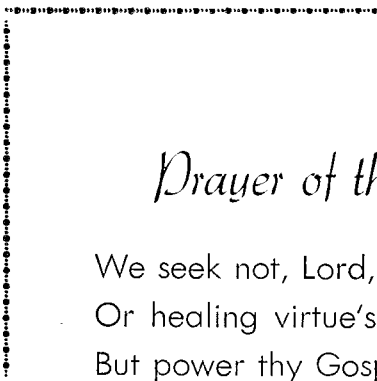


THE DAWN



A HERALD OF
CHRIST'S PRESENCE

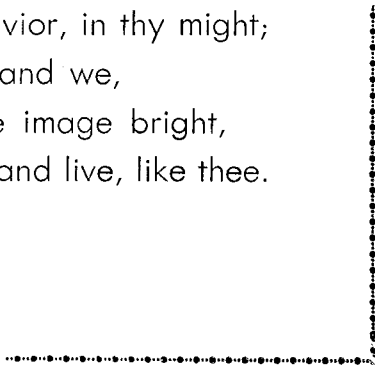
JANUARY
1949



Prayer of the Consecrated

We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid,
But power thy Gospel to proclaim—
The balm for wounds that sin has made.

Give strength, blest Savior, in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach, and love, and live, like thee.



THE DAWN

A HERALD OF CHRIST'S PRESENCE

Vol. XVIII JANUARY 1949 No. 1

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

CANADIAN BRANCH: 442 Sherbourne Street, Toronto 5, Ontario.

BRITISH BRANCH: 68 South Castle Street, Liverpool 1, England.

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

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

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

DANISH ADDRESS: The Dawn, Hyldebaervej 15, Copenhagen F.

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

Our Cover Picture

GOING UP TO JERUSALEM: These modern men of Bethany, their donkeys laden with bags of new wheat, journey by way of Olivet and the Valley of Kidron upward and into the Holy City by St. Stephen's Gate (out of view at right). The present walls of Jerusalem are marked by the Golden Gate (upper left in picture) at the traditional point that Christ entered the city as King in A. D. 33. There is a tradition that a conquering king will one day enter these gates. Today Jerusalem is one of the focal points of world unrest, but the kingdom of Christ will soon manifest itself in the Holy Land, and then all the world will rejoice. Photo by Adelbert Bartlett.

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"GOOD HOPES" REPORT—This report, which ordinarily appears in The Dawn, will be sent to all subscribers early in January as part of a special bulletin. Watch for it. Extra copies will be available free.

HIGHLIGHTS OF DAWN

"When Ye See These Things"

ALMOST every day in this world of chaos and fear some startling event occurs to make us realize the uncertainty of the times in which we are living. Yet the full significance of these day by day developments can be appreciated only as they are viewed in the light of a general pattern of events which for many years past has been shaping the destiny of nations and of a world order—a destiny of deterioration, decay, and ultimate destruction. We need only to look back over the past year to see the meaning of what is occurring, and to note the increased tempo with which one staggering event follows another as a civilization crashes to its fall.

The Prophet Daniel describes this period as one in which there would be a "time of trouble, such as never was since there was a nation." (Dan. 12:1) The Apostle Peter speaks of it as a great conflagration. (II Pet. 3:7-13) Elsewhere in the Scriptures it is represented as a storm, and again as a whirlwind. Each of these symbolisms in its own way depicts certain aspects of this transitional period through which we are living, and all indicate a gathering of forces and an increasing intensity of trouble until the great climax is reached. Then the Lord will manifest his power through the establishment of his long-promised kingdom.

For those who know the prophetic meaning of what is occurring in the earth, the year 1948 was a most momentous one. As the reports of world-shaking events were flashed around the earth, the meaning of all of them was the same, for each one helped to spell out on the walls of this uncivilized "civilization" those fateful words which centuries ago were seen so vividly and literally by Belshazzar, "MENE, MENE, TEKEL UPHARSIN"—that is, "Thou art weighed in the balances, and art found wanting." (Dan. 5:25-28) The plans formulated by human wisdom have failed on every hand. The nations have been seeking peace, but peace has not been found.

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They have been seeking security, but there is no satisfactory security. They take counsel together, but it comes to naught. The religious leaders of the world try to help, but find themselves helpless. Meanwhile the threatening clouds of a coming storm become blacker while the people wait in fear of what the morrow may bring.

Let us review some of the developments of the year and see if what we have said is true. Going back into 1947, to November 29 of that year, we recall that on that date the United Nations decided on a partition plan for the Holy Land. The Jewish people were jubilant over this, and great was the rejoicing of many others who thought they saw in it the fulfilment of God's promises to restore the Holy Land to his people. That plan has yet to be put into effect. The Arabs are opposed to it. Great Britain has refused to back it up. The United States, co-sponsor with Russia of the plan, defaulted, and the Jews and Arabs were left to fight it out among themselves.

In May 1948 the new state of Israel was formed, and was quickly recognized officially by the United States and a few other countries. But the fighting didn't stop. Toward the close of the year, with Jewish and Arabian armies engaged in battle in the Negeb desert, word was flashed around the world that oil had been discovered there. Now it is becoming more and more apparent that oil is at the bottom of the whole controversy over the Promised Land.

We call attention to these matters, not to give the thought that the Jewish people will never repossess the land of Palestine, but to emphasize that when they do, it will not be because the Gentile nations of earth have solved the problem for them. God will give Israel the land of Palestine, despite the selfish intrigue of powerful oil interests which high-pressure Gentile governments into a serving their own cause regardless of what happens to those to whom the land by divine right belongs.

Although the Gentile nations have failed to settle the problem of the Holy Land, God's time has come for his people to return there in order that they might be the first to whom his kingdom blessings will be offered. In a small way we might think of what is occurring in Palestine as a kind of preparation for the new order. Most other developments in the world, on the other hand, have to

do more particularly with the downfall of the old order, and in this picture communism occupies a very important position.

From one standpoint it might be said that the world today is rapidly lining up into two great camps, although there are many "sides" in each camp. In the one camp is communism—or the communists—and together with them what their enemies are pleased to call "fellow travelers." On the other side are aligned most of the rest of the world, a world that is divided on almost everything else, but united in their fear of Communism and their determination to block its progress. The "hold communism" slogan has enlisted all sorts of groups, religious and political, in a common cause. But how goes the battle?

Early in the year, and in the face of pressure from the communists, the king of Rumania abdicated, leaving that country in control of the "reds." Burma, long under the rule of Great Britain, was granted freedom, but is now threatened by communist domination. Czecho-Slovakia capitulated to the communists during the year. Eight million former supporters of the Catholic Church in Italy jolted the Vatican into a new fear by voting the communist ticket at their spring elections. And while the communists didn't win the election, the anti-communist government that was elected is already torn by internal strife, with some of its most influential members swinging toward the left.

Millions of dollars of American money were expended to hold the lines against communism in Greece, but before the end of the year—toward the end of October, to be exact—martial law was proclaimed in that country in order to keep the rioting populace under control. And think of what has occurred in China during the year!

When Governor Dewey was interviewed an hour after he conceded his defeat in the presidential election, he said that the preceding week-end had been "one of the blackest in the history of the world." As one everybody thought would be the next president, he evidently had been receiving confidential reports from diplomatic and military authorities, and in his own hour of gloom, as observed by *The Christian Century*, thoughtlessly divulged more than he otherwise would have said. The week-end referred to by Governor Dewey was the one during which the idea of "containment" of world communism had received two body blows—one at

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Athens, and the other at Mukden, the nationalist forces of Chiang Kai-shek being driven out of Manchuria.

The year 1948 started out with high hopes that "The Marshall Plan" would put Europe back on its economic feet, and that this would form a bulwark against communism's spread westward. Before the year ended we began to hear about another plan, a military one—"The North Atlantic Defense Alliance." This plan does not look to economic recovery, but to military strength against armed force. Many experts are pointing out that such an alliance would virtually scuttle the Marshall Plan.

And so we find that every effort of the year to hold back the forces of disintegration failed to accomplish the designed purpose. The beginning of the new year finds the world nearer to the precipice, nearer to that inevitable time when there must be that final and terrible clash between the opposing ideologies, that great climax of Armageddon, the last spasm or birth pang of the old order, before the new order comes fully to birth. That new order will be the kingdom of the Lord.

Even the world's religionists have failed to better the world situation. That great conference at Amsterdam, Holland, where the World Council of Churches was formed, amounted to little more than talk. Because the majority of delegates were not from America, the conference succeeded in passing a resolution which was as condemnatory of capitalism as it was of communism. Thus its influence became practically nil in this world of chaos.

In a desperate effort to warn the people against the evils of communism, the government-sponsored committee investigating un-American activities has issued a circular telling what will happen to American religious life if the communists gain an upper hand in this country. In this bulletin various religious groups are branded as fronts for communism, yet in some of these are to be found bishops of the Methodist Church, and numbers of high ranking clergymen. Bishop Oxnam of the Methodist Church was quick to label the bulletin an attack on American Protestantism. Truly the world today is a house divided against itself, and Jesus declared that such a house could not stand.

Let no one think that we are taking sides in this conflict, for we are not! We are merely identifying some of the opposing forces in this "Battle of the Great Day of God Almighty." The struggle

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is already on, and a good description of it is found on page 541 of "The Battle of Armageddon," which reads:

"The battle of the great day, like every other revolutionary war, has its stages of gradual development. Back of every indication of strife are the inspiring causes, the real or fancied national and individual wrongs; next comes a keen appreciation of those wrongs by those who suffer from them; then generally follow various attempts at reform, which, proving abortive, lead to great controversies, wars of words, divisions, strife of opinions, and finally to revenge and strife of arms. Such is the order of the Battle of the Great Day of God Almighty. Its general character is that of a struggle of light against darkness, of liberty against oppression, of truth against error. Its extent will be world-wide—peasant against prince, pew against pulpit, labor against capital: the oppressed in arms against injustice and tyranny of every kind; and the oppressors in arms for the defense of what they have long considered to be their rights, even when seen to be encroachments upon the rights of others."

How will the battle ultimately go in this final struggle of the ages? Naturally both sides expect to win, but actually both sides will lose, for neither side is representative of that true justice and righteousness that will be established in the earth by the kingdom of Christ. We can, and we should admire the qualities of justice and righteousness wherever we see them, but all the good is not on one side. The desire of the masses, whether capitalists or communists, whether Catholics or Protestants, is for peace, security, happiness, and life. They will eventually learn that no system of human government, no ideology that is selfishly inspired, will be able to give them what they desire.

Learning this through the final failure of all human efforts, they will turn to the Lord, and then "the desire of all nations shall come." (Haggai 2:7) Let it be our joyful task through 1949, and as long as the Lord permits, to tell the whole world these blessed tidings—the good news that a new King is present, even the King of kings, and that soon his rule of righteousness will be flourishing throughout the whole earth.

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World Conversion

CARL BARTH, of Basel, Switzerland, told the delegates at the first assembly of the World Council of Churches in Amsterdam that it was not the business of the church to convert the world, but merely to bear witness to the truth of the Gospel. While there was considerable disappointment among the delegates that neither the Roman Catholic Church nor the Russian Orthodox Church sent representatives to the conference, Barth said, "I propose that we should now praise and thank God that it pleases him to stand so clearly in the way of our plans." Barth also applied Isaiah 8:10 to the conference, which reads, "Take counsel together, and it shall come to nought."

A storm of protest broke over Barth's head for his seeming unorthodox expressions; but after all, what he said was in harmony both with the Scriptures and with historical facts. It should be obvious to all that if it had been God's will for the church to convert the world during the present age, it would have been converted. And perhaps until fifty years ago, the churches might have had some faint reason to suppose that they would yet accomplish this seemingly impossible task; but what has occurred since should be convincing testimony to prove that something has been wrong with the orthodox viewpoint on this subject.

This has been highlighted lately by the return from China of Journalist Robert Root, who reports on the outlook of Christianity in that country, where communism is becoming more and more dominant. In the old days of missionary effort no one could have foreseen that a time would come when missionaries would not be permitted to work in China at all, but such is the possibility looming up now. The worship of false gods seems destined to be replaced, not by Christianity, but by the unbelief of paganism and communism.

But this does not mean that Christianity has failed! It simply means that we have had the wrong viewpoint concerning God's plan for the present age. The world IS to be converted by the church—the true church, consisting of all those who have qualified as genuine followers of the Master. But it will not be done through the instrumentality of the World Council of Churches, nor by any other *humanly* constituted organization.

World conversion by the true church of Christ is to be accomplished during the thousand-year reign of Christ, and the church will share in that great undertaking because its members will reign with him. The entire church will participate in it, including the Apostles Peter, Paul, and John, and all the faithful ones who have lived and died throughout the age. In order for this to be possible, divine power will raise them from the dead. Thus the age of world conversion will be inaugurated following a great miracle, the miracle of the resurrection of the church, to live and reign with Christ a thousand years.

Clergy Must Register

ANOTHER very interesting sign of the times in which we are living is a report from Argentina that the clergy there must all be registered. There is no clear indication as to just why this rule has been imposed upon the clergy, but it is supposed that it is connected in some way with the government's efforts to keep track of any and all who may be engaged in activity against the present regime. Too much importance should not be attached to this item, although it does reveal how the world is changing. There was a time, back in the Dark Ages, when the clergy in Europe were the real rulers. That was when the church-state systems of the old Roman World were flourishing, and when the pioneer settlers of America were coming over here to escape the tyranny of that corrupt and oppressive system of government.

In this chaotic and fear-filled world of today people often speak of the good old days, and wish they could return. But such should remember the torture racks, the whipping posts, the chain and ball, and the dungeons of those good old days, and recall that during the hey-day of the church-state systems of Europe, eighty million people were murdered, many of them in a torturous manner, because they refused to bow the knee to the religious rulership of that time. Let us thank God that that phase of human experience is past; and while we can't do much about the distressing conditions of the present, we can, and should, continue to pray, "Thy kingdom come, thy will be done, in earth even as it is in heaven."

"Much Disputed" Everywhere

THE Paris sessions of the United Nations came to a close with little or nothing having been accomplished in settling the major problems of the world. A great deal of discussion went on there, however, which did not have to do with the world's festering trouble spots. Some of this pertained to a proposed bill of human rights which was drafted by the United Nations Social, Humanitarian and Cultural Committee. One of the interesting sidelights on this discussion tells of the rejection of a clause proposed by Brazil, which reads, "All human beings were created in the image and likeness of God."

In rejecting this statement the Russian delegate on the committee said, and I quote again, "This proposition is much disputed in the Soviet Union." However, this statement was also rejected by the representatives of Great Britain, China, and India. This proposed clause is the language of the Christian Bible. It is not difficult to understand, therefore, why it would be rejected by the delegates from the non-Christian countries of China and India. Nor is it surprising to learn from the Russian delegate that the proposition of man being created in the image and likeness of God is much disputed in the Soviet Union. In view of the true circumstances it should not surprise us, either, to learn that the British member of the committee voted against the insertion of this clause in the declaration of human rights, for the bishops of the Church of England have been saying for several years that Great Britain is now a pagan country.

A news item of this sort stirs up reflections along other lines as well. The Russians say that the question of man being created in the image of God is much disputed in their country. Well, they are at least being honest about it. As a matter of fact, however, it is much disputed even here in America. Yes, it is much disputed in seventy-five per cent of American churches. It is also being disputed in our public schools. When we get right down to facts we find that only a very small minority of the American people believe that man was created in the image and likeness of God.

A considerable portion of Americans are either infidels or atheists. These, in the very nature of things, cannot believe that,

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man was created in the image of God, for they are not sure that there is a God.

Then there are the evolutionists—those who believe that man evolved from protoplasm by a natural law of evolution, and was not a direct creation of God, made in the divine image and likeness. This group includes about seventy-five per cent of our clergy, and as a natural consequence, nearly all the members of the churches under their jurisdiction.

And then, and perhaps this is most significant of all, the theory of human evolution is officially taught in our public schools, which means that the children of America are being taught not to believe that man was created in the image and likeness of God.

Because the theory of human evolution is taught in our schools and in most of our churches, the growing generation of Americans is being made ready to accept an ideology of unbelief in the Christian Bible, and this, in many cases, is the first step in the direction of accepting atheistic communism—an ideology which denies the existence of a supreme intelligent Creator and teaches that man, particularly a hierarchy of privileged dictators, can give to the human race all the good things which heretofore the people have been looking to God to provide.

What do the Scriptures mean by the assertion that man was created in the image and likeness of God? Some have interpreted this as signifying that in some mysterious way a part of God is implanted in every human being, and that this mysterious element of divinity continues to live after the body dies. Russians and Americans alike are well justified in rejecting this viewpoint as false.

What the Scriptures do mean by man being created in God's image is that he was endowed with the ability to reason, and to know right from wrong. He was also given a conscience to guide him, and the ability to appreciate the virtues of justice and righteousness. Because man was thus endowed the Creator had a right to expect him to obey his laws, and to punish him if he failed to obey.

The Scriptures not only affirm that man was created in the image of God, but also that when he disobeyed divine law he was sentenced to death. The facts are in harmony with this, as attested by the universal reign of death with which we are surrounded. The Scrip-

tures explain that Jesus was made flesh, and that he died as a man to redeem fallen man from the result of sin.

The Scriptures also teach that Jesus was to return to earth to establish a divine rulership over the human race, a rulership that is to last for a thousand years, during which the people are to be restored to the original perfection which was lost on account of sin. Today the divine likeness is greatly disfigured in most members of the fallen race. The kindness and mercy and love that are still manifested on occasions give evidence, however, that this likeness still remains to some extent.

But when the kingdom work of restoration is complete, these qualities, which are so potent in contributing to human happiness, will dominate in the lives of all, and the fact that man was created in the divine image and likeness will no longer be disputed, either in Russia, or America, or in any other part of the earth. May the hope of the coming of that glad day give us courage to face the difficulties of these chaotic times through which we are now passing.

This "Enlightened" America

WERY few strangers pass through here, and we feel that no one by the name of Jesus has passed through." This statement is reported to have been made to representatives of the American Bible Society by those in a small settlement far back in the hills of Pennsylvania when asked if they had ever heard of Jesus. According to the report, not a single individual in the community owned a Bible, nor had they ever heard anything about Christianity.

To those who think, this almost incredible story will suggest a number of questions, one of the most important being what has become of the people in this community who have died before representatives of the American Bible Society found them.

The same is true of millions in heathen countries who have died, but the question is brought closer home to us when we discover that even in some places in the United States there is total ignorance of Christ. The answer to the question is that God has not limited the opportunity of belief in Christ to the present life, that there will be an opportunity in the resurrection to learn about the Redeemer, and through belief in him, to obtain everlasting life.

BIBLE STUDY

LESSON FOR JANUARY 2—

The World in Which Jesus Lived

GALATIANS 4:4—"But when the fulness of time was come, God sent forth his Son." Thus does the opening text of today's lesson remind us that the first advent of Jesus occurred at a fixed date which had been prearranged by God. In keeping with this we read in Mark 1:15, "The time is fulfilled, and the kingdom of God is at hand," that is, the King has appeared. Paul confirms this truth when, in referring to the final phase of Jesus' earthly ministry he wrote, "In due time Christ died for the ungodly."—Rom. 5:6

This "due season" feature is true of every phase of the divine plan. The flood came in "due time." God's oath-bound covenant with Abraham was in "due time," so also was the Exodus and the giving of the Law. The pentecostal blessing came upon the waiting disciples on the exact day that God had prearranged, and the second advent of Christ occurred according to a foreordained time. God's great time clock of the ages is never late, and is never ahead of schedule. We may not always read it correctly, and therefore may be looking for the wrong thing at the right time, or the right thing at the wrong time, but that would be our mistake, not God's.

LUKE 2:1-7—Jesus was born into a Roman world, that is, a world dominated by a pagan Roman government. The population of the Roman Empire at that time was estimated to have been approximately 120,000,000. Forty million of these were in Europe, of which 7,000,000 were in Italy. One-half of all who lived in the Roman Empire were slaves. There were only 20,000,000 who enjoyed the privileges of full citizenship, including voting.

The Alexandrian conquest some 300 or more years before Christ had given the entire Mediterranean world one language, which was Greek—that is, all who possessed any degree of culture were able to speak Greek. It was the use of this common language which enabled the apostles, later, to go everywhere from Britain to India, speaking, in addition to Hebrew in the synagogues, Greek to the multitudes.

Historians tell us that while the Roman world at that time was filled with hundreds of gods and goddesses, their hold on the people was being lost. One result of this was the deification of the emperors. In this we find somewhat of a parallel today, at the time of Christ's second presence. Faith in

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the false gods of the creeds is rapidly waning, and again there is a tendency for the people to deify their rulers. Especially is this true under communism.

Luke tells us that when it was due time for Jesus to be born, a decree went out from Caesar Augustus that all the world should be enrolled for taxation, and that this was the first enrolment made when Quirinius was governor of Syria. Luke is the only one of the evangelists who mentions the names of Roman governors, and he does it correctly. Greek and Roman historians report nothing concerning this decree of Caesar, and higher critics have pointed the finger of scorn at Luke's testimony. Now, however, the discovery of a mass of papyri and several inscriptions have confirmed the accuracy of Luke's record.

LUKE 2:41, 41—The experience of Jesus and his parents mentioned in this passage occurred when he was twelve years old. The trip to Jerusalem was an annual one and for the purpose of commemorating the feast of the passover. The significant incident on this occasion, as shown later in the chapter, was the finding of Jesus in the temple asking questions of the doctors of the Law.

Jesus indicated that his motive in this was his desire to be about his Father's business. He sensed that he had come into the world for a great purpose, a divine purpose, and even at this early age he was desirous of learning what it was, and when he could embark upon it. Probably at this time he learned that according to the Law he would

not be eligible for such a service until he was thirty years of age.

MATTHEW 22:5, 16, 23—This scripture gives us a more intimate view of the world in which Jesus lived—a Roman world in which his own people, the Jews, were held in bondage. The common people of Israel heard Jesus gladly, but the religious rulers despised and persecuted him, ultimately unto death. The Pharisees were zealots for the Law of Moses, but they had added many traditions—traditions which are incorporated in the Jewish Talmud, and which still enslave the Israelites and keep them blind to God's truth.

The Sadducees were the liberals of Judaism, and their chief characteristic seems to have been their unbelief, particularly with respect to the resurrection of the dead. The background of both the Pharisees and the Sadducees gave the people confidence in them, and it was against this wall of opposition that Jesus had to conduct his ministry. But he said to his disciples, "Be of good cheer, I have overcome the world."

It is well that Jesus gave his followers these words of encouragement, for they too, because of their faithfulness to him and to the truth, have experienced the opposition of the world. This has been true in every part of the age, and is still true today.

QUESTIONS:

Which of the four great empires was ruling when Jesus was born?

Who were the Pharisees? What did they believe?

What did the Sadducees believe?

Sources of Our Knowledge of Jesus

SECULAR historians have given us no record of Jesus, which is in part a confirmation of the scripture which declares that the world knew him not. So far as we know Jesus did not write a single line concerning his life, nor of any part of the divine plan in which he was so important a figure. Of the writers of the New Testament Gospel records concerning Jesus, two were eyewitnesses of what they recorded, being almost constantly with the Master throughout nearly all of his earthly ministry. These were Matthew the publican, and John the apostle. Matthew wrote the first Gospel; and John, the writer of the fourth, also wrote three epistles and the Book of Revelation.

It is well to remember that not a single original manuscript of the New Testament has yet been discovered. All that we have today are copies of the originals—copies several times removed. Herein lies the reason for a limited number of inaccuracies and additions which appear in our Common Version Bibles. For example, John 21:25—assigned as a part of the Scripture lesson for today's study—is an interpolation, and not found in older Greek manuscripts. It declares that if all the works of Jesus were recorded, the world would not be large enough to hold the books.

MARK 2:13, 14—Here we have an account of the conversion of

Matthew—"Levi" in this passage—the one who was destined to write what was later selected to be the first book of the New Testament. While some of the apostles are referred to in the Scriptures as "unlearned and ignorant men," this was not true of Matthew. He evidently had considerable education, especially in the realm of business, else he could not have been a tax collector at Capernaum. Tax-gatherers were called publicans, and were looked down upon by their fellow Jews, and to a large extent ostracized.

As Matthew accompanied Jesus, heard him preach and witnessed his miracles, he doubtless made many notes, which he used later in writing the first Gospel. In his book is the most detailed account we have of Jesus' Sermon on the Mount, and also the most complete report of his great prophecy pertaining to the end of the age and the time of his second presence. It is he, also, who emphasizes our Lord's **parousia** in connection with his second advent.

LUKE 1:1-4—Luke wrote the Gospel bearing his name, and also the Book of The Acts. Scholars seem agreed that he was not a Jew, but a Gentile—although this is not important. There is no indication in any of the other Gospels that he was with Jesus during his ministry, but compiled his Gospel from information gleaned by listening to the sermons of those

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who were with Jesus, and joining in their fellowship. There would also be a limited amount of written data available for his use.

Luke was an educated man, being referred to by Paul as "the beloved physician." (Col. 4:14) The accuracy of his Gospel may be judged from the statement in Luke 1:3 where he says that he had gained "perfect understanding of all things" from the beginning of Jesus' ministry. Because of this, he tells Theophilus, and us, that the things he writes can be known as certainties. He obtained his information, he explains, from "eyewitnesses." The Greek word here translated "eyewitnesses" is **autoptes**, literally, **self-seen**, from which we get our word autopsy.

I CORINTHIANS 15:3-5—The Apostle Paul should not be overlooked as an authentic source of information concerning Jesus. True, he probably never saw Jesus in the flesh, nor communed with him, yet we have his assurance that he has given to us that which he had received from the Lord—by visions and revelations primarily, but also through his contacts with those who did walk with the Master. Among these would be Peter, and James the Lord's brother, whom he visited in Jerusalem.—Gal. 1:18, 19

JOHN 20:30, 31—John has been used greatly as a source of true information concerning Jesus. In this passage he explains that many "signs" had been given by Jesus to his disciples which were not written, but that those he did record were for the purpose of inducing

belief "that Jesus is the Christ"—that is, the foretold Messiah—and "the Son of God." The purpose of the belief, he explains, is that "ye might have life through his name."

The opening chapter of John's Gospel is designed to prove that Jesus, who in his prehuman existence was the Logos, is the Son of God. He wrote with the evident purpose of stimulating a belief that would lead to life; for the words believe, believed, etc., appear ninety-eight times, and the words life and living forty-nine times.

I JOHN 1:1-4—This is a remarkable summary of John's wonderful experience with the Master, written about sixty years after the ascension. Those wonderful words of life were still inspiring him. His personal contacts with Jesus were still a vivid recollection, and he had spent all the intervening years declaring the great hope of life through Jesus to all whose hearts were ready to receive the message. He wanted others to enjoy this fellowship with him, and by faith, with the Father and the Son.

QUESTIONS:

How many of the New Testament writers were personally acquainted with Jesus, and who were they?

Were all the disciples "unlearned and ignorant?"

How did Luke obtain his information concerning the life of Jesus?

What was the main source of Paul's information concerning Jesus and his work?

What is one of the principal themes in the writings of John?

The Boyhood and Youth of Jesus

MATTHEW 2:13-15—When this incident in Jesus' life occurred, he was no longer a babe in the manger. As near as can be determined he was now about two years old, this age being deduced from the questions asked the "wise men" by Herod, and their reply. (Matt. 2:7, 16) Further evidence that Jesus was no longer a babe when taken into Egypt is given in the wording of Matthew 2:11, which states that the wise men found him in a "house," not a manger, and that he was a "young child," not a baby.

The journey into Egypt may have taken as much as two weeks. Just where this wonderful family of fugitives stayed in Egypt is not definitely known, nor is it important that we should know. The reason for their being there, Matthew explains, was that the prophecy might be fulfilled, "Out of Egypt have I called my Son." (Hosea 11:1) In this prophecy Jehovah is declaring his great love for Israel, a love that was manifested in calling the nation out of Egypt at the time of the Exodus, so the statement quoted by Matthew may be viewed both as historical and prophetic.

When Jesus came to his own at the first advent, they were tributary to a heathen nation, even as they were in bondage while in Egypt. It was this condition, resulting from their sin, which caused Jesus' parents to flee with

him into Egypt. And in calling Jesus out of Egypt, it was the Heavenly Father's purpose that he should become the antitypical Moses to save and deliver his people from the bondage of sin and death, and save them with an everlasting salvation.

LUKE 2:39-52—"The child grew," we read, "and waxed strong" "filled with wisdom: and the grace of God was upon him." The words, "in spirit," are not in oldest MSS. These statements clearly denote development—physical, mental, and moral. How strange this thought must be to those who believe that Jesus was God incarnate in flesh! It is quite understandable, however, and logical, when we recognize the fact that Jesus was but the Son of God. The language implies that during his maturing years Jesus was not unlike other children and adolescents except that his mind turned more toward the things of God than does that of the average child.

This is indicated in connection with the experience of finding him in the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions." His parents had been searching for him for three days. When his mother asked him for an explanation of his conduct which had caused her and Joseph much anxiety, he replied, "Wist ye not that I must be about my Father's busi-

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ness?" (Picture on back cover.)

In this statement there is an implied correction of his mother's reference to Joseph as his father, for certainly they both knew that his being in the temple was in no way related to the carpenter shop in Nazareth. But more important, Jesus was here revealing that even at the age of twelve he was beginning to realize that he had been born for a purpose, a purpose which his Heavenly Father had designed for him.

Even at this tender age, Jesus realized that there was more important work for him than merely being a carpenter, or following any other natural vocation of life. He knew that he had been set apart for the service of God, and his great concern was that there were none of the things of God that he was neglecting, and when and how he could enter more fully upon his divinely appointed commission. Apparently he satisfied himself that it would be necessary for him to wait until he was thirty years old before it was proper for him to begin his active ministry, so he returned to Nazareth and became subject to his parents.

MARK 6:3—Here we have an expression of astonishment on the part of Jesus' own townspeople, when, some time after his baptism, he returned to Nazareth and sat in at a service in the Synagogue and used this opportunity to teach those present. "Is not this the carpenter, the son of Mary?" they asked. They were astonished at the wisdom he displayed, and

naturally wondered where and how he had obtained his learning.

Luke's account tells us that during his maturing years Jesus grew in favor with both God and men. (Luke 2:52) God was certainly pleased with him, and his associates saw nothing in him but virtue, and they admired him. It was not until he began to teach—to expose their errors and proclaim the truth—that they were offended. This is true of all who faithfully bear witness to the truth. One is seldom persecuted for being good, but the bearing of divine light amidst the darkness of Satan's world will lead to offense. And this is one of the important ways in which we have the privilege of following in the footsteps of Jesus.

Jesus remarked to his townspeople that "a prophet is not without honor, but in his own country, and among his own kin, and in his own house." (Mark 6:4) Although the Master's enemies plotted against him and put him to death, he was honored by many people throughout Judea. The "common people heard him gladly" on many occasions, and followed him to get the benefit of his healing grace, yet his own home town seemed to be an exception.

QUESTIONS:

About how old was Jesus when Joseph and Mary took him to Egypt?

In what way does the account of Jesus' childhood disprove the doctrine of the trinity?

What activity was it on Jesus' part that caused the people to persecute him?



Jesus and the Ministry of John

MATTHEW 3—John the Baptist's ministry was preparatory to that of Jesus. It was a partial fulfilment of Malachi 4:5, 6, where we learn that his work was to turn the hearts of the fathers to the children and the hearts of the children to the fathers—in other words, a work of repentance and reformation. It was an attempt to prepare Israel as a nation to receive her promised Messiah; but it failed, being successful only in preparing the hearts of a limited number of individual members of the nation to receive Jesus. Thus we read concerning Jesus, that "he came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God. —John 1:11

Matthew states that John's work was also in fulfilment of Isaiah's prophecy (40:3) which tells of a voice that would cry in the wilderness calling upon the people to prepare the way of the Lord. Isaiah's prophecy describes the reformation of the people as an exalting of the valleys, and the making low of hills. But this too became true only to a limited degree as a result of John's ministry. The real Elijah work, and the complete work of that great Messenger, will be accomplished by Christ and the church during the millennial age.

John carried on his ministry in the wilderness, and the account

says that "all Judea, and all the region round about Jordan" came to hear him. This in itself was unusual, even though not many from among these were led to actual repentance. One observer has very aptly said that today there are many preachers who plant themselves in a spacious and attractive church in the center of a large city, and soon after they start to preach that church becomes a wilderness through lack of attendance.

However, the size of audiences, and the degree to which they are favorably influenced, is not a criterion of the Lord's blessing. The circumstances which prevailed in Israel at the time John began his ministry were favorable to attracting the crowds. Crowds followed Jesus also, but neither John nor Jesus made many genuine converts. John's ministry was one of repentance, and the people were not ready for genuine repentance. His baptism—an immersion in water—was unto repentance, hence unlike Jesus' baptism, which is a symbol of being buried in death, and we are said to be buried with him.—Rom. 6:1-3

In speaking of Jesus, John said that he would baptize "with the Holy Spirit, and with fire." This foretold baptism of the Holy Spirit occurred at Pentecost, and the fire baptism came upon the nation in A. D. 70-73, when Jerusalem was destroyed, and the people scat-

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tered. Thus the ones whose hearts were prepared by John's ministry to accept Jesus later received the Holy Spirit, while the nation was destroyed.

John hesitated to baptize Jesus, but did so when the Master explained that it was essential "to fulfil all righteousness." Peter speaks of the flood as a symbol of Christian baptism, and Paul tells of Israel being baptized into Moses in the sea and in the cloud. (I Pet. 3:20, 21; I Cor. 10:1, 2) Doubtless Jesus also understood these symbols, and saw in them an indication that he should symbolize the burial of his will into God's will by immersion in water, and by so doing set an example for his followers. It was when Jesus "fulfilled all righteousness" that he heard those reassuring words, "This is my beloved Son, in whom I am well pleased."

JOHN 1:19-34—In addition to the other account we learn from this one the wonderful way in which John introduced Jesus—"Behold the Lamb of God, which taketh away the sin of the world." John steadfastly denied that he was either the Christ or Elijah, or yet "that prophet." The expression, "that prophet," seemingly is a reference to the prophecy of Moses recorded in Deuteronomy 18:15, a prophecy to be fulfilled through Jesus during the period of his second presence. (Acts 3:19-23) Jesus later indicated that, in a measure, John did fulfil the Elijah prophecy.—Matt. 11:14; Luke 1:17

LUKE 7:18-35—John was ardent

and full of faith when he announced Jesus to be the Lamb of God, and the Christ. But things did not go as he expected. The royal majesty of the heavens had appeared, and it was logical to suppose that he would make his authority felt, but he didn't. Instead John found himself in prison, and he began to wonder. (Matt. 11:2) So he sent messengers to Jesus to ask if he were really the One who was to come. Jesus' reply was, "Tell John what things ye have seen and heard." They had seen miracles of healing, and they had heard the Gospel of the kingdom preached, and these the foretold Messiah was to do.

Jesus then gave a wonderful testimony concerning John, that he was not in reality—although his momentary lack of faith might so indicate—"a reed shaken with the wind." (Matt. 11:7) Rather, he was a rugged, straightforward prophet of God—none greater had ever been born. But "he that is least in the kingdom of heaven is greater than he [John]," Jesus said. John was the last of the Jewish-age prophets, and could not share in the heavenly phase of the kingdom as a joint-heir with Jesus, but this was not due to any lack of faithfulness.

QUESTIONS:

Was John in any sense of the word the foretold Elijah?

When will the real Elijah work be done?

Explain the distinction between the baptism of the Holy Spirit and the baptism of fire.

Why did John begin to doubt that Jesus was the Christ?

The Temptation of Jesus

LUKE 4:1, 2—It was at the River Jordan that Jesus entered into a covenant to do his Father's will, that good pleasure of his Father which had been expressed in the "volume of the book." (Psa. 40: 7, 8) God manifested his acceptance of Jesus' consecration by anointing him with his Holy Spirit, and filling him with that Spirit.

Under the influence of the Holy Spirit the Master felt impelled to retire for a while into the wilderness, away from the people, that he might commune with his Father and thus be instructed and fortified for the tasks ahead. But even in the wilderness there was an intruder who apparently attempted to disrupt that holy communion, for Luke tells us that he was tempted of the devil for these forty days, but the nature of these temptations is not explained. Our lesson today is concerned especially with the three great temptations which Satan presented to Jesus following his forty-day fast.

LUKE 4:3, 4—The first temptation to which the Master was subjected when he had fasted for forty days was the suggestion that he use the divine power which had been entrusted to him to turn stones into bread in order to satisfy his hunger. To be hungry was not a sin, and to satisfy that hunger in a natural way would not have been contrary to the Master's covenant of sacrifice. But it would

have been wrong to use for his own advantage powers which had been granted to him for the service of others. And this is just what was involved in the temptation to turn stones into bread. The will of God as outlined for the Master in the Old Testament called for the sacrifice of his life, and while he was not to commit suicide in order to fulfil his covenant, neither was he to employ a miracle in order to sidestep the privilege of sacrifice.

For Jesus there was something more important than preserving his human life with natural food, and that was to be obedient to every word which God had uttered for his instruction. (Deut. 8:3) He knew this, and was able to meet Satan's temptation with a "thus saith the Lord," "Man shall not live by bread alone, but by every word which proceedeth out from the mouth of God." Matthew 4:4

LUKE 4: 5-8—Satan's offer of all the kingdoms of this world was a very subtle one. Jesus knew that it was the Father's will for him one day to possess these kingdoms, and rule over them. His Father had promised it. (Psalm 2:8, 9) Perhaps Satan knew this also, and thought to outwit Jehovah by making a deal with Jesus whereby he would still be a sort of overlord in human affairs. Jesus did not dispute that Satan was then the ruler of the world. As a matter of fact, later he refer-

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red to him as the "prince of this world"; but he was not willing to accept the kingdoms from Satan, and especially not on the terms suggested.—John 12:31; 14:30; 16:11

The terms were that Jesus fall down and worship the devil, which would have been a recognition of superiority, and of his right to the authority he was exercising. It would have been a much easier way for Jesus to become King than the one outlined for him in the divine plan, but Jesus did not accept it. Jesus doubtless realized that the idea was wrong from every angle, but in answering Satan he chose the most fundamental reason of them all—"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Deut. 6:13

LUKE 4:9-13—"And he brought him to Jerusalem." It is not necessary to suppose that Jesus and the devil traveled together to Jerusalem in a literal sense. The thought is, rather, that Jesus was reminded of Jerusalem, and of the temple in Jerusalem, and given a mental picture of the possibility of casting himself from its pinnacle while an amazed crowd looked on expecting him to be dashed to pieces. In this temptation Satan quoted a scripture in an effort to convince the Master that the suggested course was quite proper.

Jesus' reply was, "Thou shalt not tempt the Lord thy God." (Deut. 6:16) The "temptation" of God would, in this case, seem to be that of expecting him to do something that was unnecessary. In the procedure suggested there

were two possible advantages which one less attuned to the will of God might have hoped to gain. First, it would give him a popular start in his ministry by convincing the people that he really had divine backing. Second, it would reassure him of his sonship standing with God, for Satan prefaced the temptation with an "if"—"If thou be the Son of God."

Jesus was well prepared to meet both these wrong viewpoints. He knew that his ministry was not designed by God to be a popular one, that ultimately he would be rejected and put to death. Nor was there any question in his mind about his sonship, for only forty days before this he had heard the testimony of his Father, "This is my beloved Son, in whom I am well pleased."—Matt. 3:17

Luke tells us that Satan left Jesus "for a season." Yes, it was only a temporary respite from satanic temptation which Jesus experienced. At the close of his ministry particularly, the devil, working through his human dupes, was back with a similar idea, "If thou be the Son of God, come down from the cross." It was God's will that his Son should die for the sins of the world. Jesus knew this, and remained on the cross.

QUESTIONS:

Why was it wrong for Jesus to provide food by turning stones into bread?

Did Satan have a right to offer the kingdoms of the world to Jesus? Why would it have been wrong for the Master to have accepted them?

Why would it have been wrong for Jesus to cast himself down from the temple, as suggested by the devil?

The Creation

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER ONE

1:1, 2 THE work of creation referred to in these opening verses of the Bible predates the seven days of creation outlined in the remainder of the chapter. How beautifully simple is this story told of the original creation! It starts with the reasonable assumption that a Creator, an intelligent First Cause, already existed. It does not attempt to explain the origin of the Creator, nor to reveal the manner in which the universe was brought into existence by him.

While some scientists lack faith in the existence of a personal Creator, attributing all the works of creation to the operation of natural law, there are many who admit their inability to explain the operation of natural law except from the standpoint that back of it is an intelligent Lawgiver, and no scientist has been able to prove that this is not true. Thus the opening verses of the Bible stand unrefuted in the light of the most modern scientific knowledge.

A moment's reflection upon the immensity and grandeur of the universe should suffice to convince us that behind all this display of intelligence and power must be the design of a great Being, who not only is the Creator, but One who is worthy of our reverence and worship as God. Well did the prophet write that only the foolish

say in their hearts, "There is no God."—Psalm 14:1; 53:1

Verse two explains that as originally created, the earth was "without form, and void"—that is, its ultimate contour as God designed it, had not been developed, and it was empty of all forms of life. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans.

A recognition of the division made in Genesis between the original creation of the earth and its later preparation to be the home of man, eliminates all need for controversy between science and the Bible concerning the age of the earth or the length of time required for its creation. Science claims that millions of years elapsed during which this earth came into being as a shapeless, empty mass. The Scriptures neither deny nor affirm these guesses and near-guesses of the scientist, but state simply that "in the beginning, God created the heavens and the earth."

It is also important to realize that the six "days" of Genesis, chapter 1, during which the earth, already created, was undergoing stages of gradual preparation for human habitation, were not short periods of twenty-four hours. They were, rather, epochs of time sufficiently long to permit accomplishment of the work assigned to each.

Not only in the Bible, but apart from it as well, the term "day" often relates to a period of time longer than twenty-four hours. That the creative days were not twenty-four hour periods, the length of which is controlled by the relationship of the earth to the sun, is apparent from the fact that the sun was not made to rule the day until the fourth creative epoch.

1:3-5 "LET there be light: and there was light." Thus, briefly, is summed up the result of the first creative day. The nature and cause of light is as yet but imperfectly comprehended. This original light was not from the sun, because the sun did not appear until the fourth day, or epoch. It was probably light produced in some way by electrical or atomic energy, such as the Aurora Borealis.

As with the Hebrew lunar days, so also with these epoch days, the evening came first, and it marked the beginning of a gradual development of the divine purpose, reaching its culmination in the morning of that day or epoch, hence the statement, "The evening and the morning were the first day." This first period, or day, of Genesis, is scientifically described as Azoic, or lifeless.

1:6-8 THE work of the second day was devoted to the production of an atmosphere. It was probably accomplished in a natural way, as are many of God's wonderful works, though none the less of his devising. The separation of the waters above and below the "firmament" would indicate that previous to the creation of atmosphere as it now surrounds the earth, the entire

planet was virtually encased in a canopy or ring of moisture, that there was little difference between it and the waters which lay upon the earth's crust.

1:9-13 THE work of the third creative day was the dividing of land and water upon the earth, and the development of vegetation. Geology fully corroborates this record. As the earth's crust cooled, the weight of the waters would tend to make it kink and buckle. The depressed parts became ocean beds, while the elevations forced by the buckling constituted mountain ranges.

It is not necessary to assume that all changes of this kind occurred in the one epoch. It is more reasonable to conclude that the third "day" witnessed merely the beginning of this work to a sufficient degree of progress to make possible the introduction of vegetation. Geology indicates that some changes in the earth's surface are of comparatively recent date. Still further changes may occur.

As the waters drained off into the seas, vegetation sprang forth, each after its kind, with seed in itself to reproduce its own species. This matter is so fixed by the laws of the Creator that although horticulture can and does do much to give variety, it cannot change the actual nature of species. This shows design, which can be accounted for only by acknowledging the existence of a supreme and intelligent Creator.

In this early period vegetation was extremely rank in growth. Mosses, ferns, and vines grew im-

mensely larger and more rapidly than now, because the atmosphere was laden with carbonic and nitrogenous gases. Plants which now grow only a few inches or a few feet high, even at the equator, then attained a growth of forty to eighty feet, sometimes with a diameter of two feet or more, as is demonstrated by fossil remains. It was during this period, geologists claim, that our coal beds were formed. In geology this period is styled the carboniferous era.

1:14-19 IT IS unnecessary to suppose that the sun and the moon were created after our earth. We may as properly lay stress on the word "rule" in this passage as on the word "made." The thought is that in this fourth epoch God caused the sun to rule the day, and the moon to rule the night.

The sun and the moon existed long before this, but not until the waters above and below the firmament were separated, and other changes had occurred in preparation for life upon the earth, could the light from the sun and the moon penetrate sufficiently to divide the day from the night. Nor is it necessary to assume that the sun shone as brightly upon the earth then as now, but it was discernible, even though shining through heavy banks of fog and carbon laden atmosphere.

1:20-23 DURING the fifth epoch day fish and birds were created. The extent to which warm oceans at that time swarmed with living creatures, from the jellyfish to the whale, may be judged by the profusion of life in the warm southern seas of the present

time. Reptiles, living partly in the water and partly on the land—amphibians—belong also to this period.

In this connection it is well to note, for whatever significance may be attached to it, that the Bible does not assert that God created separately and individually all the myriad kinds of fish and reptiles. Divine energy, called the Spirit of God, brooded over the waters, and they brought forth living creatures according to God's design. The processes are not explained—one species may, under divinely arranged conditions, have developed into another. Or, from the same original protoplasm, different orders of creatures may have developed according to varying circumstances. No one really knows, and it is unwisely to be dogmatic on this point.

We do know that it all came about as a result of divine intention and arrangement, hence that all the various forms of life were created by God, whatever may have been the channels and agencies used. When the Creator's intention concerning each order of existing life had been reached, no further change was possible.

1:24, 25 BY THE beginning, or "evening," of the sixth day, conditions on the earth were becoming more settled. The earth's crust was thicker by hundreds of feet of sand, clay, and coal, and various other minerals. The earth's surface was sufficiently above the sea, and well enough drained by mountain ranges and valleys, to be ready for the lower animals. These the Scriptures divide into three

general kinds: first, earth reptiles, cold-blooded breathing lizards, snakes, etc.; second, beasts of the earth, or wild beasts; third, domestic animals especially suited to be useful to man, and referred to here as cattle.

1:26-31 IT WAS at the close of the sixth day that man was created. In describing his creation the Scriptures use a very different expression from that employed to explain the previous creative processes. It is not, "Let the earth bring forth," as in the case of the lower animals; but, "Let us make man in our own image, and after our likeness." Whatever may be said in favor of a possible limited evolutionary process in the creation of the lower animals, this language permits of no such interpretation concerning the creation of man.

Man is said to have been created in the image of God, and to have been fitted to rule over the beasts of the field. He was endowed with the gift of speech, and was able to reason rather than to be guided merely by instinct. He was given ability to discern between right and wrong. Man was also given a capacity to enjoy harmony of sound, as in music. He was also endowed with a faculty for worship, which, perhaps more than any other one thing, separates him from the lower animals. His being made in the moral image of God enabled him to appreciate the attributes of divine wisdom, justice, love, and power.

It is well to notice at this point that the Creator's commission to man was to multiply and fill the

earth, and have dominion over all things earthly. That man was created in the image of God does not, as some erroneously suppose, mean that he was a spiritual being, destined to spend eternity in a heavenly realm. Man was created an earthly being, adapted to earthly conditions, and provision was made for him to live on the earth forever. This was his destiny.

CHAPTER TWO

2:1-3 THAT God rested on the seventh day does not mean that he became weary, for the Scriptures declare, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"—Isaiah 40:28

The Scriptures do not say, "The evening and the morning were the seventh day," which is strong circumstantial evidence that at no time previous to the completion of the inspired record of the Scriptures has this seventh epoch come to an end. The plan of God for man during this long period of the seventh epoch is being completed by Christ, the Creator having entrusted to him this great responsibility. It is in this sense that God rests from his works. The Scriptures imply that this seventh period of time is one of seven thousand years in length, and this may well suggest the length of the other six creative days.

2:4 THE word "generations" in this passage translates a Hebrew word which in a figurative sense could be translated "historical records." It is worthy of note

that in this text all six days of creation are referred to as one "day." This is strong confirmatory evidence that the "days" of the preceding chapter are not twenty-four hour periods.

2:5, 6 THE fact that it had not rained up to this time, and that the ground was watered merely by a mist which went up from the earth, indicates that there was still a ring of vapor surrounding the planet which equalized the temperature and prevented rain. The first rain mentioned in the Scriptures is in connection with the flood of Noah's day.

2:7 HERE we have a detailed account of the manner in which man was created. The first chapter of Genesis presents a general summary of the entire creative work, including man. The second chapter does not tell us of the creation of another man, but presents the details of how the man of the first chapter was made. The remainder of the Bible deals with God's purpose in the creation of man, and the details of his creation are necessary to the revealment of this purpose.

In this text the word "soul" appears for the first time in the Bible. Man is said to have become a "living soul." This human soul was formed by the union of man's organism, created from the elements of the earth, and the "breath of life." The soul was not a separate entity which the Creator implanted in man.

The term "living soul" simply means a soul that is alive. It does not mean immortal soul. The expression immortal soul, or any

equivalent thereof, is not to be found anywhere in the Bible. It is in this text that God tells us what constitutes a human soul, and this should be a guide in the understanding of every other reference to human souls that we find in the Bible.

2:8, 9 MAN'S life was to be sustained by the food of the garden, including that from the tree of life. This indicates that he did not have inherent life, but rather a life which needed to be sustained in order to be lasting. Had man been obedient to God and could have remained in the garden of Eden, he would never have died. The word Eden means "pleasure" or "pleasantness."

2:10-14 IT IS generally believed by scholars that the river Hiddekel is the modern Tigris, and that the Euphrates is the same as the modern Euphrates. With regard to the Pison and Gihon, a great variety of opinions exist, but the best authorities are divided between, first, Eden as in north-east Arabia, at the junction of the Euphrates and Tigris, and their separation again, making the four rivers of the different channels of these two; or (2), and most probably, Eden as situated in Armenia, near the origin of the rivers Tigris and Euphrates, and in this same region rise the Araxes (Pison) and the Oxus (Gihon).

2:15-17 THE care of the Garden of Eden by the perfect man Adam was a pleasurable task, and in no sense of the word laborious. In verse nine we are told that God caused everything to grow in that beautiful garden home that

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was "pleasant to the sight, and good for food." The fact that the things pleasant to the sight are mentioned first might indicate a relative importance between those things which are in the nature of necessities, and the blessings of God which are on a higher plane of enjoyment. We do not have to see beautiful flowers in order to keep alive, but seeing them helps to make life more worthwhile.

Adam's liberty to enjoy the bounties of the garden was only relative. There was one restriction placed upon him—he was not to partake of "the tree of knowledge of good and evil." There has been much speculation concerning the nature of this tree. Traditionally it is supposed by many to have been an apple tree, but there is no hint of this in the Bible. Actually, it makes little difference what kind of fruit was borne by this forbidden tree. The important lesson to us is that a test of obedience was placed upon Adam—obedience to his Creator, to whom he owed his existence and all the blessings of his life.

Adam had been created in the image of God, and was capable of knowing right from wrong, and there was no way for him to exercise that ability except by placing this test upon him. It was also just and proper that the extreme penalty of death should be exacted in the event of Adam's disobedience, for to permit wilfully disobedient creatures to continue living would ultimately lead to general rebellion, chaos, and ruin among God's creatures.

It is well to note at this point,

however, that the penalty for sin was no more than death. It was not eternal torment in a fiery hell, as traditional theology teaches. "The wages of sin is death," declares the apostle in the New Testament. (Rom. 6:23) It is physical, mental, and moral death. And when God warned Adam what the result of disobedience would be he gave him no intimation that he would ever be released from it. While Adam was not directly promised everlasting life as a reward for obedience, the thought is implied by the fact that he would experience death only if he disobeyed God's law.

2:18-20 THE desire for companionship seems to be inherent in all of God's creatures, and God saw that it was not good for man to be alone. Doubtless God knew this when he first created Adam, but in his wisdom he made an arrangement by which Adam would be caused not only to long for companionship, but would appreciate his companion the more when given to him by the Creator. That arrangement was the undertaking assigned to him of naming all the lower animals. As one after another he studied their characteristics, it would be impressed upon him that among them all there was no real companion for him. What a natural and effective method this was of causing Adam to become conscious of his great need! God still deals with his people along this line. Often he permits the deepest shades of sorrow to encompass us in order to teach us our great need of the light.

2:21-25 **THERE** is no reason to suppose that this description of the method by which Eve was created is not a literal statement of fact. It relates to the work of an all-powerful Creator, and should be viewed in this light. The fact that a part of Adam's body was used in the creation of Eve implies that certain qualities were taken from him and placed in Eve, so that neither one was wholly complete without the other.

Doubtless God could have chosen other methods to create Eve, but his choosing of this particular one may indicate that he was making an illustration of an important feature of his plan for the recovery of the lost race from sin and death. Jesus is spoken of by the Apostle Paul as the "last Adam." (I Cor. 15:45) As Adam generated the race in sin and death, Jesus will regenerate it and give all an opportunity to live forever.

And just as God gave Eve to the first Adam that through her the race might be generated, so the last Adam, Jesus, is given the church, which becomes his "bride" and associate in the work of restoring and blessing the people. (Rev. 19:7; 22:17) As Adam was put into a deep sleep in order for Eve to be formed from him, so Jesus went into the sleep of death, and it is the merit of his shed blood which makes possible the development of those who will become his "bride."

In Ephesians 5:22-23, the Apostle Paul draws a comparison between Christ's love for his church

and a husband's love for his wife. From the divine standpoint they are looked upon as one in both cases. Paul explains that Christ gave his life for the church, and the Creator may well have designed an illustration of this in the method he chose to bring forth Eve. And it is a blessed thought to realize that the work of the last Adam and his bride will assure an opportunity of everlasting life for all mankind.

The nakedness of our first parents prior to their transgression did not cause them any feeling of shame. They were, symbolically speaking, clothed in righteousness—that is, they had not sinned. This, too, may well be illustrative of the position of Christ and the church. Jesus himself was holy, harmless, and separate from sinners. Because he loved righteousness and hated iniquity he was highly exalted to the right hand of the throne of God. Members of his church are, of course, sinners by heredity, but they are represented in the Scriptures as being covered by a robe of righteousness, hence they are guiltless before God and have no cause to be ashamed.

Surely God's ways are wonderful, and as we become better acquainted with them through the study of his Word, it should cause our hearts to rejoice. And as our rejoicing increases, may we be more than ever determined to serve him faithfully and to show forth his praises more zealously as the days go by.



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THE DAWN

East Rutherford

NEW JERSEY

CHRISTIAN LIFE AND DOCTRINE

God's Gifts to the Faithful

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

—II TIMOTHY 1:7

EVERY precious text of the Bible is like a rare jewel, which by itself is brilliantly beautiful, yet the more glorious when viewed in the light of its setting. This is certainly true of the text which heads this article. We know that God has not given his people the spirit of fear, and we know that he has given them the spirit of power, and of love, and of a sound mind, yet these blessed assurances take on an added depth of meaning when examined in the light of the subject matter of which they are a part, and the background of the epistle in which they appear.

What is that background? The epistle was written by Paul during his last imprisonment in Rome, and shortly before he was executed—at a time when he knew that he was to be put to death. It is therefore in the nature of a farewell message to Timothy and to the church. "I am now ready to be offered," he wrote, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:6-8

The epistle indicates that Timothy was planning to visit Paul before he was executed, and the apostle encouraged him to carry out his plan. Paul knew—and so did Timothy—that there was a certain amount of risk attached to an undertaking of this kind, but apparently Timothy was willing to hazard his life in order to encourage Paul in this great time of need. And Paul was quite willing to have him do so—indeed, he urged him to come.

There would seem to be a connection between this contemplated visit and the words of the apostle in the verse following our

text, where he writes, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God." These words are not outlining a mere theory, for they were written from the heart, and reveal the true attitude of Paul and the experience of his entire Christian life. That life had been one of suffering, of privation, of weariness, of imprisonment; and now it was to be climaxed by violent death at the hands of pagan executioners. Yes, Paul had truly experienced the "afflictions of the Gospel," but in so doing he had also experienced the "power of God" to sustain him in his every time of need. God had given him the "spirit of power."

And now he was assuring Timothy that God would also strengthen him, that the divine "spirit of power" would be his ready helper, no matter how severe the "afflictions of the Gospel" might become—and they are severe for all those who are truly faithful to the Gospel. No follower of the Master has known that better than did the Apostle Paul. Indeed, he was told about it right at the beginning of his walk in the narrow way. Concerning Paul the Lord said to Ananias, "For I will show him how great things he must suffer for my name's sake."—Acts 9:16

This statement was verified throughout Paul's entire Christian life, for it was almost continuously marked by suffering. Nor did he ever try to sidestep the opportunity of suffering with Christ. That which directed every decision of his life was not how it would affect him, but what the will of the Lord might be, and oftentimes the will of the Lord directed him to do things and to go to places which the apostle knew in advance would lead to suffering.

A notable example of this was when he was journeying to Jerusalem. The Holy Spirit testified that bonds and imprisonment awaited him there. The brethren who had less spiritual discernment than did the apostle interpreted these testimonies of the Holy Spirit to be warnings from the Lord, a definite indication that he should not go to Jerusalem. But Paul disagreed. He decided, and properly so, that the Lord was merely testing him by giving him this further opportunity to suffer for his name's sake, so he said to his advisers, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

ing Christian Knowledge

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

» » P.M.

Seattle, Wash.	KOL 1300 5:15
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CALIFORNIA RURAL NETWORK

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

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

BIBLE LECTURES

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

HIGHLIGHTS OF DAWN

(A News Broadcast)

Norman Woodworth—6:45 P. M. Saturdays

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time

Geelong	3GL 222 metres 10:00 A.M.
Sydney	2KY 294 metres 8:15 A.M.

Western Australian Time

Perth	6KY metres 10:15 A.M.
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BROADCAST TOPICS FOR JANUARY

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

Week of January 2—"Where are the Dead?"; literature offer: Gift Book No. 3.

Week of January 9—"Times of the Gentiles"; literature offer: "Chosen People."

Week of January 16—"It Shall Be Light"; literature offer: "Christ Has Returned."

Week of January 23—"Many Mansions"; literature offer: Gift Book No. 4.

Week of January 30—"The Hope of Immortality"; literature offer: Gift Book No. 3.

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

STATIONS RECENTLY ADDED

We are happy to say that a number of stations have been added within recent weeks to the list of those broadcasting the Frank and Ernest programs. They are as follows: WSIX, Nashville, Tennessee; WNAX, Yankton, South Dakota; WHFC, Cicero, Illinois; KCBC Des Moines, Iowa; KSWS, Roswell, New Mexico, and WROB, West Point, Mississippi. See schedule for time of broadcasts and kilocycles.

POLISH BROADCASTS

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

and Good Will Toward All

Paul went to Jerusalem, was imprisoned, and by his own choice appealed his case to Rome, knowing that it would prolong his bondage and perhaps lead to his death. Truly, Paul was a partaker of the "afflictions of the Gospel," not because he was unable to escape persecution, but because his faithfulness to his covenant led him to the forefront of the battle against the powers of darkness. In this he followed the example of Jesus, who voluntarily laid down his life for the sins of the people and to the glory of God.

Sustained by God's Power

Paul, like every other follower of the Master, could not have walked the Christian way alone. He struggled and suffered and endured only because God gave him the "spirit of power." And the apostle could rely on the "everlasting arms" always being underneath and around him to sustain and to comfort, for God had promised that it would be so, and each day of his life of faithful service this promise was verified over and over again.

Not once, merely, had God promised to give Paul, and all of his people, power and strength, but hundreds of times, and in many meaningful ways. "They that wait upon the Lord," wrote the prophet, "shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."—Isaiah 40:31

It was because Paul had experienced the fulfilment of this and the many other promises of help in time of need, that he could write so confidently to Timothy—even when facing the executioner's axe—that God gives his people the "spirit of power." God does not give the "spirit of fear," he wrote. It was this spirit that had caused some to forsake Paul in his hour of need. (II Tim. 1:15; 4:10, 16, 17) But not all had thus succumbed to the spirit of fear. Onesiphorus was one who had remained loyal in the face of danger, and concerning him the apostle wrote, "He oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me."—II Tim. 1:16, 17

What a beautiful compliment to Brother Onesiphorus! This humble brother in the Lord could not be an apostle, but he shared in the apostle's ministry by his willingness, at the risk of his life, to stand by Paul and encourage him. This was doubtless one of the ways that the Lord gave Paul the "spirit of power," for he uses

his consecrated people to strengthen one another. Those who are fearful, however, cannot thus be used by the Lord.

There is, of course, a proper fear for a Christian to possess. Paul speaks of it, saying, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) Here the word "fear" is used to describe an alertness which we should all exercise in connection with the carrying out of every detail of our covenant of sacrifice. We should have a genuine concern lest, by carelessness, or for some other reason, we come short of doing the whole will of God. But fear in the sense of being afraid of what the consequences of faithfulness might be to the flesh, does not come from the Lord, but from Satan.

Knowing that God had given him the "spirit of power," Paul also knew that he would do the same for Timothy, hence urged him to carry out his good intention of coming to see him in his prison home. In the apostle's own heart and mind there was not a shadow of doubt about the Lord's willingness and ability to sustain him all the way to the end. "I am persuaded," he wrote, "that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12) Being persuaded of this for himself, he was also persuaded of it for Timothy; for he knew that if Timothy was faithful to his covenant, God would also give him the "spirit of power" which would enable him to endure whatever experiences might come to him as a result. What a blessed assurance!

The Spirit of Love

The Lord also gives his people the "spirit of love." In this connection the apostle seems to be speaking of the "spirit of love" particularly from the standpoint of its being the motive which induces the Christian to choose a path of sacrifice and suffering. Love is a godly motive, exhibited by the Creator's own sacrifice on behalf of humanity when he "gave" his dearly beloved Son to die for the sins of the people. Concerning this we read that "God so loved the world that he gave." (John 3:16) The natural desire of fallen man is to protect his own interests, and to acquire that which he thinks will give him security and happiness. If one voluntarily takes a course in life which means giving and sacrificing and

suffering and finally death, there must be a strong motive for so doing.

There could be various motives to inspire one to sacrifice. Patriotism leads some to lay down their lives. In other cases, the supposed glory of martyrdom has been the motive. Paul indicates the possibility of one giving all his goods to feed the poor, and even of giving his body to be burned, yet not having love as the motive. But in such a case, the apostle writes, "it profiteth me nothing."—I Cor. 13:3

Paul knew that one of the terms of the narrow way was that of giving all one's goods to feed the poor, for Jesus had so stated it to the rich young ruler. (Luke 18:18-30) He knew also that, symbolically speaking, a Christian must give his body to be burned. (Heb. 13:11-13) Paul was not one to set aside these terms of Christian discipleship, and he is not doing it in this Corinthian epistle. He is merely pointing out the importance of being prompted by the proper motive when we lay down our lives in the Lord's service.

A service rendered to another from a wrong motive might conceivably be a benefit to the one served. It was evidently this that Paul had in mind when he wrote to the Philippians, saying, "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1:14-18

When Jesus said to the rich young ruler that he should sell all he possessed and give the proceeds to the poor, he added, "and thou shalt have treasure in heaven." (Luke 18:22) But Paul explains that in order for this to be so, the sacrifice must be motivated by love, else it "profiteth" us nothing. This is an important principle to remember. Our service in preaching the Gospel at the present time is not so much the blessing it will bring to others—although it will be a blessing to those who have a hearing ear—as it is for the good that it does us, for it is the means by which the bride makes herself ready.—Rev. 19:7

In other words, the true endeavor of a Christian should be to

become godlike, and God is love, and because God is love, he gave. So with us, if, through the divine plan of the ages, God has given us a vision of himself and of his love, and we are inspired by that vision to give as he gave, then our work of sacrifice will not only bless others, but will result in laying up treasures in heaven for ourselves—it will profit us much, even “glory and honor and immortality.” ((Rom. 2:7) How glad we should be, then, that God has given us the “spirit of love,” and thereby has inspired us to lay down our lives in his service. Paul rejoiced in this even though it had resulted in his imprisonment and death.

The Spirit of a Sound Mind

It is through the instructions of his Word that God gives us the spirit of a sound mind. The Psalmist sums up this thought for us very beautifully, saying, “Thou through thy commandments has made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.” (Psalm 119:98-100) How true this is, and even in the material things of life the Lord’s people should be able to exercise better judgment than those who are not blessed by the guiding principles of the Word of God.

Soundness of mind, of judgment, was manifested by Jesus, and we should have the mind of Christ. It was evidently the example set for us by Jesus that the apostle had in mind when he wrote to Timothy that the Lord gives his people the “spirit of a sound mind.” However, the apostle’s viewpoint on the subject seems to be quite different from that of many of the Lord’s people when they speak of exercising the “spirit of a sound mind.”

Let us by way of contrast note that difference. At times we may be inclined to say that we will not attend the prayer meeting this week because the weather is unfavorable and it wouldn’t be the “spirit of a sound mind” thus to expose ourselves. Or we may offer excuses for not doing other things which clearly come within our privileges in carrying out the terms of our covenant of sacrifice with the Lord. Is this offering of excuses for unfaithfulness what the apostle meant by exercising the “spirit of a sound mind”?

Evidently not, for had it been, he would have advised Timothy not to undertake the hazardous effort to come and visit him in

prison. Rather, he would have written to him that taking such a risk would not be exercising the spirit of a sound mind. Just the reverse of this is apparently what the apostle was urging Timothy to do, and assuring him that by so doing he *would* be exercising the spirit of a sound mind. This brings us face to face with the question of what soundness of mind really is from the divine standpoint.

Again we observe that Jesus exercised soundness of mind in carrying out the terms of his covenant with the Heavenly Father, and certainly there is no way for us to manifest the spirit of a sound mind other than faithfully to follow his example. Let us, then, explore the mind of Christ as we see it functioning in connection with some of the experiences of his life. Let us note, for example, what he said to the man who expressed a desire to become a disciple, but asked the Master to wait until he buried his father.

We, of course, do not understand all the customs of that day, and we know that other scriptures reveal clearly that every Christian has a certain responsibility toward those dependent upon him according to the ties of flesh. But aside from this, there is a straightforwardness about Jesus' reply to this man which is worthy of consideration. He said to him, "Let the dead bury their dead," it is your privilege to become a follower of me without delay. (Matt. 8:22) Perhaps some of us might have said to this man that what he suggested doing would be but the exercise of a "spirit of a sound mind," but Jesus didn't say this. From the standpoint of worldly wisdom, Jesus' reply might seem unsound—radical, in fact—but because it was Jesus who said it, we have to accept it as a manifestation of true soundness, and therefore an example which should serve for our guidance.

Another occasion in the Master's life furnishes us with even a more striking example of the manner in which his mind viewed the privilege of sacrifice. It was when Peter advised him not to go to Jerusalem, where he would fall into the hands of his enemies and be put to death. "Be it far from thee, Lord," is what Peter said to the Master, and the thought he had in mind when offering this advice is what we might have told Jesus would not be exercising the "spirit of a sound mind."

But Jesus did not agree. "Get thee behind me, Satan," was his rebuking reply to Peter. (Matt. 16:22, 23) Then Jesus ex-

plained to this well-intentioned but misguided disciple that his advice was simply a human viewpoint—"Thou savorest not the things that be of God, but those that be of men." Soundness of mind from the human standpoint would certainly have dictated that Jesus would be doing wrong—making a terrible mistake—to go to Jerusalem under the circumstances. But such is human wisdom, which is based upon self-interest and self-preservation.

Soundness of mind from God's standpoint is expressed in the Master's words—also spoken on this occasion—"whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) From the human standpoint a philosophy of this kind seems very unsound, but it is expressive of a principle which we as Christians are to follow. It is a divine principle, and the Master's expression of it, as well as the manner in which he applied it, are among the means by which our Heavenly Father has given us the "spirit of a sound mind." For us to plan our lives contrary to this principle of sacrifice would mean that we were not exercising the spirit of a sound mind.

As we noted earlier in this article, the Apostle Paul was confronted with a similar situation to the one which tested the Master's willingness to lose his life sacrificially, when the Holy Spirit testified that bonds and imprisonment awaited him at Jerusalem. Paul accepted this opportunity of sacrifice in the same manner as Jesus. He expressed himself as being willing to die at Jerusalem if this should be the Lord's will. His advisers, even as did Peter in the case of Jesus, urged Paul not to go to Jerusalem. These were brethren in the truth, but not having advanced far in the Christian way, they were still influenced by the viewpoint of worldly wisdom, to the effect that one's first consideration should be to take care of himself.

"Your Reasonable Service"

Turning from the examples of Jesus and Paul, let us note a well-known statement by the apostle in Romans 12:1. In this Scripture he speaks of a "reasonable service"—or a reasonable "worship," as some translations put it. What the apostle speaks of as "reasonable" must of necessity be expressive of a sound mind, for when one is no longer able to reason he is said to be unsound of mind. Obviously, therefore, what the apostle here speaks of as "reason-

able" would manifest what he describes in our text to be the "spirit of a sound mind." And what is it?

"I beseech you therefore, brethren," he writes, "... that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In other words, soundness of mind on the part of a Christian can be manifested only in the presenting of himself and all that he has in sacrifice—the losing of his life, as Jesus expressed it. The mind that leads us to do this is the mind of Christ, for Paul wrote, "Let this mind be in you, which was also in Christ Jesus: who . . . humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8) And the mind of Christ was a sound mind.

Just as the Lord assures us of his sustaining power to strengthen us in our every time of need; and just as through his Word he inspires us with his love, so also through his Word he gives us the "spirit of a sound mind." He has done this through the types, by precept, and by examples—the examples of Jesus, and Paul, and others who sacrificed their all in his service.

And in Paul's farewell letter to Timothy, we find him urging this faithful disciple not to fear the results of faithfulness, but to "be strong in the grace that is in Christ Jesus," to "endure hardness, as a good soldier of Jesus Christ." "It is a faithful saying," wrote Paul, "For if we be dead with him, we shall also live with him." (II Tim. 2:1, 3, 11) Thus does the apostle verify the words of Jesus that if we lose our life in sacrifice with him, we will save it, and live with him and reign with him.

"All that will live godly in Christ Jesus shall suffer persecution," wrote Paul. (II Tim. 3:12) We would be manifesting the spirit of an unsound mind were we to chart a course in life with the object of avoiding persecution and suffering, yet the mind of the flesh would have us so do. But let us strive to keep the body under and be guided by the mind of Christ. This doesn't mean that we are to search for trouble, but it does mean that we should be faithful to the Lord, to the truth, and to the brethren, regardless of what the consequences to the flesh might be. This we will do if the Lord has given us the spirit of love. And we can be assured of the necessary strength to perform our covenant of sacrifice, for the Lord has also given us the "spirit of power"—strength for every time of need.

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THE DAWN

East Rutherford

NEW JERSEY

WEEKLY PRAYER MEETING TEXTS

JANUARY 6—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12 (Z. '01-333. Hymn 74)

JANUARY 13—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—I John 2:1 (Z. '01-233. Hymn 331)

JANUARY 20—"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Hebrews 12:7 (Z. '95-107. Hymn 67)

JANUARY 27—"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23 (Z. '99-140. Hymn 198)



The Church

IFOR a number of years The Dawn has published on its back cover a brief statement of faith well known to Bible Students the world over, entitled, "To Us the Scriptures Clearly Teach." During 1949, in addition to publishing this outline of faith, we will accompany it with a series of articles dealing more or less in detail with the various statements. In view of this, and for easy reference, the epitome of faith will appear in connection with each article in the series, instead of on the back cover.

The first sentence in this outline of faith reads, "The church is the temple of the living God." Leaving the consideration of the "temple" for a succeeding article, let us here examine the word "church." A great variety of meanings has been attached to this word, most of them not in harmony with the Scriptures. Its meaning, however, is amazingly simple when the light of the divine plan is focused upon it.

Many have assumed that a beautiful edifice built with marble, or stone, or brick, which has engraved upon it in a prominent place the words, "Church of St. Peter" or "Church of the Holy Nazarene" or "Holy Trinity Church," is what the Scriptures refer to as the "church." But this is not true.

Others think of the word church as applying to some one of the

many denominational groups to be found throughout the professed Christian world. 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," or the "United Lutheran Church." From this, many have erroneously concluded that the church is some earthly organization or society of religious worshipers, or perhaps a group of ethical, social, or moral reform workers.

The word "church," as used in the Bible, is really a title—not a name—and is applied to any company of faithful footstep followers of the Master, or to all of them combined. It is a translation of the Greek word *ekklesia*, which literally means a called out or a select class. The Bible applies this term to the consecrated followers of Jesus, and by it identifies them as a class that is being selected as co-workers with him in the execution of God's great plan of salvation. Those to whom this term applies are the ones foretold in divine prophecy who were to be associated with the Messiah in the work of his kingdom.

Jesus himself began the selection of this class. To his disciples he said, "Ye are not of the world, but I have chosen you out of the world." (John 15:19) While Jesus did not use the word church or *ekklesia* in this instance, the

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every

man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

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

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

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

thought is the same—he was telling the disciples that they were to be part of a specially elected, called out, or chosen company, to whom it would be the Heavenly Father's good pleasure to give the kingdom in due time.

The Gospel Preached to Abraham

The elect feature of the Christian's standing in the divine plan

is brought clearly to our attention in both the Old and New Testaments. God's purpose to bless all nations through a select "seed" class was first definitely stated to Abraham when he said to him, "In thee shall all nations be blessed." (Galatians 3:8) Concerning Abraham, God said, "I called him alone, and blessed him, and increased him." (Isaiah 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.—Galatians 3:14, 29

Just as God selected, or elected, Abraham, to whom the promise of a coming blessing for all mankind originally was made, so now he is selecting, or electing, those who are to become the "seed" of that promise—the channel of blessing. Thus in applying the title "church" to this seed class its elect quality is emphasized.

Membership in this elect company, however, is not upon the basis of an arbitrary choice by God. He makes the selection on the basis of faith and full consecration to him. The necessary steps on the part of any individual who aspires 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 finally, to live up to the terms of 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, his true church, whose names are enrolled in heaven.—Hebrews 12:23

Although our English word church, which is a translation of the Greek word *ekklesia*, appears only in the New Testament, the thought of a "chosen people" was not a new one with God's servants 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 this broad sense of the word, therefore, 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) Had the Israelites been faithful to him, God would have completed the selection of the Christian church from them alone.

But the nation of Israel did not prove faithful. When Jesus came at this first advent the Scriptures say of him that "he came unto his own, and his own received him not." (John 1:11) However, some of the Israelites at that time did receive Jesus and of these the Scriptures say that "as many as received him, to them gave he power to become the sons of God." —John 1:12

Gentiles Grafted In.

The Apostle Paul explains that because so few of the Jews did receive Christ, the Gospel finally was taken to the Gentiles. In the eleventh chapter of Romans he 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.

In this illustration the apostle likens the Gentile converts to ingrafted wild branches. These now had the privilege of becoming the sons of God and joint-heirs with Christ, even as did the believing Jews. From the standpoint of scriptural terminology this means, in reality, that the entire church of Christ is Israelitish—whether Jew or Gentile its members are

the spiritual "seed of Abraham."

Doubtless this is the reason the Lord, in one of the symbolismes in the Book of Revelation, describes the church, or elect company of Christ's associates in the kingdom, as being made up of twelve thousand of each of the twelve tribes of Israel. The nucleus of this elect class was indeed from among 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 fore-ordained number, and in this symbolism they, too, are spoken of as Israelites. The calling out from among the Jews of this select Christian company to be "spiritual Israelites" began at Pentecost. In Acts 2:47 we are told that "the Lord added to the church daily," and at that time all the converts were Jewish.

Later, however, the Lord began to graft Gentiles into the places vacated by unfaithful Jews who had lost their privilege of becoming the spiritual seed of Abraham through which all the families of the earth were to be blessed. The first of these Gentile converts was Cornelius. In order to emphasize this change in God's arrangement of dealing exclusively with the Jewish people, the apostle Peter was sent especially to Cornelius, and when he accepted the Gospel there was a special demonstration of God's acceptance through an outward manifestation of the Holy Spirit coming upon him and "all them which heard the Word."—Acts 10:44

Following the conversion of Cornelius, other Gentiles began to

come into the church, and it was not long before many of the local groups of disciples were mixed companies, made up partly of Jewish converts and partly of Gentile converts. Paul's letter to the Romans indicates that the church, or ecclesia, at Rome was made up of both, 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 Jesus.

The Bride of Christ

The word church is not the only title given in the Bible to this elect Christian company. In addition to their being called "the temple of God"—the significance of which we will consider in a future article—this people, called to be separate from the world, and to follow in the footsteps of Jesus, is also identified, symbolically, as the "bride" of the "Lamb," and again, as the "body" 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 visualize the full sense in which Jesus' prayer for oneness is to be answered.

The expression, "body of Christ," is used in the Scriptures in much the same sense that we speak of a legislative body. It simply means that this elect company 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 this 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 a foot, others to a hand, 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. Oneness of the body of Christ, while its members are still in the flesh, is only approximate, because the church is as yet merely in the process of preparation.

However, one of the most important lessons for all Christians to learn is to be submissive to the will of Christ. Until that lesson is learned by all, there cannot be perfect unity in the body. The Apostle Paul writes concerning the present state of the church, saying that we should be "endeavoring to keep the unity of the Spirit," but full oneness will not be attained until all the body members have proved their faithfulness unto death, and have been raised from the dead and united with Christ in glory.—Eph. 4:3

Future Oneness

In Revelation 19:7 Jesus, the Lamb of God, is represented as being married to his faithful fol-

lowers. "The marriage of the Lamb is come," writes the apostle, "and his wife hath made herself ready." In Revelation 22:17 this class, having thus become the "bride," is represented as being the agency through which the promised blessing of life for the world is dispensed—"the Spirit and the bride say, Come. . . . Take the water of life freely."

The title of "bride" as applied to the followers of the Master seems to represent more particularly their future oneness with Christ—a oneness which will be shared with him in the glory of the kingdom. As in the natural realm the bride shares the honor and riches of the bridegroom, so the bride of Christ is to be a joint-heir with her Bridegroom in the honor and glory of the kingdom.

Thus it is that when we recognize what constitutes the true church of Christ, and what the work of the church has been throughout the age, as well as what her future work and glory is to be in the kingdom which is to reign for the blessing of all mankind, we realize that the plan of God in connection with the selection and development of the church has not been a failure.

The only thing that will save the faith of Christians today is a clear understanding of the plan of God as it relates to both the church and the world. In an endeavor to contribute what we can to help others to a better understanding of the divine plan, we will continue this series, and our next article will be entitled, "The Temple of God."

YOUR QUESTIONS

ALL TO BE DRAWN

The Dawn Magazine, of which I am a subscriber, constantly points out that only a limited number are being drawn to Christ by our Father. The Scriptures say in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Is this not our authority to evangelize the world?

MAY we, in answer, first quote John 6:44, "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day." We can see how these texts of Scripture might appear contradictory. A proper understanding of the divine plan brings harmony to the Word of God. During this Gospel age only a few are drawn—the reason for which is two-fold:

(1) The God of this world has blinded the majority through darkness and prejudice and superstition so that they cannot see the truth of the kingdom of God, hence the power of the truth does not have an influence in their hearts, drawing them to the Lord.—II Cor. 4:4

(2) Comparatively few are so in love with truth and righteousness that they are willing to sacrifice on its behalf every other interest as respects the present life, and for the favor of being drawn into the family of God. (Matt. 16: 24, 25; Mark 8:35) Yet it is only

those who are willing to pay such a price that are being sought by the Heavenly Father during this present Gospel age for the special honor of being joint-heirs with his Son. Through the Spirit of God and the power of the truth these are drawn to the Master, and through him and the power of his resurrection they are "raised up" to heavenly conditions. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Certainly all men are not now being drawn to the Master, but by and by a change will come, and it is then that our Lord's words quoted by our questioner will be fulfilled. Our Master here was talking of the time when he would be raised on high and as a King, establishing the kingdom wherein God's will is to be done on earth as fully as it is being done in heaven. To assure ourselves that this is so, we need only to note the verse preceding, which says, "Now is the judgment of this world: now shall the prince of this world be cast out." When Satan is cast out, when his power is restrained, he will not deceive the people through error; then the eyes of their understanding will be opened and the truth will fill the earth as the waters cover the deep.—Rev. 20: 1-3; Habakkuk 2:14

Although the "drawing" during the new age will also be by the

power of the truth and its spirit, it will be much more general. It will reach "all men," and all who respond will be drawn to the Master. They will be drawn away from sin and degradation and death; and drawn back into full harmony with God and with his Son, and their principles of truth and righteousness. Those who are drawn during the Gospel age are limited in number to the spiritual seed. The drawing of The Christ during the establishment of the kingdom will affect "all men," for it is declared of that day, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

We believe that it is proper now to evangelize so many of the world as have ears to hear the message of the Gospel, the "good tidings of great joy, which shall be to all people." (Luke 2:10) Not only is it proper, but commendable, and a part of our commission as children of God. (Isa. 61:1-3) But this proclamation of the truth is for a witness, and to reach those who are in heart condition to respond and come into divine fellowship. (Matt. 24:14; Rom. 10:14-17) It is not to convert the world now, for that is not the purpose of God. The evidences with which we are surrounded should convince us of this. Let us look forward to the time when the church will be complete and when Christ's kingdom will bless all mankind.—Gal. 8, 16, 27-29

CHRISTIAN SUFFERING

Why does God so severely test those who are really trying to serve him?

IT IS true that God subjects his children to chastening. It is also true that there is a good reason for doing so. He permitted even our Lord to suffer many things during his earthly sojourn. If we can understand why he permitted our Master to suffer, it will help us to know why we also must have trials and temptations. Concerning him it is written, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) Again, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:17, 18

These texts are so self-explanatory as to need no comment. We thank God daily that we do have a merciful and faithful High Priest who has been "touched with the feeling of our infirmities." (Heb. 4:15) We know that his mercy toward us is greater and more sympathetic because of the sufferings which he endured throughout his life and ministry. In the providences of God, those who are now chosen to be "joint-heirs with Christ" will, during the kingdom reign, have the opportunity to be merciful to those of the world who have been erring and out of the

YOUR QUESTIONS

way, for, "Do ye not know that the saints shall judge the world?" (Rom. 8:17; I Cor. 6:2) Therefore, temptation and suffering must come to every Christian that he might be merciful in his future work of assisting the Lord in the kingdom.

Immortality is given to but a few. Our Lord proved his worthiness by loyalty under test, and in his resurrection was rewarded by the gift of inherent life—immortality. So also we, by "patient continuance in well-doing seek for glory and honor and immortality." (Rom. 2:7) A ship's seaworthiness is not proven by calm weather, but by the storms of the sea; and a Christian's worthiness to live and reign with Christ likewise is tested by the storms of life. "For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13:3; Heb. 12:5-8

Had we the ability to choose our own life's experiences, none would have the wisdom to choose aright; but those who have undergone the trial of their faith know that all things work together for their good, and for their perfecting as new creatures in Christ Jesus. (Rom. 8:28; II Cor. 5:16, 17) How beautifully is this expressed by the apostle in Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It requires faith and consecration to be sub-

missive to all the providences of God.

WAS JESUS CHRIST INCARNATE?

Is it scripturally correct to refer to the Lord during his first advent upon this earth as being "Christ incarnate"?

NO, CHRIST was not incarnate! The "incarnation" of our Lord is a theory invented during the Dark Ages, and is wrong, if for no other reason than that it denies the ransom sacrifice of Jesus Christ. The meaning of the word "incarnate" is "to clothe with flesh, to assume flesh"; and the theory of incarnation is that the Only Begotten of the Father, the Logos, came to earth as a spirit being and inhabited a fleshly or human body for a time, but was liberated from that body at the time of the crucifixion. From this standpoint many believe that Jesus never was in any sense of the word a man, but was merely a spirit being inhabiting a human body.

The Bible teaches that in his pre-human existence our Lord was rich, but for our sakes became poor. (II Cor. 8:9) His temptations, his tears, and his sufferings were not acting. He was not merely a silent spectator of the tragedy of Calvary—his was not merely a pretended death without dying. He died the just for the unjust. (I Pet. 3:18) Adam's death sentence was real. The ransom had to be no less real. It was "the man Christ Jesus" who gave himself a ransom for all, "to be testified in due time."—I Tim. 2:4-6

The record of the Scriptures is, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:14) The Revised Version reads, "The Word became flesh." Both translations are correct and both contradict the idea that he was really spirit and only inhabiting a human body. The expression, "The Word was made flesh," is in full accord also with the statement found in Romans 1:3: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh"; and Galatians 4:4, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

The lesson is beautiful when properly understood. The Only Begotten of the Father came down from that glorious condition as a spirit being, and was made flesh. As a human being he was untouched by sin, he was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) At thirty years of age he was a perfect man, and able to be a corresponding price for Adam, under the divine law which demands a perfect correspondence. (Deut. 19:21; Matt. 5:38) As a spirit being, he was not a corresponding price, but as a perfect man he was able to give himself a "ransom" [Greek, corresponding price] for all.

Paul declares, "For since by man came death, by man came also the resurrection of the dead." (I Cor. 15:21) The sacrifice of animals could not take away sin, except in

a typical sense, because they were less than the equivalent of Adam in his perfection. (Heb. 10:4) The life of an angel, or an archangel, or any spirit being would be more than an equivalent for Adam. But the Word was made flesh, and as such he gave himself a ransom—he was put to death flesh, the demands of God's law were met, and our redemption was thus assured.

SEPARATE FROM THE WORLD

Isaiah 52:11 reads, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."

From what are the ones who bear the vessels of the Lord exhorted to depart?

WE BELIEVE that this is an exhortation to the Christian to be separate from the world and from nominalism. Because many have lost sight of the privilege of sacrifice it is hard to tell the difference between so-called Christians and a respectable person of the world who makes no such profession. The worldly church contains many tares in comparison with true wheat. Our text is a plea to forsake false doctrines, false Christianity, and false professions; to be free from the world and its spirit, and thus express our appreciation of having the opportunity to "bear the vessels of the Lord," enjoying the truth in the love of it. As we enter into the New Year it seems appropriate for each one to resolve that we will depart from the things that the Lord hates, and live more completely for him in carrying out our consecration vows.

TALKING THINGS OVER

The Dawn for This Year

ANOTHER year is before us—the year 1949. Nearly one-half of the twentieth century is now in the past, and the hearts of the Lord's consecrated people are filled with joy as they realize that ere the century is completed they will have made their calling and election sure, and the kingdom of the Lord will be manifesting itself in power and great glory for the blessing of all the families of the earth. "This generation shall not pass, till all these things be fulfilled," said the Master concerning this transition period at the end of the age. (Matt. 24:34) While this general statement of fact does not give us any definite date when we may expect the full glorification of the church, it does assure us that the time is short, and that it behooves us to stretch every nerve to finish our earthly course with joy while the door of opportunity is still open.

There is no better time to think retrospectively and prospectively than at the beginning of a new year. All of the Lord's people are on common ground in realizing that they could have done better during 1948. All of us could have been more Christlike in our associations with one another—a little kinder, more sympathetic, more forgiving, and more alert to the opportunities of sacrificing time and strength and means on behalf of our brethren. But we know also that the Lord is very sympathetic toward us, that he "knoweth our frame," and remembers that we are "dust." (Psa. 103:14) Knowing this we can take heart and start out on another year with renewed determination to do better.

The world and the flesh and the devil are always active in their opposition to the Lord's people as new creatures in Christ Jesus. The flesh is easily appealed to by Satan and the world, and is always ready to rebel against the program of sacrifice mapped out by the new creature. While the Adversary is quite willing that our flesh be worn out in the service of self, or in catering to one's natural preferences, he is quick to suggest that any tiring service rendered

to the Lord should be kept to a minimum. If the new creature yields to this sort of reasoning, he soon finds himself giving less and less attention to spiritual things—attendance at meetings, bearing witness to the truth, etc.

It was these, and other false reasonings of the flesh, aided and abetted by Satan, that prevented us from being as faithful during 1948 as we would like to have been, and as we face another new year it is well to realize in advance that throughout its every day we will be confronted by the same enemies. To know this, however, should strengthen us in our determination not to compromise the principle of sacrifice, but to accept and faithfully use every opportunity that presents itself to work out our salvation, knowing that the Lord will give us strength for our every time of need, for it is he who is working in us to will and to do of his good pleasure.

Your brethren of The Dawn have determined that they will serve you with a better present truth magazine during 1949—richer in that spiritual food of the new creature, the truth; and better in appearance. We think it is appropriate in this connection to mention some of the changes you may expect to find in The Dawn—not changes in the truth but in the method of presenting it. These changes already appear in this issue. In making them, however, it is not with the thought that the Lord did not bless the message of The Dawn during the past year, but merely with the idea of wholesome variety.

Ever since The Dawn was published, beginning more than sixteen years ago, each issue has carried that beautifully simple outline of the truth with which so many Christians are acquainted the world over, entitled, "To Us the Scriptures Clearly Teach." This year, in addition to publishing this outline of faith, we will run a series of articles enlarging upon the various doctrines of the truth which it mentions. This statement of faith will not, therefore, appear on the back cover as heretofore, but in conjunction with the articles which discuss it. We hope and pray that this new series will prove to be a rich blessing to many.

As students of the Bible, it is important that we become better acquainted with the precious Word, for it is the fountain source of the truth. There are, as we know, sixty-six books in the Bible, and it would be quite impossible to make a thorough analysis of all these in twelve issues of The Dawn—even if all sixty-four pages were de-

TALKING THINGS OVER

voted to it—but we have decided to publish a series of articles which we trust will help all of us to appreciate at least one of the books more than in the past. It was not easy to decide which book to select for this purpose, but we finally decided that it would be the Book of Genesis. In this issue, therefore, you will find the first of these articles. It appears under the title, “The Divine Plan of the Ages As Revealed in Genesis.” We commend these articles to you, and trust that you will be spiritually refreshed by them.

We will not publish the weekly Frank and Ernest dialogs during 1949—that is, not all of them. Occasionally one or more will appear in the Dawn, and we are considering an arrangement for making more of them available in printed form for those who may desire them. If and when these arrangements are completed, an announcement will appear in the Dawn. We will, of course, continue to publish the Frank and Ernest Broadcast Schedule, as well as the schedule of other radio programs. We will also publish in advance the topics to be discussed by Frank and Ernest. Many are using these topics in connection with small advertisements of the program which they insert weekly in their local papers.

Many have asked about “Songs in the Night”—whether or not these will be continued in 1949. They will not, although we reached this decision reluctantly. No feature of The Dawn has ever brought more expressions of appreciation than did “Songs in the Night.” Our thought is that these same texts and timely comments can well be used another year. Most subscribers undoubtedly have their 1948 Dawns, and in using these texts and comments over again they will find them just as stimulating and refreshing as they did in reading them the first time. We will wait on the Lord concerning what to do in this connection beyond 1949.

Other features of The Dawn will continue throughout 1949 as heretofore. And while we are on the subject of The Dawn, we would like to discuss a viewpoint to which expression is given occasionally, to the effect that a greater number of spiritual articles should be published. We of course appreciate the viewpoint of those who express themselves in this way, but wonder if they are taking the whole situation properly into consideration. There is a danger, we think, of losing our keen appreciation of the fundamental doctrines of the divine plan, a danger that they become commonplace in our thinking. This can easily occur through neglect of the

doctrines, a neglect that might be based upon the erroneous idea that we have progressed beyond our need of them. No truth-enlightened Christian can ever progress beyond the necessity of continually being refreshed by reviewing the fundamental doctrines of the divine plan.

It is the fundamental doctrines of the truth which accomplish the work of sanctification in the Christian life, and for that reason we need to keep ourselves immersed in the truth, yes, even in those doctrines which we may consider to be so simple that we do not need to study them any more. One might hear a great deal in the nominal church about patience and faith and mercy, and other necessary traits of Christian character, but nothing about the divine plan. These noble qualities of Christian character are understandable, and often appreciated, by the unconsecrated. They are not the deep things of God, as some suppose. And while they are important as elements of Christian character, their importance is enhanced when brought into proper focus in a life that is sanctified, or set apart to God's service, through the doctrines of the truth.

On occasion a brother might forego the privilege of listening to a public discourse on the truth, thinking that he knows all that will be said. This is a great mistake, and we think it would also be a mistake to cease publishing articles in *The Dawn* which deal with the simplicities of the divine plan. May we all keep our "sword" bright, and be ready always to give a reason for the hope which lieth in us by keeping in close touch with the doctrines of the truth.

We have given some consideration to the thought that it might be well to omit the articles dealing with the International Bible Lessons, but have decided to continue for at least another year. One reason for this decision is the outline for the 1949 lessons—it looks very interesting, and we believe that a discussion of the suggested Scriptures for the year can be made a very valuable feature of *The Dawn*. These lessons will not be for children, or for minors, but for mature Bible students, and will be both inspirational and instructive.

The first six months of the year, these articles will deal with the life of Christ, beginning with his birth and continuing through to his death and resurrection. Surely nothing could be more important to any of us than to get better acquainted with Jesus and

become more familiar with his teachings. We are happy indeed that the Master will occupy such a large place in The Dawn during 1949.

During the third quarter of the year the International Lessons will be based upon the Book of Psalms, the song book of the Bible. Praise to God, trust in his care, and daily Christian living, will be among the viewpoints enlarged upon in the International Lessons during the third quarter of the year.

In the last three months of 1949, these lessons will take up a study of the prophets Isaiah and Jeremiah, together with their prophecies. This series of articles should help us all get better acquainted with these two great prophets of the Bible. Certainly a review of some of the wonderful prophecies they uttered under the inspiration of the Holy Spirit should strengthen our faith and stimulate in us a greater desire to lay down our lives in the Lord's service.

The Highlights of Dawn section will continue as heretofore, with no change in policy with respect to the discussion of the world's news events in the light of prophecy. We will stay away from speculation as to what will occur in the near or distant future. There can be no doubt in the mind of any earnest student of the prophecies that we are living in the most wonderful time of the world's history. Surely the poet was right when he said,

*" 'Tis an age on ages telling,
To be living is sublime."*

But the fact that at times it would seem we are almost walking by sight should not cause us to surmise that we can be wise above what is revealed. Interesting lines of thought pertaining to time prophecies have been set forth by various ones. They may or may not be correct. But we know of no definite time prophecy of the Bible which carries beyond the year 1914. The verification of the accuracy of that prophecy is the wonderful time through which the world has been passing since that date. It has been a constantly changing world—deteriorating in most cases—and now things border on chaos nearly everywhere. It is enough to keep track of these changes as best we can, noting the fulfilment of prophecy, without trying to forecast what may occur a year or five years from now.

The question and answer section of The Dawn will be continued, and you can contribute to making this department more valuable by sending us your questions. It is impossible to answer all your questions in The Dawn, but we do try to select those which we feel will be of general interest. Questions which are not answered in The Dawn will be replied to by mail.

The relationship of The Dawn to its subscribers and to Bible Students Ecclesias will remain unchanged. The brethren of The Dawn are happy to be your servants, ready and willing to serve when requested. The fellowship in service which we have enjoyed during the years past has been blessed indeed, and we thank the Lord for the privilege of being counted in as a part of his people throughout the world. How glorious the thought that we are all brethren, and that One is our Master, even Christ. And so, in the strength of the Lord, and seeking the guidance of his Word, may we all endeavor to make 1949 the very best in our Christian experience!

Encouraging Letters

Has New Hope

Dear Sirs: I have read several of your little leaflets—"God and Reason" first, then "God's Remedy for a World Gone Mad," "God's Hand in the Affairs of Men," "God's Restitution Project," "Divine Intervention Near," and "The Divine Plan of the Ages." . . . I would not take anything for the book, "The Divine Plan of the Ages." I have got so much out of it, more than the others. My life has been one of many ups and downs—more downs than ups—until I got interested in the Bible, and your books helped me to understand it. I had come to feel that life was not worth the struggle. Now I have much to live and

hope for, for I believe my life in the next world will be full and sweet—much more so as the result of the many mistakes of this life, which I will have had as contrast, making the life to come more precious. Thank you so much for the help you have given me. Also for my new lease on life. I have a new hope. Yours truly, Mrs. J. D., Mo.

A Beginner and Rejoicing

Gentlemen: Received your renewal notice for The Dawn Magazine. Truly it is everything to me, and is still the most welcome visitor. I am enclosing \$1.00 for my subscription, and another to be placed in the literature fund. God

knows if I had more to give I would certainly do my best. I am only a beginner in the study of this wonderful truth of the Bible. It came to me only a year ago, so I am all alone reading it too. The joy and blessings I receive from studies of "The Divine Plan of the Ages" is without measure. . . . The more I read it, the more I see it as being truth revealed. I am now reading it to my husband, a little every evening, with a prayer that he will yet see in its pages what I am able to see, and thus learn the Bible truth.

May God bless the Frank and Ernest programs, and the entire publishing staff. Sincerely, Mrs. W. K., N. Dak.

Fortunate to Have the Truth

Dear Brothers of The Dawn: Enclosed please find remittance for the visits of The Dawn for the coming year. These visits are very needful and essential. I especially enjoyed the report of the Chautauqua Convention—the article "God's Plan for Man As Shown in His Covenants," and all the wonderful truths discussed by the various speakers; also the discussion concerning Christ's second presence. The presenting of the coordinated truths which prove this fact is inspiring, and a great encouragement to God's sons and daughters to be steadfast in searching the inspired Scriptures, in asking of God and receiving, in knocking and having the truth opened to them, in seeking and finding the truth, thus having their faith confirmed and maintained. We

realize how fortunate we are to have and to love this truth. My prayer is that God will give me great courage and understanding in proclaiming it to others, and that we may all be helped by the Holy Spirit to hold in remembrance how much our Father does love all those of the world about us. Your sister by the grace of God, T. T. C., Mo.

God's Ways Are Marvelous

Dear Friends: Will you please renew my subscription to The Dawn, and send the following literature. . . . And let me say that I appreciate the discreet method you afford us to promulgate the truth. There are two special subjects that attract attention more than others (and if you have them to spare, I wish you would send an extra quantity of these). They are, "The Homecoming of the Dead," and the questionnaire, "Do You Know?" If, years ago, I had received such a nice invitation to investigate the truth it would have saved many years of exploring in so-called orthodox religious domains. I was never satisfied with the systems, although I couldn't figure out what was wrong. But God's ways, are indeed marvelous. By a peculiar coincidence I ran across the truth message, was interested immediately, and have studied it ever since. Now I wish everybody that seeks after God might have the same opportunity. That is why I get so much joy out of sending out the packages of your literature. Sincerely yours, G. H., Tex.

Received a Gift Subscription

Dear Sirs: Enclosed find money order for which please renew my subscription to The Dawn Magazine, and also send me a copy of your Bible stories for children. I received The Dawn Magazine as a gift subscription last year at Christmas. I have found it by far the most interesting, and certainly the most enlightening religious magazine I have ever read. Yours truly, Mrs. V. E. F., Pa.

A Message from England

To My Beloved American Brethren: The greatest drama of the ages is now reaching a climax. The twin evils, sin and death, the greatest enemies of the human race are doomed to destruction! The chief work of each consecrated child of God now, as always, is to get himself ready for the kingdom, and to assist fellow members of the body of Christ to get ready. Only a wholehearted love for the Lord and a well grounded faith in the exceeding great and precious promises will carry us through to the end of the journey.

The issues of eternal life and eternal death are before us. Our eternal destiny will soon be irrevocably fixed. Mark this well. "Examine yourselves," so wrote the inspired apostle. This is excellent and timely advice. Self-examination is a very healthy and profitable exercise. We who have been delivered from the bondage of sin and death—new creatures in Christ Jesus—if proved to be more than conquerors, are to be the instrument in God's hand for the

liberation of the sin- and death-stricken race of Adam. Soon the narrow way will be closed forever.

How do we stand? Will you and I be counted worthy to be with our dear Lord and Head at the inauguration of the kingdom, when he opens up the grand highway of holiness for the emancipation of the groaning creation, and the establishment of everlasting righteousness in the earth—world-wide, and ocean deep?

Ponder well this profound declaration of our blessed Lord—"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." (Revelation 3:21) Greetings from an old pilgrim brother, A. H., England

Privileges Appreciated

Dear Brethren: I am glad to have had some little part this past year in sending out the message of the kingdom, having enjoyed many blessings in his service, and in reading the articles in The Dawn as each issue arrived, and also the progress of the work in so many fields. We have also enjoyed the increase in the foreign fields and the little part we have had in this work. We want to mention also that we do enjoy the home recordings of Frank and Ernest, and have had some opportunities to witness in this way for the kingdom, and are looking forward to many more blessings in the new year that is dawning. With much Christian love to all of you, Yours by his grace, W. C. G., Calif.

THE BRITISH SECTION

A Sweet Savour Unto God

"We are unto God a sweet savour of Christ."—II Corinthians 2:15

THE statement of Paul in verse fourteen of this chapter, that it is our privilege to spread abroad "the savour of the knowledge of Him in every place," suggests that it is the message of truth we preach that is the sweet savour to the Lord's people with whom we come in contact. But Paul also says, that we are "unto God" a sweet savour of Christ. How is it possible for us to be this to the great Jehovah? The Head of the body, our Lord Jesus, always did the things pleasing to the Father. (John 8:29) With him, his beloved Son, he was always well pleased.—Matt. 3:17

We, fallen and imperfect, have by nature nothing wherewith to commend us to God. But we have been washed, we have been justified, and by one spirit have been baptised and made members of the one body of Christ. (I Cor. 6:11; 12:13) And now, giving all we have in obedience to the Father, we are acceptable in his sight. Our offerings of prayer, praise, and service, ascend as a sweet savour from the golden altar.

It should be further remembered that not only must our message be a sweet savour to others of the Lord's people, but the life, in proportion as it is permeated by the

Lord's Word, will be a sweet savour, too. As Paul says, "We are . . . a sweet savour . . . a savour of life unto life"; helpful to others from the earliest evidences of the newly begotten life, to the attainment of the full stature of the man in Christ Jesus.—II Cor. 2:15, 16; Eph. 4:13

Alarm and Despondency

WE QUOTE from the **Daily Telegraph** dated 24th November, 1948:

"A confession of alarm and despondency about the gravity of the present crime wave was made by the Lord Chancellor, Viscount Jowett, in the House of Lords this afternoon. He said that if the figures for juvenile indictable offences in the first half of this year were maintained during the second half, the 1948 total would be 'an all time high.' The fact is that areas of this country cannot claim any longer to be a Christian country. Dr. Garbett, Archbishop of York, who opened the debate, had already warned the House that the old homely virtues of honesty and truthfulness are vanishing. He said that of the total found guilty of larceny in 1947, twenty-nine per cent were boys and girls under seventeen. To blame the present wave of lawlessness on the war was over-simplifying the question.

There was another reason—the breakdown in home life.

“Lord Jowett, replying to the debate, said the picture he had to present was a most serious one. It was a problem which called for the co-operation of all. In 1938 the number of juveniles found guilty of indictable offences was approximately 28,000; this rose by 1947 to 35,000. In the first half of this year there had been almost 22,000, so if that rate continued they would have a figure exceeding even the 1941 total of 43,000.”

The above statements by the Lord Chancellor and the Archbishop of York confirm such scriptures as II Timothy 3:1-5. Bible Students do not expect conditions to get better and better but to “wax worse and worse.” (II Tim. 3:13) Without a shadow of doubt we are living in the greatest dispensational change of all time. The elements which make up “this present evil world” are melting with fervent heat, generated by the fire of God’s jealousy.—Gal. 1:4; II Pet. 3:10; Zeph. 3:8

Before the dark night comes wherein no man can work, let us be “fervent in spirit, serving the Lord”; doing all we can to bear witness to the incoming of the “new heavens” and “new earth,” wherein will dwell righteousness. Happy Zion, what a favored lot is thine! Let us thankfully acknowledge our privileges and faithfully discharge our responsibilities.—Rom. 12:11; II Pet. 3:13

The Failure Of the Churches

IN A recent diocesan letter, the Archbishop of York (Dr. Garbett), confesses in “honesty” that he sees no signs of a religious revival on a large scale. We quote: “The great majority of our people still dismiss religion as something which has nothing to do with their daily lives and treat its doctrines as fairy stories which no intelligent man really believes. There is widespread ignorance of the simplest facts of the Christian faith.”

Mr. C. Nowell, President of the National Library Association, told the twelfth summer school of librarianship at Birmingham on the 16th August last, “We are not in the mass a church-going people any more, apart from baptism, marriage, and burial. But in giving up the religion of our fathers we have not taken the elementary precaution of putting something better in its place.”

“BEHOLD YOUR KING”

To the British friends: Have you had a copy of this book? It is the message of the hour, calling attention to the presence of the King. Many of the brethren testify to the blessings received whilst reading it. Some classes are using it as a volume study and are deriving great help therefrom. Get your copy at once.

Our thanks to the sender of the anonymous letter from the West of England, enclosing £1-0-0, towards helping the German brethren.

“I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations.”—PSALM 89:1

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

G. A. FORD			
Eastleigh	Feb.	20	
J. E. HUMPHREY			
Ipswich	Jan.	16	
H. R. KIPPS			
Anerley	Feb.	27	
F. LINTER			
Liverpool	Feb.	13	
J. H. MURRAY			
Dundee	Jan.	9	
Leigh (afternoon)		16	
Warrington (evening)		16	
Anerley		30	
W. E. PAMPLING			
Maidstone	Jan.	9	
Portsmouth		23	
Leigh (afternoon)	Feb.	20	
Warrington (evening)		20	
Yeovil		27	
R. J. PHILIP			
Dewsbury	Jan.	9	

A. SPAIN

Luton	Jan.	30
Oxford	Feb.	20

P. WATTS

Pontypool	Jan.	30
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Aldersbrook Ecclesia Appointments

EDWIN ALLBON

Portsmouth	Jan.	9
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W. R. CHANDLER

Kettering	Feb.	20
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H. R. KIPPS

Birmingham	Jan.	30
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A. W. PARKER

Oxford	Jan.	16
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ILFORD, ESSEX, January 1 and 2—The Aldersbrook Ecclesia will hold its usual New Year Convention, and extends a warm invitation to all. For further details write to the secretary, Mr. W. R. Chandler, 29 Woodlands Avenue, Wanstead, London, E. 11.

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 Creation—8d each; 7/6 per dozen
 Chosen People—8d each; 7/6 per dozen
 The Everlasting Gospel—8d each; 7/6 per dozen
 A Royal Nation—6d
 Inquire at the Liverpool address for other Dawn publications, special Bibles, concordances, etc.

THE DAWN

68 South Castle Street

LIVERPOOL 1

SPEAKERS' APPOINTMENTS

W. T. BAKER

Rutherford, N. J.	Jan.	4
Brooklyn, N. Y. (3 p. m.)		9
Scarsdale, N. Y.		10
Newark, N. J.		12
Groton, Conn. (Evening)		15
Groton, Conn. (Morning)		16
New London, Conn. (Afternoon) ..		16
New Bedford, Mass.		17, 18
Providence, R. I.		19
Lynn, Mass.		20, 21
Boston, Mass.		22, 23
Worcester, Mass.		24
N. Brookfield, Mass.		25, 26
Hartford, Conn.		27
Laurelton, L. I., N. Y.	Feb.	3

J. BEDNARZ

Wilmington, Del. (Morning) Jan.	2
Philadelphia, Pa. (Afternoon) ...	2
Albany, N. Y.	9

F. A. BRIGHT

Paterson, N. J.	Jan.	9
Pottstown, Pa.		23

O. D. DEIFER

Easton, Pa.	Jan.	9
Shamokin, Pa.		16

H. E. DETTRICH

Detroit, Mich.	Jan.	3
Ann Arbor, Mich.		4
Jackson, Mich.		5, 6
South Bend, Ind.		7
Muncie, Ind.		8, 9
Richmond, Ind.		10
Cincinnati, Ohio		11
Dayton, Ohio		12
Piqua, Ohio		13, 14
Toledo, Ohio		16
Columbus, Ohio		17
Newark, Ohio		18
Pittsburgh, Pa.		19
Connellsville, Pa.		20
Cumberland, Md.		21
Washington, D. C. (Evening)		22
Washington, D. C. (Morning)		23
Baltimore, Md. (Afternoon)		23
Wilmington, Del.		24, 25
New Brunswick, N. J.		28

Brooklyn, N. Y.		30
Scarsdale, N. Y.		31
Rutherford, N. J.	Feb.	1

D. DINWOODIE

Paterson, N. J.	Jan.	2
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L. JACOBS

Hartford, Conn. (Afternoon) Jan.	16
Wallingford, Conn. (Evening)	16

G. O. JEUCK

Melbourne, Fla.	Jan.	23
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J. G. HULL

Riverside, Calif. (Morning) . Jan.	16
Pomona, Calif. (Afternoon)	16
Santa Ana, Calif.	23

A. H. KRUMPOLT

Lehigh, Pa.	Jan.	16
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R. J. KRUPA

Adrian, Mich.	Jan.	16
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L. P. LOOMIS

York, Pa. (Evening)	Jan.	15
York, Pa. (Morning)		16
Lancaster, Pa. (Afternoon)		16

J. Y. MAC AULAY

Phoenix, Ariz.	Jan.	1, 2
Tucson, Ariz.		4, 5
San Antonio, Tex.		8, 9, 11
Austin, Tex.		10
Corpus Christi, Tex.		12, 13
Galveston, Tex.		14
Dallas, Tex.		15, 16
Bowie, Tex.		17, 18
Electra, Tex.		19
Iowa Park, Tex.		20
Mineral Wells, Tex.		21
Weatherford, Tex.		22, 23
Ada, Okla.		24, 25
Oklahoma City, Okla.		26, 27
Shawnee, Okla.		28
Stigler, Okla.		29, 30
Ft. Smith, Ark.		31
Little Rock, Ark.	Feb.	1, 2

SPEAKERS' APPOINTMENT

E. R. MAC JILTON			J. I. VAN HORNE		
East Liverpool, Ohio	Jan.	9	Connellsville, Pa.	Jan.	9
			Monessen, Pa.		23
W. S. MARSHALL			F. S. WASSMANN		
Bangor, Me.	Jan.	2, 16	Paterson, N. J.	Jan.	23
Hampden, Me.		9			
Brewer, Me.		23			
M. C. MITCHELL			C. R. WEIDA		
New Haven, Conn. (Morning)	Jan.	23	Reading, Pa.	Jan.	2
Waterbury, Conn. (Afternoon)		23			
J. H. MOORE			G. M. WILSON		
Nanaimo, B. C., Can.	Jan.	5	Duquesne, Pa.	Jan.	2
Duncan, B. C., Can.		6, 7	Washington, Pa.		16
Victoria, B. C., Can.		8, 9			
Vancouver, B. C., Can.		10			
Bellingham, Wash.		11			
Seattle, Wash.		12			
Bremerton, Wash.		13			
Tacoma, Wash.		14			
Portland, Ore.		15, 16			
The Dalles, Ore.		17, 18			
Yakima, Wash.		19, 20			
Spokane, Wash.		21-23			
Lewiston, Idaho		24			
Asotin, Wash.		25, 26			
Minneapolis, Minn.	Jan. 30-Feb.	1			
E. MURRAY			W. N. WOODWORTH		
Indianapolis, Ind.	Jan.	9	Chicago, Ill.	Jan.	1, 2
L. H. NORBY			C. W. ZAHNOW		
Allentown, Pa.	Jan.	23	Phoenix, Ariz.	Jan.	1, 2
			Yuma, Ariz.		4
			Riverside, Calif.		5
			San Bernardino, Calif.		6
			Pomona, Calif.		7
			Pasadena, Calif. (Morning)		9
			Los Angeles, Calif. (Afternoon)		9
			Alhambra, Calif.		11
			Glendale, Calif.		12
			Los Angeles, Calif. (SW)		13
			Santa Ana, Calif.		14
			Hawthorne, Calif. (Morning)		16
			Los Angeles, Calif. (Afternoon)		16
			San Diego, Calif.		18
			Los Angeles, Calif. (116th Street)		19
			Long Beach, Calif.		20
			Fresno, Calif.		22, 23
			Stockton, Calif.		24, 25
			Sonora, Calif.		26, 27
			Oakland, Calif.		28-31
G. R. POLLOCK					
Whittier, Calif.	Jan.	16			
M. A. STAMULAS					
Paterson, N. J.	Jan.	16			

Dear Brethren: I wish to express my heartfelt thanks to you for your efforts in arranging for Brother R. A. Krebs to be with us these two days. He has just told us good bye, and how very much did we wish his visit might have been extended. . . . Brother Krebs was exceedingly painstaking and eager to answer the many questions that those of us who are new in the truth asked of him. His discussions of different subjects were beautifully expressed, yet simple and clear enough for us to follow him throughout each pleasant hour he spent here. Again thanking you for extending us this privilege we remain, Most sincerely, A. B. H., Tenn.

CONVENTIONS

ALBANY, N. Y., January 9—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., January 9—Woman's Club, 311 N. Jefferson Street.

TOLEDO, OHIO, January 16—All-day gathering to be held in the American Room of the Fort Meigs Hotel.

CHICAGO, ILL., January 23—910 North LaSalle Street.

BROOKLYN, N. Y., January 30—All-day gathering at 104 Clark Street.

DETROIT, MICH., January 30—Maccabees Bldg., Woodward Avenue at Putnam.

WEATHERFORD, TEX., January 30—All-day gathering to be held in Zion Hill Schoolhouse, near Weatherford.

PHOENIX, ARIZ., December 31-January 2—The convention is to be held at the Osborn School Auditorium, 3415 North Central Avenue. Present plans include a Watchnight service on the evening of December 31, and a public meeting on the afternoon of January 2. Noon and evening meals will be served in the school cafeteria. Secretary, Emile Herrscher, 407 Heard Building, Phoenix, Ariz.

CHICAGO, ILL., December 31-January 2—The convention opens Friday evening at eight o'clock. All sessions will be held in the Central Masonic Temple, 910 N. LaSalle Street. The program will include a Watchnight service, a vesper service, a question meeting, and a public discourse. Brother Jens Copeland will give a report of his visit to the British Isles and the Scandinavian countries. Secretary, Edmund Jezuit, 4327 S. Christiana Ave., Chicago 32, Ill.

"To Comfort All Who Mourn"

FOR years past many of the friends have been sending "Consolation Cards" to relatives of the deceased, securing the names and addresses for this purpose from obituary lists published in the daily papers. These cards offer to send a free booklet dealing with the subject of hope beyond the grave. We recommend that this work be expanded by ecclesias as well as by individuals.

We have a special booklet to be sent to those who respond to the Consolation Cards. It deals with the subject of death and the resurrection in a manner particularly appropriate to the purpose for which it is intended. The name of the booklet is "Hope."

Consolation Cards are furnished without charge. Those ordering a thousand or more may have them printed with their own return address. Let us all do what we can to comfort those who mourn.

THE DAWN

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No. 2—Contents: "GOD AND REASON"; "What of the Night?"; "Conversion of Christendom."

No. 3—Contents: "HOPE BEYOND THE GRAVE"; "The Dawn of Hope"; "Running Like the Lightnings"; "Liberty of the Sons of God."

No. 4—Contents: "GOD'S PLAN"; "God's 'Glory' and 'Visit'"; "When Thoughts Take Wings"; "Father, Son, and Holy Spirit"; "God's Enduring Mercy"; "Spiritualism—Fact or Fancy?"; "Meeting the Challenge to Christianity."

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The Divine Plan of the Ages—Italian, 50 cents each.

God's Remedy—Italian, 50 cents a hundred.

The Dawn—Greek, \$1.00 a year.

THE DAWN

East Rutherford

NEW JERSEY



*"Wist ye not that I must be
about My Father's business?"*

--Luke 2:49