in passing out the good news of the Kingdom.

THE DIVINE PLAN OF THE AGES

No better explanation of the Bible has ever been written than "The Divine Plan of the Ages." We have an ample supply of these in magazine form at 15 cents each, 10 for \$1, 100 for \$7.50, post paid.

Rich blessings are in store for those who can find time to engage in the work of loaning or selling The Divine Plan.

Daily Manna For the Church

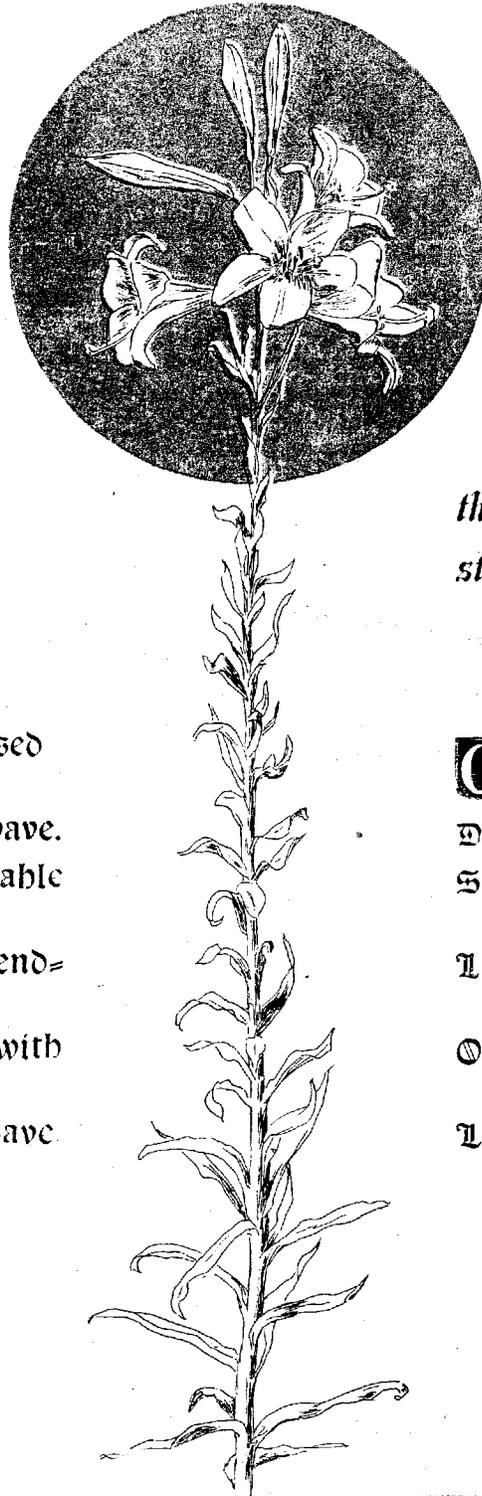
COMFORT AND WISDOM
is spread before you upon every page of this effort to encourage all Christians to serious meditation and a searching of the highest sentiments of the being. A Scripture text of appropriate selections, with comments chosen with rare aptness, appears for each day in the year with its cup of comfort.

Price 25 Cents

THE DAWN, 251 Washington Street, Brooklyn, New York

Light of the Morning

Star of the promised
morning, rise!
Star of the throbbing wave.
Ascend! and o'er the sable
brine,
With resurrection splend=
or shine,
Burst thro' the clouds with
beams Divine,
Mighty to shine and save.



*"I am the root and
offspring of David, and
the bright and morning
star." Rev. 22:16.*

O Morning Star! O risen
Lord!
Destroyer of the tomb!
Star of the living and the
dead,
Lift up at length Thy long=
veiled head,
O'er land and sea Thy glor=
ies shed;
Light of the morning, come.

