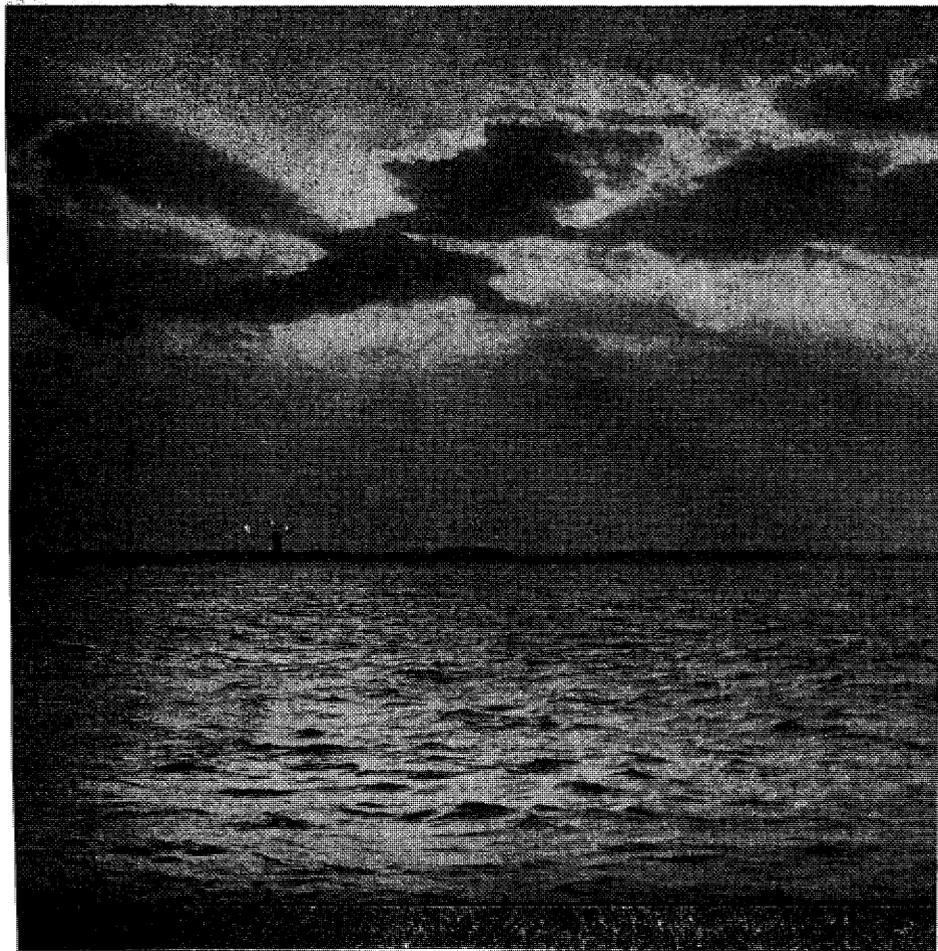


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FRANK AND ERNEST BROADCAST SCHEDULE 18

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The Conversion of Christendom

IMPORTANT world changes are occurring so rapidly that the imagination is staggered, when one tries to visualize, without the aid of the Word of God, what the ultimate outcome will be. It is only necessary to compare the pre-1914 world with the national and international set-up of today to realize what far-reaching changes have already been made. The royal families of continental Europe have nearly all vanished as ruling factors over the various divisions of the old Roman world. The spirit of revolution is everywhere manifest. Communism and socialism have already supplanted many of the powerful conservative governments which once existed.

Even the heretofore backward peoples of the earth are feeling the impact of the spirit of change, and in their request for freedom and a larger share of earth's bounties, are asserting their real and fancied rights. This adds to the general picture of chaos and suffering in this post-war world—a world which was supposed to have

been a veritable utopia of peace, prosperity, and happiness for all classes and nations. As a background of grim reality which is striking fear into the hearts of the people of all nations is the threat of universal destruction now posed by the atomic bomb. And all of this fear, chaos, starvation, and misery, in a world that for centuries has called itself "Christendom"—Christ's kingdom!

True, the term Christendom seldom appears in print, or is heard over the radio today. And that is as it should be, for it originated with the establishment of the church-state systems of government, and most of these governments have now become extinct, or else have lost their power over the people. Had Christendom actually been Christ's kingdom we would not have had two global wars in a generation, and the world would not now be threatened with utter destruction by the atomic bomb.

Gradually this fact is beginning to take root in the public mind, and leading churchmen the world over are now busily engaged in promoting the idea that what the

nations need is to be converted to the teachings of Christ; that this, and this alone will avert the catastrophe which nearly everybody fears is coming.

One of the few church-state systems of government which still exists is that of Great Britain, and there it functions largely in name only, the church having little of consequence to say in the affairs of state, and the socialist lawmakers caring even less for the affairs of the church. Highly placed officials of the Church of England have reached the conclusion that Great Britain needs to be converted to Christianity—a revealing admission to make concerning a traditionally Christian nation!

This is a tacit acknowledgment of the fact that the cold steel sword of the king has not been as effective as it was supposed to have been in defending the faith of the English people. To those honest enough to admit the truth this reveals the fact, long known by some, that England has never, any more than the other nations of Christendom, been truly Christian, and that Christ never ordained that his teachings should be defended by steel swords of civil rulers.

The admission of the present non-Christian status of Great Britain is set forth in considerable detail in a report published in book form by a commission on evangelism appointed by the Archbishop of Canterbury and the Archbishop of York pursuant to a resolution of the church assembly passed at the summer session of 1943. The book is entitled, "Towards the Conversion of England," and is

published by "The Press and Publications Board of the Church Assembly." The committee thus authorized by the Church of England and appointed by the two archbishops above mentioned took two years to make a survey of all the factors involved, and after securing the information needed, issued their report. There were fifty members on the committee, five of them bishops of the church, and the remainder either ministers or other brilliant and well-recognized personages in the organization.

This report is said to represent the unanimous opinion of the entire committee, which it is well to recognize when reading some of the startling statements it contains. This eminent committee raises the question, "What then are the conditions which constitute the 'problem of modern evangelism,'" and proceeds to answer, first of all by reminding the reader that England is still Christian on the surface. We quote:

"Seen from a distance, Britain is the country which seems most nearly to approach the ideal of a Christian community. The ceremony of the Coronation, the regular opening of sittings of Parliament with prayer, the Mayor's chaplain, the provision for religion in the Services and in all State institutions, the religious articles in popular periodicals, the Religious Department of the British Broadcasting Corporation and many similar phenomena, go to show that the ethos of the State remains Christian. Delegates, for

example, from the Protestant French churches at the Oxford Conference in 1937, on Church, Community, and State, were at first shocked and then enviously astounded at the relations in this country between Church and State. They regarded the State as the Great Beast in Revelation. With us the Established Church is 'still entwined by countless subtle threads around the life of the realm and nation.' The English are still more deeply influenced by Christianity than they themselves know, or churchgoers often admit. There is in them a fundamental soundness of character and a sense of responsibility that explains why other nations look to this country for leadership. But behind this facade the situation presents a more ominous appearance."

So much for the outward appearance, the "front," of a nation which has been so fundamentally a part of Christendom. But do the "Christianized" coronation of kings, the opening of Parliament with prayer, and the many other outward forms of religion—although practiced for centuries—make a nation actually Christian at heart? We will let the investigating committee of the Church of England answer. In the next paragraph of their report these fifty dignitaries of the English Church say:

"There can be no doubt that there is a wide gulf between the Church and the people. How far the rift has gone, or how deeply it has as yet affected national character, cannot be measured with statistical accuracy. Condi-

tions vary surprisingly from area to area, and reports from personal observations differ widely according to the locality, or the section of the community, from which observers draw their conclusions. The war, however, with its general mix-up of the population, has afforded an unequalled opportunity of gaining some general appreciation of the situation. Thus, evacuation has opened the eyes of one-half of the inhabitants of this island to see how the other half lives, with the result of eyes being opened very wide indeed. Then again, men and women congregated together for war service present a cross-section of British society between the ages, roughly, of 18 to 40 years. Though they are living under abnormal conditions and are subject to special moral and emotional stresses, they remain essentially the product of our day and generation. The evidence, therefore, of chaplains and others in close touch with all three Services, and with munition factories, may be accepted as conclusive. They testify with one voice to the fact of a wholesale drift from organized religion. The present irrelevance of the Church in the life and thought of the community in general is apparent from two symptoms which admit of no dispute. They are (1) the widespread decline in church-going; and (2) the collapse of Christian moral standards.

"It is indisputable that only a small percentage of the nation today joins regularly in public worship of any kind. Though ac-

curate statistics are hard to obtain, it is significant that matters usually appear to be at their worst where there is no conscious community life. The most depressing reports come from large industrial cities, and from the wide and heterogeneous belt of population which sprawls round London and includes about one-sixth of the total inhabitants of England. . . . The obvious fact of the decline in church-going throws into high relief the need for finding new means whereby a hearing may be gained for the Gospel message. It is plain that pulpit preaching can no longer be relied on as a principal medium for evangelisation. You cannot convert people who are not there."

Well said! And then the report goes on to detail the breakdown of Christian morals throughout England. After presenting a shameful picture of sexual promiscuity, the report continues:

"If we have seemed to emphasize the declension from Christian moral standards more particularly in the realm of sex, it is because it is most obtrusive in the field, not because it is not marked in other directions. In every department both of public and private life the same trend is clearly to be seen. The gravest feature in the whole situation is that there is so little feeling of shame in loose living, still less in untruthfulness and dishonesty. The sense of responsibility and of duty has become undermined. There is no longer a generally accepted moral standard by which men judge their own actions. Instead, they excuse themselves by

an appeal for a pseudo-scientific determinism. Personal failings are dismissed as the result of repressions, or as due to the action of the ductless glands. Dishonesty in private or public affairs is waved aside as the inevitable result of the economic system. The idea of man as a responsible person is in danger of disappearing with the loss of belief in God. No wonder our generation has been dubbed the Age without Standards."

This is indeed a dark picture! According to the committee's report it is a situation which has developed hand in hand with the industrial revolution brought about by science and invention. The doctrine of Humanism—which, in brief, is the belief that man is his own master and does not need to depend upon a higher power—has gradually supplanted faith in God. But, as the report states,

"Instead of man being 'the master of things,' he finds himself their slave—the serf of the very civilization that he has created, and the powerless victim of mechanical laws of his own devising. It is not man who has been set free, but the blind materialistic forces he has unleashed. The machine has taken charge of its directors and reduced the common people to mere cogs in its wheels."

Even more damaging to the reputation of a State Church which still claims to be a part of the kingdom of God on earth, is the stark acknowledgment of its impotency to deal with the difficult task of converting England. We

quote the committee again:

"In the face of the unique opportunity entrusted to our race, it would be fatal to minimize the problem that confronts the Church. We are called to a far harder task than to evangelize heathen who do worship (however ignorantly) a Power higher than themselves. In England the Church has to present the Christian Gospel to multitudes in every section of society who believe in nothing; who have lost a whole dimension (the spiritual dimension) of life; and for whom life has no ultimate meaning. The paramount spiritual need of the non-worshipping members of the community (as evidenced by this survey) is the recovery of their consciousness of God. Only so can they regain a doctrine of man morally responsible to God, and a philosophy of life that sees the material world as the sacrament of the realities of the Eternal. But the Church is ill-equipped for its unparalleled task and opportunity. The laity complain of a lack of creative leadership among all ranks of the clergy. The spiritual resources of the worshipping community are at a low ebb. Above all, the Church has become confused and uncertain in the proclamation of its message, and its life has ceased to reflect clearly the truth of the Gospel. It is for the Church, in this day of God, by a rededication of itself to its Lord, to receive from him that baptism of the Holy Ghost and of fire which will empower it to sound the call and give the awaited lead."

The committee of investigation

seems to take for granted that if the Church professes to right itself with God the gift of the Holy Spirit will be forthcoming and they can get on with the work of evangelizing "Christian" England. Perhaps the taking of so important a thing for granted is another evidence of the spiritual decline and lack of vision of the Church in which the committee of investigation itself shares. The committee, of which many are the clergy, has this to say about the spiritual leaders of the church:

"We are gravely disturbed to discover how many of the clergy seemed to have received inadequate training in prayer and meditation. Great numbers of priests neither know how to pray themselves, still less how to teach the art of prayer to their people. There is the need of Schools of Prayer for the clergy, and of all the help and encouragement they can possibly be given in this vital matter.

. . . .

"The ignorance of the Bible to-day, not only in the ranks of the laity but also amongst many of the clergy (and particularly the younger clergy) is really horrifying. Yet there is nothing more vital for the work of evangelism. The Bible contains the title deeds of our Faith. How many priests, to-day, by pointing to passages and verses from the Holy Scriptures, can bring that assurance of salvation to enquirers which our Bible-loving forefathers were able to mediate to countless multitudes? . . . Bishops tell of candidates for ordination who cannot point 'to

any words of the Lord Jesus Christ where he promises forgiveness of sins to anybody and everybody.’”

As we read these astounding confessions of spiritual bankruptcy within and outside of the State Church in a professedly Christian country we cannot help wondering why the committee of investigation does not raise the question of whether or not God has deserted the organization, and look elsewhere for an evidence of his leading and blessing. While charging the clergy in general with ignorance of the Bible which contains the “title deeds” of their Faith, why did they not examine the Bible a little more carefully to ascertain if the “title deeds” had been properly interpreted?

If the State Church of England is the kingdom of God on earth, as it is alleged to be, why didn't the committee begin to wonder why prophecies of the Bible did not point out such a tragic breakdown of God's kingdom? Concerning Christ's kingdom the Bible says that “of the increase of his government and peace there shall be no end.” (Isaiah 9:7) How does the committee harmonize this promise, and the many others of similar import, with what they have discovered concerning the near collapse of the British State Church?

But let us examine the report a little further. In another chapter is set forth what the committee believes to be the “Gospel” which must be preached in order that Christian England, after being ruled by a Christian government

for centuries, may be converted to Christianity. The report starts out boldly and scripturally on this point, saying, “The Gospel for this twentieth century is identical with the Gospel which Jesus ‘came preaching,’ and the apostles ‘went forth and preached everywhere.’ Neither may we pick and choose particular aspects of this whole Gospel—emphasizing the love of God to the exclusion of its inevitable reverse, which, (in biblical terms) is ‘wrath,’ not ‘neutrality’; or uplifting Christ as an Heroic Leader or Social Reformer, but not as our Crucified Saviour.”

Divine Intervention

Very true, but what is the whole Gospel? In the report the committee sets forth a number of epitomized statements concerning essential elements of the Gospel, one of which is, “**The Gospel is the good news that God has intervened and done for man that which man could not do for himself.**” This is true, and it is a truth which should be followed to its logical conclusion, for it means that God will continue to intervene and do for man—and praise God for this—far beyond even what the State Church of England can do for him.

Herein, as a matter of fact, is the essential difference between the true plan of God for human reconciliation to God and salvation, and the ever-failing efforts of the church nominal to win the world for Jesus through unauthorized, hence necessarily abortive efforts of their own. God's plan, through Christ, is to establish his

own kingdom to rule over all nations, and to back up that kingdom with divine authority, but centuries ago the church nominal, of which the State Church of England is a branch, conceived the idea of establishing God's kingdom for him, by uniting with the arm of civil power.

This, in the Book of Revelation, is referred to as spiritual harlotry, and the fall from divine favor of this nominal system of Christianity, characterized in prophecy as "Babylon," is foretold. To those therefore today who are enlightened by the Word of God, it is no surprise that State Churches and other nominal churches everywhere are losing their influence over the people. The Revelator says, "Babylon is fallen," and invites the Lord's true people to "come out of her," that they may not be partakers of her sins and receive not of her plagues.

Reconciling the World

The committee's report epitomizes another essential element of the Gospel as follows: "**The Gospel is the good news that God was in Christ reconciling the world unto himself.**" This, too, is true, and it strikes directly at the fundamental need of divine intervention on behalf of the fallen race, for it implies that man at one time became alienated from God through wicked works. This, in turn, is a denial of the modernist and evolutionist conception of the creation and ultimate destiny of man.

And to take into account that man is fallen from divine favor and stands in need of reconciliation

calls for the acceptance of the Genesis account of creation, and the plan of God for man as therein outlined. Briefly, that account indicates that man was created in the divine image, and that he was commanded to multiply and fill the earth and subdue it—to make it all like the little sample spot prepared for him in Eden. It was this earthly home and heritage that man lost because of sin, and with it he lost life. "In the day that thou eatest thereof thou shalt surely die," was the direct way in which divine law was revealed to our first parents.—Gen. 2:17

The reconciliation of the world to God means the restoring of that which was lost by sin. This means that the hope of man through Christ is to be restored to life upon the earth where his original home was located. It is in keeping with this that in the committee's outline of the essential elements of the Gospel they include the assertion, "**The Gospel is the good news of the 'restoration of all things' in Christ.**"—Acts 3: 19-21

"The restoration of all things"—how beautifully simple is this statement of fact, yet how seldom is it understood to mean what it says! Even the committee who used these words as an expression of the Gospel of Christ probably thought of "restoration" as a transfer; that is, that those who are saved through the redemptive work of Christ are all to be transferred from earth to heaven, rather than to be restored to live on the earth.

Evidently the committee employed the word "restoration" in-

stead of "transfer" for the reason that the Apostle Peter used it in the text which they cite as proof of this particular statement. The only difference is that in the King James translation of the Bible, the word "restitution" is used instead of "restoration." And it is interesting to note the circumstances under which the apostle speaks of the "restitution of all things." He was addressing a company of Jews who had rejected Christ, and calls upon them to repent, saying,

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 19-21

Just before Jesus was crucified, in speaking to this same class of unbelieving Israelites, he said to them, "Your house is left unto you desolate." (Matt. 23:38) Peter knew of this, and he knew also of the many Old Testament prophecies which not only foretold this casting off of Israel, resulting in the desolation of the nation, but also of a future time of restoration, when, instead of desolation there would come "refreshing" from the "presence of the Lord."

In the Greek text the expression translated "presence of the Lord" literally means "out from the face of the Lord." It is an ancient expression denoting favor and friend-

ship. God turned his back upon the whole world because of sin. He turned his back also upon Israel because of her national sin, but according to his own promises the time will come when he will again show them his face, when he will "lift up his countenance upon them and give them peace."—Num. 6:26

And this will mean times of refreshing, which, according to the apostle, will be realized as a result of the second coming of Christ. The practical result of that glorious time of refreshing will be, as Peter declares, "times of restitution [restoration] of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Then the apostle explains further:

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you FIRST God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25, 26

How plain this is! The Jews ARE to be restored to God's favor during the second presence of Christ, but this is merely the beginning of a larger work of restoration, a work which was contemplated by God when he made the promise to Abraham, to which Peter refers, that through his seed ALL the kindreds of the earth were to be blessed. It is merely that the "first" opportunity for restitution is offered to the Jews, but later all mankind will share the blessings.

The special privileges of the Gos-

pel which were available at the beginning of the Gospel age were "first" offered to the Jews, but later to the Gentiles; and it will be the same in connection with the blessings of restitution—of being restored to life upon the earth, and to dominion over the earth.

The apostle gives us a comprehensive thought concerning the scope of the restitution work to follow the second coming of Christ by his explanation that it involves "all things . . . spoken by the mouth of all His holy prophets since the world began." (Acts 3: 21) A glance through prophetic testimony of the Old Testament is sufficient to reveal that what God has promised to restore includes health, joy, everlasting life, peace, security, and prosperity for all who will obey the divine will at that time.

He has promised also to restore Israel to his favor, as well as the long-lost dominion over the whole earth that was forfeited through the sin of our first parents. Jesus himself said concerning the restored class made up of both Jews and Gentiles, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

God Is Love

Truly the Gospel is, even as the committee states, the "good news of the restoration of all things." In this wonderful provision God has made we see revealed the truthfulness of another brief statement of fact concerning the Gospel which these Church of England dignitaries have set down in their

outline of what should be preached in order to convert England to Christianity; namely, "**The Gospel is the good news that God is, and that God is love.**"

Truly there is a God! All nature speaks of this, and in his Word, the Bible, we find his glorious character of wisdom, justice, love, and power revealed by his outlined plan for the blessing of all his human creatures with the opportunity of life everlasting. Man became a sinner, but God still loved him, and sent his beloved Son to redeem him from the wages of sin, which is death. (Rom. 6:23) In the divine plan we see God's beloved Son returning to earth, establishing a kingdom, and through the kingdom agencies, restoring all the willing and obedient of the entire race to harmony with God and to life in the sunshine of his favor.

Kingdom of Heaven

Another element of the Gospel, as set forth by the committee, reads, "**The Gospel is the good news that God in Christ has opened the kingdom of heaven to all believers.**" This statement is true if properly understood and qualified. True "believers" are those who have devoted themselves fully to doing God's will, which means that they are faithful followers of Christ. The kingdom of heaven is open to these in the sense that they are promised joint-heirship with Jesus in that kingdom, to live and reign with him, if they are faithful in suffering and dying with him.—Rom. 8:17

The true rulership aspect of the

kingdom of heaven is not understood by the rank and file of church people, particularly those of the English Church, for it is supposed that all the reigning in that kingdom is done by the Archbishop of Canterbury and the king, as the representatives of Christ. In this viewpoint all that is left for the rest of the church is to enjoy what blessings may be derived from this humanly constituted substitute for the true kingdom of heaven.

The work of God among men which began at Pentecost was not first of all to convert the whole world, but merely to call out from the world a people to share the rulership of the kingdom of heaven with Jesus. Christ is the great King of glory the long-promised Messiah, but few in any part of the age have recognized the important scriptural truth that he is not to reign alone, and that his church is to be his "body"—the body of the Messiah, or Christ.

Overlooking this, the medieval church undertook to set up the ruling phase of the kingdom by enlisting the aid of the state. But this was contrary to the divine will. God did not sponsor, nor did he support those efforts, which accounts for the fact that the church-state systems of Europe were responsible for so many unchristian and bloody wars.

Meanwhile, however, the selection of the true church has gone on, that selection being based upon individual fidelity to God and to Christ. The faithful of this class have, as a rule, been unrecognized by the world and by the

worldly church, but they have been known and loved by God. Their faithfulness has led them in the way of sacrifice even unto death, and to them has belonged the promise that those who suffer with Christ shall reign with him. 2 Tim. 2:12

Now this work of selecting the body members of the church is nearly complete, and soon, together with him, in resurrection power and glory, they will, through the establishment of the kingdom of God, begin to dispense the blessings of restitution to all mankind. With this—the scriptural view of the true church and its mission—in mind, it is no surprise to learn that the Church of England has so signally failed in establishing true kingdom conditions in England, and why similar church-state systems have likewise failed in other parts of the world.

"Except the Lord build the house, they labor in vain that build it," said the wise man. (Psalm 127:1) Certainly God did not build the church-state system of Rome, nor is he responsible for all the carnage and bloodshed which it has caused throughout the centuries. Nor did he establish any of the church-state systems of Europe. That is why it is now becoming so evident that they who labored to build up these counterfeit systems of Christianity really did so in vain, for now they are crumbling under the impact of conditions which gradually are bringing about the end of a world. The real ruler of this disintegrating world is the devil himself, and for that reason it has been out of harmony with God.

But with the end of the present world society will come God's new world of tomorrow. In that world Christ will be the King, and his church—his true church, not the nominal systems of organized religion as we know them today—will reign with him. What a glorious prospect!

It is beyond the ability of the human mind to grasp the glorious realities of the blessings of peace and joy and life which then will be available to all mankind. All the blind eyes will be opened; all the deaf ears will be unstopped. The lame man shall leap as an hart, and the tongue of the dumb will sing. God will make wars to cease unto the ends of the earth, and there will be economic security for all, for every man shall dwell under his own vine and fig tree. And more than all of this is the blessed fact that those now sleeping in death will be awakened by the power of God so that they, too, may enjoy the blessings of the kingdom of heaven which will then, for the first time, be available for the masses of mankind.

But there will not be universal salvation in the sense that every individual of the human race will be restored to everlasting life regardless of his personal acceptance of Christ and obedience to the laws of the kingdom of heaven then ruling over the earth. The Church of England investigating committee, with its bishops and others of the clergy, have appropriately and scripturally stressed this point in their final statement of the Gospel, as follows:

"The Gospel is the good news of the final triumph of the good and that Jesus Christ has opened the way of escape from the power of sin, from the fear of judgment and from everlasting death."

For centuries the so-called orthodox view of nominal churches in general has been that "everlasting death" meant everlasting life in a place of excruciating mental and physical torment; but this no longer seems to be the official viewpoint of the Church of England as expressed by its investigating committee on evangelism, for the bishops and others on this committee say, and we quote:

"Ultimately all that is found valueless in God's sight must and will be abolished, that that which he can use may be set free, and God may be 'all in all.' Revelation and reason alike point to this inevitable consummation. The idea of the inherent indestructibility of the human soul (or consciousness) owes its origin to Greek, not to Bible sources."

This is truly a remarkable statement of fact, and the more so when we consider that it is the unanimous opinion of a committee which includes five bishops of the Church of England. Real truth lovers can't help but rejoice that the light of truth on this subject is dawning upon so many highly placed dignitaries of the Church of England. It shows that when conditions are more favorable for the dissemination of truth the old superstitions based upon Satan's lie, "Ye shall not surely die," will quickly vanish and the people will

gladly accept the truth.—Gen. 3:4

And the truth is that the “wages of sin is death,” and death, according to the Scriptures, is extinction of life—not separation from God in a place of torment. The final punishment of the incorrigibly wicked is described in the Bible as the “second death.”—Rev. 20:14

The first death includes all who die because of Adam’s transgression, but all are redeemed from this death, and given an individual trial for life. Then it is that those who sin wilfully against full light and knowledge will die the “second death.” The Scriptures do not promise that there will be a resurrection for those who die the second death—that will be an everlasting destruction, an everlasting cutting off from life.—Matt. 25:36; 2 Thess. 1:9

The Apostle Peter refers to this when describing the work of restitution to follow the second coming of Christ. Jesus will be the great Prophet and King of that time, and Peter says it “shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.” (Acts 3:23) They will be destroyed because they would be useless to themselves and a continued threat to the happiness and well-being of the remainder of the people.

With the blotting out of those who fail to believe and obey, when full opportunity is given to them to accept Jesus as their Savior, the human race will have been completely restored to harmony with God and to life not in heaven—except the saintly few who live and reign with Christ—but on earth.

The “lost sheep” of the Master’s parable—the entire human creation—will have been rescued from its lost condition, and restored to the fold of divine favor.—Luke 15:4-6

Then the conversion of England, and of the entire world, will be an accomplished fact; for we are promised that the knowledge of the glory of God shall fill the earth as the waters cover the sea, and that none will need to say to his neighbor, Know the Lord, for all shall know him from the least even unto the greatest. (Hab. 2:14; Jer. 31:34) But this far-reaching work of world conversion will not be done by the Church of England, nor by any of the other nominal systems of our day, but by The Christ in glory—Jesus the Head, and the church his body.

A People for His Name

Jesus’ commission to the early church was to go into all the world and preach the Gospel in order to make disciples of every nation. These disciples were not to be Jews only, but were to be selected from all the kindreds of the earth, hence the necessity to carry the Gospel to all nations. God did not expect that the evangelistic efforts of the true church during this Gospel age would convert the whole world, hence it should not surprise us to realize that after nineteen centuries of effort England and the rest of the world are still unconverted. The Scriptures declare that God visited the Gentiles to “take out of them a people for his name,” not to convert them all by this “first” visit.—Acts 15:14

It is “after this,” declares the

apostle, that the remainder of the Gentiles will seek the Lord. This will be during the thousand years of Christ's reign—the reign during which the “people for his name” who “first” were gathered from among Jews and Gentiles will live and reign with Christ. (Acts 15: 15-17) This “people for his name” will, after the “marriage of the Lamb” has taken place (Rev. 19:7), be the “bride” who will say to the suffering and dying world, “Come . . . take the water of life freely.”—Rev. 22:17

This “water of life” will be supplied from the symbolic “river of water of life” which depicts the promised blessings of life and happiness flowing out from the throne of God and of the Lamb to give health and peace and joy to all nations. On either side of this symbolic river are shown to be the pictorial “trees [Greek] of life, which bare twelve manner of fruit, and yielded their fruit every month”—a never-ending, inexhaustible supply. We are further told that the leaves of these symbolic trees of life are for the “healing of the nations.”—Rev. 22:1, 2

How much all the nations need healing! How vividly the investigating committee's report reveals the need of healing within Great Britain. We are living at the end of the age, and concerning this time Jesus asked, “When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8) This prophecy is fulfilled today in England, and throughout the world. But the bleeding, suffering, faithless peoples of the earth are to be “healed.” The eyes of their un-

derstanding are to be opened, and their unbelief removed. The life-giving waters of the river of life, and the trees of life beside the river, will restore their faith, restore their health, and restore their life.

These blessings will come from the “throne of God and of the Lamb”—a symbolic representation of divine authority established in the earth, and from that authority, and by reason of the shed blood of the Lamb, the blessings of life will flow to the people—the kingdom blessings. In Isaiah 25:6-9, Christ's kingdom is depicted as a “mountain,” and the promise made that in this mountain the Lord will wipe away tears from all faces, that he will swallow up death in victory, and remove the veil of ignorance and unbelief now spread over the face of all nations.

And how the people will rejoice when that real work of enlightenment and blessing is accomplished! The prophet declares that their response shall be, “Lo, this is our God; we have waited for him, and he will save us: . . . we have waited for him, we will be glad and rejoice in his salvation.” The people throughout the centuries have had various “gods,” none of which saved them. Instead, their gods plunged them into war after war, and reduced the masses to serfdom.—Isaiah 26:12-18

Among these “gods” were the church-state systems of Europe. Once the people trusted in them, but now they know that their trust was misplaced, that these systems are impotent to save them from war and from all the other evils

which currently afflict the nations. That is the reason the Church of England committee of investigation found such a radical drift away from organized religion. That is the reason for the growing unbelief everywhere throughout the world. That is the reason England and the world need to be converted.

And the world WILL be converted! The real kingdom of Christ, soon to be manifested, will

accomplish this, and the people will rejoice that at long last the true God has revealed himself, and in his love and grace they will rejoice. "The ransomed of the Lord [all for whom Christ died] shall return [from the grave], . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10

Tabernacle Shadows

NEW EDITION—CLOTH BOUND

TO those who know this book, its name, Tabernacle Shadows, is all that need be mentioned as a reminder of the beautiful truths it sets forth based upon the typical significance of Israel's tabernacle and its services. It is the ground work, in type, of the divine plan for reconciling a lost world. Your library of truth literature is not complete if it does not contain Tabernacle Shadows.

First published more than fifty years ago, Tabernacle Shadows has gone through edition after edition; but never until now has it appeared in anything except a paper binding. But we felt that the valuable subject matter of Tabernacle Shadows well deserved being graced in cloth binding, gold stamped, and this is what we have done; which, together with an excellent quality of paper, makes this what we believe to be the most attractive and most durable edition of Tabernacle Shadows ever published. We are proud of it, and know you will be. Yes, you will want a copy, for your present one is probably well worn. And anyway, you will want this library edition for your bookcase.

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THE DAWN

East Rutherford

NEW JERSEY

The Bible Answers



Baptized for the Dead

❑ Frank, how can anyone be baptized for the dead?

❑ Have you found something like that in the Bible, Ernest?

❑ Yes. A passage in the 15th chapter of 1 Corinthians. It reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (Verse 29) You know, Frank, I was certainly surprised to learn that anyone could be baptized for the dead. Does this mean that if a person dies without being baptized, someone else can be baptized for him by proxy? What kind of baptism is this? Is it sprinkling or immersion, and how does it affect the dead?

❑ It's not water baptism of any kind, Ernest.

❑ But Frank, how can there be baptism without water?

❑ The word baptism simply means to bury, but not necessarily in water. Jesus was baptized in water at the beginning of his ministry, but later explained that he had still another baptism to be baptized with. On another occasion Jesus asked two of his disciples if they

were able to be baptized with his baptism. On both of these occasions Jesus referred to his baptism of death.

❑ Is that the kind of baptism Paul meant when he spoke of being baptized for the dead?

❑ Yes. Jesus' death baptism was for the dead. He died in order that the entire dead world might be brought back to life again. His death was a sacrificial one to accomplish the redemption of the dead world. In Romans, chapter 6, Paul explains that true Christians are baptized into Jesus' death. That is, they share in his suffering and death in order that they may share with him in restoring the dead world to life, hence their death baptism is properly said also to be for the dead.

❑ Doesn't the Bible teach water baptism also?

❑ Yes, Ernest, it does. John the Baptist immersed in water for the remission of sins. This particular baptism was limited to the Jews, and was designed to bring them back into harmony with the covenant that was given to them by Moses. Christian baptism in water,

however, is for a different purpose, namely, as a symbol of burial into Christ's death, and of resurrection to immortality with him. In other words, water baptism to the Christian is the symbol of his real baptism into Christ's death, and it is this latter that is said by the apostle to be on behalf of the dead.

¶ Frank, I notice that Paul's statement concerning baptism for the dead is made in connection with his lesson on the subject of the resurrection. He indicates that unless there is a resurrection, those who are baptized on behalf of the dead have suffered in vain. I am not sure that I know just what the apostle means by this.

¶ Well, in order to understand it clearly, it is necessary to note the general lesson of the chapter, of which this statement is a part. That lesson, in brief, is that everlasting life for both the church and the world depends upon the resurrection. In the 18th verse of the chapter the apostle explains that if there be no resurrection of the dead, then they which are fallen asleep in Christ have perished.

¶ Frank, does that mean that even a Christian perishes in death unless there is a resurrection from the dead?

¶ Yes Ernest, that's what the apostle says. He explains further that if in this life only we have hope, we are of all men most miserable. Then he points out that our hope of a resurrection is based upon the fact that Christ was raised from the dead and became "the firstfruits of them that slept."

¶ What does the apostle mean by Christ being the firstfruits?

¶ The expression is based upon the Jewish custom in connection with their harvest, this custom being to gather and dedicate the early ripened grain to the Lord. The apostle uses the illustration to impress the thought that because Jesus was raised from the dead, others are to be raised from the dead later.

¶ Frank, beginning with the 21st verse, Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." I'm not sure that I understand this statement about "Christ the firstfruits, and afterward they that are Christ's at his coming."

¶ Well, Ernest, in the 12th chapter of this same epistle, Paul explains that the term Christ includes both Jesus and his church. He indicates that each individual Christian is baptized into the body of Christ, hence becomes a part of the Christ.

¶ Is that the same as being baptized for the dead?

¶ Yes Ernest, it is, in the sense that it shows why Christians are baptized into Christ, namely, that they may share with him in restoring the dead world to life during his kingdom reign.

¶ Are we to understand, then Ernest, that Paul's reference to "Christ the firstfruits" includes the

church, the body members of Christ?

¶ Yes. Elsewhere the Bible tells us that the church is a "kind of firstfruits of his creatures."—James 1:18; Rev. 14:14

¶ Who, then, are those mentioned by Paul, who are Christ's at his coming?

¶ The full force of this expression is lost through a mistranslation of the Greek word **parousia**. It is translated "coming" in our Common Version Bibles, but the correct translation is "presence." The text should read, Those who are, or become, Christ's, during his presence.

¶ Are you sure of that, Frank?

¶ Yes, very sure, Ernest. The apostle reveals it in the continuation of the lesson. His very next sentence reads: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy to be destroyed is death."—Verses 24-26

¶ That's more than one sentence, Frank, but you quoted it correctly, according to the Bible. But just how does it prove that Paul is discussing the whole period of Christ's presence, rather than merely the hour of his arrival?

¶ For the simple reason that it describes the work of Christ's kingdom. Christ is to reign for a thousand years, and by the end of that time all the enemies of God

and men will have been destroyed, including death. Christ's **parousia**, meaning presence, covers the entire period of his reign; hence those who become Christ's during the thousand years of his second presence are the afterfruits of his redemptive work.

¶ Frank, do you mean that people will have an opportunity to be converted following the second coming of Christ?

¶ That's exactly what I mean, and that's what the Bible teaches. That, in fact, is one purpose for which Christ returns. This is also clearly shown in the text I have quoted to you so many times, found in the 3rd chapter of Acts, where the Apostle Peter explains that following Christ's return there will be "times of restitution of all things, spoken by the mouth of all God's holy prophets since the world began."

¶ Will all the converts of that time join the one true church?

¶ No, they won't join any church at all. Previous to that time the church will have been completed. The church is called out from the world to be associated with Jesus in that great work of reconciling and saving the world during the time of his kingdom. The church is given a heavenly reward with Jesus in the first resurrection, but the world in general will be restored to the perfection of life that was forfeited by Adam because of sin. As Adam was a human being, so the restored world will be human beings. In this chapter we are

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.	Chattanooga, (Sat.)	WDEF 1400 7:30
St. Johns, N. F. (Thurs.)	VOCM 1006 9:00	Wausau, Wis. (Sat.)	WSAU 1400 2:30
		Winnipeg, Man.	CKRC 630 12:15

ATLANTIC TIME	STA. KC. A.M.	MOUNTAIN TIME	STA. KC. A.M.
Moncton, N. B.	CKCW 1400 10:30	Bisbee, Ariz.	KSUN 1230 10:00
Windsor, N. S.	CFAB 1450 10:30	Globe, Ariz. (Sat.)	KWJB 1240 8:45

EASTERN TIME	STA. KC. A.M.	Phoenix, Ariz.	KPHO 1230 9:45
Akron, Ohio	WADC 1350 9:45	Prescott, Ariz. (Sat.)	KYCA 1490 8:45
Augusta, Ga.	WGAC 1240 10:15	Safford, Ariz. (Sat.)	KGLU 1450 8:45
Baltimore, Md.	WBFB 1300 9:15	Tucson, Ariz.	KVOA 1290 8:30
Bay City, Mich.	WBCM 1440 10:00	Wallace, Idaho	KWAL 1450 10:15
Binghamton, N. Y.	WNBF 1290 10:00	Yuma, Ariz. (Sat.)	KYUM 1240 9:00
Columbus, Ohio	WHKC 610 12M		>> P.M.
High Point, N. C.	WMFR 1230 9:15	Kalispell, Mont.	KGEZ 1460 4:45
Lawrence, Mass.	WLAW 680 10:45	Mandan, N. D.	KGCU 1270 12:45
Ocala, Fla.	WTMC 1490 10:00	Nampa, Idaho (Wed.)	KFXD 1230 9:30
Owen Sound, Ont.	CFOS 1470 9:45		
Philadelphia, Pa.	WIP 610 9:30		
Pittsburgh, Pa.	WWSW 1490 9:45		
Toronto, Ont.	CHUM 1050 9:45		
	>> P.M.		
Dayton, Ohio	WHIO 1290 12:30		
Detroit-Windsor (Sat.)	CKLW 800 5:15		
Grand Rapids, (Thurs.)	WLAV 1340 10:00		
Jacksonville, Fla.	WJHP 1320 12:15		

CENTRAL TIME	STA. KC. A.M.	PACIFIC TIME	STA. KC. A.M.
Anderson, Ind.	WHBU 1240 11:45	Berkeley, Calif.	KRE 1400 9:05
Chicago, Ill.	WAAF 950 9:45	Brawley, Calif. (Sat.)	KROP 1300 12:45
Clinton, Iowa	KROS 1340 9:45	Brawley, Calif.	KROP 1300 9:15
Dallas, Texas	KSKY 660 9:30	Chilliwack, B. C.	CHWK 1340 10:15
Dubuque, Iowa	KDTH 1370 10:00	Indio, Calif. (Sat.)	KREO 1400 12:45
Fergus Falls, Minn.	KGDE 1230 9:45	Indio, Calif.	KREO 1400 9:15
Grand Forks, N. D.	KILO 1440 9:15	Kelowna, B. C.	CKOV 630 9:00
Hastings, Nebr.	KHAS 1230 11:30	Long Beach, Calif.	KGER 1390 8:45
Knoxville, Tenn.	WBIR 1240 8:45	Riverside, Calif. (Sat.)	KPRO 1440 12:45
Laredo, Tex.	KPAB 1490 9:30	San Diego, Calif.	KFMB 1450 9:45
Longview, Tex.	KFRO 1370 8:15	Seattle, Wash.	KJR 1000 8:00
Louisville, Ky.	WGRC 1370 8:45	Stockton, Calif.	KGDM 1140 9:30
Medford, Wis. (Wed.)	WIGM 1500 9:45	The Dalles, Ore.	KODL 1230 9:15
Minneapolis, Minn.	WTCN 1230 9:15	Vancouver, B. C.	CKMO 1410 10:30
St. Louis, Mo.	KXOK 630 10:00	Vancouver, Wash.	KVAN 910 9:15
San Antonio, Tex.	KMAC 1240 9:30	Victoria, B. C.	CJVI 900 10:00
Shenandoah, Iowa	KMA 960 9:15	Wenatchee, Wash.	KPQ 560 8:45
Wichita Falls, Tex.	KWFT 620 8:30		>> P.M.
	>> P.M.	Albany, Ore.	KWIL 1240 5:15
Albany, Georgia	WALB 1590 12:15	Riverside, Calif.	KPRO 1440 10:15
		Seattle, Wash. (Mon.)	KJR 1000 11:45

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.

BAPTIZED FOR THE DEAD

studying, the apostle explains that there is a natural body, and also a spiritual body, and that in the resurrection some, that is, the church, who have been human beings, will be raised from the dead as spirit beings. But this is God's provision for the church only, not for mankind in general.

¶ Frank, is that what it means here, toward the end of the chapter, where it says that when this mortal shall put on immortality, then shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?"

¶ Yes, Ernest, the exaltation of the church to immortality does not in itself fulfil God's promises to destroy death. The apostle's argument is that following the glorification of the church these promises will be fulfilled; because the church is exalted to immortality with Christ for the very purpose of sharing with him in the kingdom work of destroying sin and death, and restoring mankind to everlasting life upon the earth. The particular promise of life for mankind

which Paul quotes in this lesson is the one recorded in Isaiah 25:6-9. In this prophecy, Christ's kingdom is symbolized by a mountain, the mountain which, according to Daniel 2:44 is to fill the whole earth.

¶ Well, Frank, that certainly is a wonderful outlook for the poor world of mankind, isn't it?

¶ Yes it is, and these blessings are said to be available through the kingdom of Christ. This is the kingdom in which the present followers of the Master will be associate kings with Jesus, to bestow these promised blessings upon the human race.

¶ And they will have this opportunity because of the fact that they have been baptized into Christ's death, suffering and dying with him—Is that right, Frank?

¶ Yes, Ernest. And that is why the true baptism of the Christian is said to be a baptism for the dead. And when a Christian is immersed in water it is a beautiful picture of this death baptism into Christ.

AUSTRALIAN BROADCASTS

Victoria and N. S. Wales Time

Geelong 3GL 222 Metres 10:00 a.m.
Newcastle 2HD 263 Metres 1:15 p.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

Western Australian Time

Perth 6KY 227 Metres 7:15 p.m.

Broadcast Topics

SEPTEMBER

Baptized for the Dead
The Conversion of Christendom
God's Plan for World Conversion
Enlightening the World
A Second Chance

☾ I can see that, all right, and I can see, too, that sprinkling as a mode of baptism would not be a very accurate picture of the true baptism of the Christian. But Frank, is it the plan of God that all the world is to be baptized into the death of Jesus? Is that the way his promised blessings of life are to reach mankind in general?

☾ No, Ernest, but of course that

question is one that we will not have time to discuss in any detail at present. I would like to say, though, that in the September issue of The Dawn magazine [current issue—Editors] there is a very enlightening article entitled "The Conversion of Christendom," which does deal with this phase of the plan of God, and I would highly recommend that you read it."

GOD'S PROMISES COME TRUE—Here is a book of Bible stories for children which is both historically and doctrinally correct. Excellent reports are reaching us from those who are reading "God's Promises Come True." It is good for both children and grownups. Nearly 400 pages—\$2.00.

THE EVERLASTING GOSPEL—This new publication contains sixty-four large pages of subject matter relating to the Christian sabbath; hope for the unsaved dead; the judgment day; the binding of Satan; the "mark" of the beast; and paying tithes. Paper bound, 15 cents.

A Daily Prayer

Great Lord of time! great King of heav'n,
 Since daily thou renew'st my days,
 To thee shall daily thanks be given,
 And daily sacrifice of praise.

This day the light, Time's eldest born,
 Her glorious beams did first display,
 And then the evening and the morn
 Did first obtain the name of day.

Discretion grant me, so to know,
 What sabbath rites thou dost require,
 And grace, my duty so to do,
 That I may keep thy law entire.



"Rejoicing in hope; patient in tribulation; continuing instant in prayer."—Romans 12:12

Five Minute Programs

BROADCAST SCHEDULE

ATLANTIC TIME	STA. KC. A.M.
Sydney, N. S.	CJCB 1270 9:55
EASTERN TIME	STA. KC. A.M.
Brockville, Ont.	CFJM 1450 9:05
Sault Ste. Marie, Ont.	CJIC 1490 9:05
Sherbrooke, Que.	CKTS 1240 9:55
Stratford, Ont.	CJCS 1240 9:30
Wingham, Ont.	CKNX 920 9:10
MOUNTAIN TIME	STA. KC. A.M.
Calgary, Alta.	CJCJ 1230 10:00
Moose Jaw, Sask.	CHAB 800 9:25
	>> P.M.
Prince Albert, Sask.	CKBI 900 12:15
PACIFIC TIME	STA. KC. A.M.
Nelson, B. C.	CKLN 1240 10:25
Vancouver, B. C.	CKMO 1410 9:00

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character succeeded Moses as the leader of the Israelites?

2—Is doomsday a scriptural term?

3—Upon what theory is the expression, “crack of doom” based?

4—According to the Bible, will the earth be destroyed?

5—We often hear people talk of the world “coming to an end.” Has such an event ever occurred in the history of this earth? Quote the Scriptures in support of what you give for your answer.

6—(a) Are we living on the same earth as those who lived before the flood? (b) If so, then what world came to an end at the time of the flood?

7—(a) Before God’s will can be done in earth as it is in heaven what must happen to the godless and selfish civilization of our day? (b) What will the present and future trouble accomplish for the ultimate good of the human race?

8—Hebrews 2:5 speaks of the “world to come.” Does this refer to the creation of another planet or to the establishment of a new

civilization on this planet?

9—(a) Who is the ruler of “this present evil world” or, Greek, “age”? (Galatians 1:4) (b) Who will be Ruler of the new “world” or order of things?

10—Should the “day of judgment” be thought of with dread as a day of doom, or eagerly anticipated as a day of blessing and happiness?

11—According to the Bible, how long a period of time is the day of judgment?

12—Do the “day of judgment” and the millennial reign of Christ cover the same period of time? Cite scriptural proof.

13—John 12:47, 48, reads, “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (a) Why did Jesus not judge the unbeliever when he was upon the earth? (b) What time is referred to by the expression, “The last day”?



(Answers on page 54)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

On Reading the Bible

“Faith cometh by hearing, and hearing by the Word of God.”

—ROMANS 10:17



ON SHELF and table, in library and living room, in the baronial hall, the worker's suburban cottage, the grass hut and skin tepee, reposing on the plush cushion of the high pulpit of the most pontifical of churches, and on the malodorous sickbed of the pauper; revered by many, execrated by some; from end to end of this earth of ours, one finds that most ubiquitous of books, the Bible.

How many millions of copies of this book have been distributed throughout the past centuries no one today may know, but there is no other book in the world that has had such an enormous circulation and distribution. Our museums contain remarkable examples of the loving care taken in the making of beautiful handlettered and illuminated copies of portions of the Bible of the earliest examples of printing; and of the many famous translations made by noble men—translations from Hebrew and Chaldee into Aramaic and Greek, from Greek into Latin, from Greek and Latin into Anglo-Saxon, from Saxon

into the classical English of Shakespeare's day, and from that into what we are pleased to call “modern” speech.

The story of the Bible is the story of man's struggle by reason of sin and oppression to some degree of liberty, and with this book as the assigned cause, countless have been the murders both individual and *en masse* which have punctuated its history.

It has been enshrined in gold and jewels, revered as of itself possessing some magic quality. It has, at the instigation of men paradoxically vowed to uphold its teachings, been publicly burned as the curse of humanity. A strange history has this remarkable book, but through all its vicissitudes it has been preserved by a Power greater than any arrayed against it, and it has triumphed over all its enemies—for it is the Word of God!

This, then, is the book which perhaps graces some prominent point of vantage as an ornament of the home, and which, in common with all the other valued ornaments, is periodically moved

and dusted and replaced in its appointed position. Or perhaps it occupies a more honored place on your bedside table—the last object on which your hand rests and your eye falls each night.

It may remain, year after year, unsullied because unread; it may have become dog-eared and tattered from much conning and study. It may be to you a source of exasperation because of the tenacity with which it seems to hold its secrets of wisdom and instruction; it may be an open book which yields ever richer treasures because your mind explores it in the spirit of humility, and in the sincerity of desire to know the great Mind of its Author—the Great God and Creator of the universe.

Many of its readers have approached the study of this inspired record of the divine will and purpose with befitting reverence, desirous of knowing what message it may contain for themselves; others have regarded it with lofty detachment, have referred to it as "great literature," and have paid it the compliment of admiring its style as a fine example of the purest of English speech.

Others, again, have discarded the Bible and its contents as superstition and Hebrew tradition; have scoffed at its teachings as worn-out formulas suitable to

the simple lives of a pastoral and nomadic people, or to the social and political economy of a reduced and captive nation, but containing no message for the complicated world economy of our day.

Again, some have made what they have believed to be an honest attempt to understand its teachings and have given up in despair, declaring that the book is filled with contradictions and contains no continuity of message or clarity of thought. Scholars have written thousands of weighty tomes designed to explain what the Bible really means, and critics have spent thousands of hours and used millions of words to prove that no part of it is authentic, or that any claim made for it as being divinely inspired is credible.

In spite, however, of the well-meaning efforts of its friends to simplify and explain it, and of its enemies to destroy it, the Bible as we have it today continues to enjoy the greatest circulation of any book in the world, and is read more consistently, if, in many cases, with less understanding, than the typographical effusions of all the novelists whose works flood our bookstores, and whose words are forgotten almost before the ink is dry on the paper.

There are those who read the

Bible apparently with the nebulous idea that it contains some intrinsic magical power—that the mere act of reading it has power unto salvation, and so these people dedicate their lives to a reading through of the Bible completely each year at the rate of so many chapters per day. Such value as this method of Bible reading may have is probably summed up in the fact that it IS a good book and that time so spent is never entirely wasted; but the hearing of which the apostle spoke in our text is akin to the hearing to which Jesus referred when, at the end of his parables he said to the multitude which had assembled to hear him, "He that hath ears to hear, let him hear," implying that there was more in his stories than appeared casually on the surface.—Matt. 13:9

Paul says, "Study to show thyself approved unto God . . . rightly dividing the Word of Truth."—2 Tim. 2:14

Actually, once the key to the inner teachings of the Word is obtained, and its treasures unlocked, the Bible shows a definite continuity of narrative from the first chapter of Genesis to the last chapter of Revelation. The book is a continuous and progressive story of man's fall and the need for his redemption, and the reward to follow faith-

fulness in obeying divine law.

The scope of the story is on a far grander scale, however, than any novelist would dare to envision, covering, as it does, seven thousand years of history. And yet, in its presentation, the Bible narrative is clear and concise, though in much detail. It starts out with the presentation of two of the leading and primary characters, Adam and Eve. They are shown as being happy and content in a state of edenic innocence. Evil suggestion comes to them in the guise of a serpent, the most "subtil" of the beasts of the field who, working through the curiosity of the woman in the absence of her spouse, prevails upon her to violate the only law to which the happy pair has been made subject—the requirement of implicit obedience—and through her violation, she involves her husband in the sin of disobedience.

Carping critics, reading the realistic record of the fall of man, have derided Adam as a man devoid of the instinct of chivalry, in that, when queried by God as to the fault, he said, "The woman tempted me, and I did eat," thus, in the eyes of such critics, attempting to lay the blame upon his weaker companion and hide behind her weakness.

It would be a strange thing, indeed, if Adam had, so early in

his experience, learned to lie and dissemble, by attempting some subterfuge in order to save his beloved from legitimate condemnation. He only knew the truth, and told it as he knew it. Admitting his own complicity in the sin, righteous condemnation fell upon him as the responsible partner, the one to whom the original restriction had been made known. And the promised sentence, "In the day that thou eatest thereof dying thou shalt die" fell upon him and his unborn offspring.

This divine principle, that disobedience to righteous law should be followed by the death sentence, was countered by the adversary of God and man, Satan, with the statement, "Ye shall not surely die." Thus early in the experience of the human race was born the great lie that has cursed mankind from then until now. Originated by Satan, the enemy of the race, and perpetuated by him through the writings and utterances of those sworn to uphold the purity of the teachings of God's Word, that pregnant phrase, "Ye shall not surely die," has come down through the ages, embalmed in the creeds of the so-called Christian churches as the doctrine of the inherent immortality of the soul. It has served to obscure the vision and deafen

the ear of many who might otherwise have read the inspired record with some hope of gain.

Thus, in reading the Bible, the first thing essential to an understanding of its message is to approach it with an open mind, unobscured by the misconceptions of creedal teachings, and to hold the mind constantly receptive to the inherent truth which God has recorded there for our instruction and admonition.

It is a prime requisite to understanding that we, the descendants of Adam, must identify ourselves with our original father, admit the justice of God's position, and grant unhesitatingly his right to deal with his creation as he sees fit. Having conceded this position, we readily recognize the need of special aid, if the human race is ever to be rescued from the condition of sin, degradation, and death, and that help must come from a source much greater than those to be aided; for, "none can by any means redeem his brother, nor give to God a ransom for him."—Psa. 49:7

So we resume the reading of the divine Word, still in Genesis, and we see there how the angels endeavored to infuse new life into the dying race, but how they themselves fell victims to the lust which was abroad in the

earth, as it is written, "The sons of God saw the daughters of men that they were fair," and their attempt at such an unauthorized regeneration of the race failed and came to naught as the record shows.

Next we read how God, determining to demonstrate to mankind their helpless condition and, at the same time, reward faith as demonstrated under adverse conditions by men and women of the fallen race, first chose Abraham, then his son and grandson, then the offspring of the grandson, whose offspring became the twelve tribes of Israel, and made covenants and agreements with them that he would make them a great people and bless all the families of the earth through them, if they, in turn, would keep his law.

THE "OLD TESTAMENT"

Many people reading the Scriptures have regarded the Old Testament as of little practical value to the Christian life, for, they have said, it is simply a record of Jewish history and philosophy, interspersed with songs and poetry of the time, and replete with somewhat shocking episodes of national and individual degradation, and the warnings and punishments which followed such lapses.

True, such a summary of the

Old Testament record is, in the main, correct, but also, it is extremely superficial. Think for a moment of those two words—Old Testament. What do they really mean? Actually, they mean the Old Covenant, for that word "covenant" has the significance of a last will and "testament," and this in contradistinction to the New Covenant or Testament which God planned to make with his human creation at a time future to the happenings as recorded in the books of the Bible we call the Old Testament.

Much of that early part of the Bible, then, is the detailed history of one nation making another attempt to find a way of escape from sin and death—to find a way to redeem the race through man's efforts, divinely directed and safeguarded. We know then that the Old Testament, with all its reports of human frailty, its scenes of national decadence, its stories of fortitude and faith triumphing over temptation and death, of the venality of priests and people alike, and of God's great patience with them, does have value.

As the pages of Exodus, Leviticus, Numbers, and Deuteronomy are turned, there is revealed a tremendous epic of God's triumph over the enemies of his people, of his rescue of them

from bonds and slavery, and of his leading them forth to a land of promise. We see unroll before us a great record of aid and deliverance, of patience and mercy, in an endeavor to help his covenant people make good their promise to obey his law.

With Moses we travel the weary years of the wilderness wanderings, so often close to the land of hope—again, so far away. We bear with the complaints of Israel even as we watch the families and flocks and herds increase, and we share that great leader's impatience when he strikes the rock in anger at Israel's importunities when God had told him only to speak to it. The water gushed forth to slake the thirst of the people, but with its rivulet it bore away the hope of Moses that he might share the triumph of that final entry into the promised land.

With Joshua we pass over Jordan and take the land, but not fully, not wholeheartedly. We faint at the last and compromise with sin as we have done so often in the past, and shall do so often in the future, and so we do not enjoy the full measure of peace and quietude that God was so anxious to have us possess, and that would have been ours had we had complete confidence in his Word.

To keep closer watch on the

welfare of the nation, God gives to Israel judges who rule wisely and well; but Israel tires of them and, influenced by the pomp and circumstance of the surrounding heathen nations, demands that kings be set over them. So God, infinite in patience and mercy, gives them kings; but kings are merely flesh with all the frailties of flesh, and, after David, even the kings degenerate.

With David we sing his songs of joy, and pray his prayers of penitence and intercession for his people. We lament with Jeremiah, and sorrow over the division of the people as the ten tribes depart. With Ezekiel and Daniel we look into the future and see the distress to come; but we do not understand it, for it is not yet due time for the vision to be made known. And with the prophets after Daniel, we see the nation sinking ever further and further from the mercies of God, and the steady disintegration of the spirit of oneness with God which had been the nation's stay through centuries of adversity. And finally, with Malachi, we see even the cleansing sacrifices debased and the priesthood debauched.

We turn the last pages of Malachi as we realize that again an attempt on a grand scale has been made to rescue, through one nation, all peoples; and now

we come to the conclusion that everything has been tried, and God's patience is exhausted. Through one nation, one law, and man's weakness and perversity, no hope may be found for the salvation of the world. But God has promised deliverance and blessing through that nation. How is it to be accomplished?

THE "NEW TESTAMENT"

We open the Bible again at the commencement of a new era dawning for man's hope of redemption. Here, in the opening pages of the second part of the book—the sequel, we might call it, to what has gone before—the book of the New Covenant, we meet a new character. We have caught glimpses of Him in the writings of the prophets of old time throughout the whole of the preceding books; we may have suspected from the hints and even the plain statements of some of these prophets that a Helper was some day to appear.

Isaiah was very direct in his references, and all the prophets showed to Israel that there would be One of their race who would come to help them. Toward the close of the scenes portrayed in the former writings, and in the convulsions that rocked the nation to its founda-

tions in the wars with the Roman invaders which resulted in the overrunning of the country and the virtual enslavement of the people for the last time before their final dispersion, the divine record tells us that the people, in the midst of their woes, were in anxious expectation of the coming of him to whom they referred as the Messiah. This Messiah, the "Anointed," was to be the King that would lead his people again out of bondage, as God had done aforetime when the Pharaoh of Egypt would not let them go.—Luke 3:7-18

We read of the coming of the One, humble and lowly, with no sound of trumpets, no fanfare, no panoply of state. He came, the man Jesus of Nazareth, born subject to the Law which God had given Israel. He grew up with the people and was one of them. He, like many of his countrymen, went to John, who was a prophet preaching repentance in Israel, and was baptized of him in Jordan, not for sin like others of his nation, but to illustrate the death of his humanity and his subsequent resurrection to "walk in newness of life" on a much higher plane of existence—the divine.

John knew him and recognized him as the promised Messiah, and gave his life for his faith at the court of the ruling

Roman potentate, and Jesus took up the work of ministry and commenced to preach to his people.

The scene changes now, as much is to change in the next few years of Jewish history, for Jesus preached a strange message, vastly different from the formalism and ritual which had characterized the Jewish God-worship from the days of the Tabernacle in the wilderness.

Jesus did not frequent the Temple precincts; he did not make offerings of animals continually upon the altar, nor give money to the priest. In fact, so strange was his approach to the subject of worship that the high priest of the Temple began to recognize a menace in this man who was turning away the hearts of many from the established form of religion, and who might undermine the prestige of the priesthood and cost them their lucrative traffic and exalted position.

Finally, we see him present himself to Israel as their King, and then we see him rejected. We witness, too, another scene which clarifies much that we have read in the Old Testament; for we see him in sorrow, mourning over this nation which has enjoyed so much blessing at the hands of God and has so ill-requited him for all his fa-

vors: "O Jerusalem, Jerusalem, that killest the prophets your house is left unto you desolate!"—Matt. 23:37, 38

With those words there comes to a final end the second great attempt to rescue mankind from sin and death—an effort which has stretched over many centuries—only to prove abortive in the end. Not abortive to God, however, for these attempts were foreknown to him to result in apparent failure. Nevertheless, they were all working out to an ultimate glorious conclusion according to his divine plan of the ages.

Now, the pages turn faster as the tragedy of Jesus Christ is unfolded before our eyes. We see the culmination of his rejection in the execration of the mob in the judgment hall of Pilate; the condemnation and toilsome march up the hillside to Golgotha; the crucifixion on Calvary; and the convulsions of nature as the innocent blood of the Son of God fell upon the earth.

Now it looks as though the forces of evil have finally triumphed and even God's own Son cannot withstand the power of Satan. We turn the page, and there we find the miraculous answer! He triumphs over death! Hell [extinction of being] cannot hold him! And for the

lasting Gospel, but also to incorporate in our message this added feature concerning the "day of vengeance," the "hour" of God's judgment.

Following this, the Revelator mentions another "angel"—again God's consecrated people, but with an added message—which proclaims, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Rev. 14:8) In Revelation 18:1-4 a similar message is referred to, and here it is proclaimed by a mighty "angel" which comes down from heaven, whose "glory" lightened the earth. This apparently is our Lord Jesus at his second advent, and his message, "Babylon is fallen," is proclaimed through his body members who are "alive and remain." In this reference is also the call, "Come out of her [Babylon], my people, that ye be not partakers of her sins, and receive not of her plagues."—Rev. 18:4

During this "harvest" period many of the Lord's people have been in "Babylon," and these are referred to in the commission of Isaiah 61:1-3 as those that "mourn in Zion"—that is, nominal Zion. In keeping with this "anointing" it is our privilege to comfort these, to give them the "oil of joy"—the precious truth

of the "everlasting Gospel" in all its phases, and to invite them to leave that counterfeit system of iniquity and come out into the full liberty of Christ and the truth.

Today there is every evidence that "Babylon," "Christendom," the counterfeit "city" or kingdom of God, IS fallen. She is not only fallen from divine favor, but the integral elements of church and state are falling apart, and in God's due time will completely disappear. Those who still think that this system is a true representation of Christianity are naturally mourning because of what they see taking place. But those who know the truth, who understand the everlasting Gospel, and discern the meaning of the times in which we live, have the blessed privilege of bearing witness to these facts and thus of comforting those who have an ear to hear.

"FROM HENCEFORTH"

Viewing all the circumstances, there is no room to doubt the fact that we are now living in the time identified in our text as being "from henceforth." This means that the blessing promised in the text may be our blessing on condition of our faithfulness even "unto death." Such faithfulness will call for complete separation from Babylon and the

world, and from the influence of the symbolic "beast" of this same chapter, keeping free from its "mark," that is, from every semblance of co-operation with any of the false religious and political systems of the earth.

Faithfulness also means zeal in proclaiming the "everlasting Gospel," the "hour of his judgment," and the fact that "Babylon is fallen." These are the "works" given to the church at this time, the works which will be continued until the day of vengeance is over and all nations are fully enlightened with a knowledge of the glory of God. Jesus proclaimed that part which was due in his day, and his "zeal" in doing so consumed him. He is our pattern. As members of his body we are to be a people "zealous of good works," and the divine commission outlines clearly what those works are to be.

These works are laborious now. They cost suffering, misunderstanding, sacrifice and toil. But despite the cost, it is our privilege to continue "abounding in the work of the Lord." (1 Cor. 15:58) Today we "stand in jeopardy," we may have "afflictions," "necessities," and "distresses." (1 Cor. 15:30; 2 Cor. 6:4, 5) There may indeed come "imprisonments," "tumults," and "labors," but let us continue faithful in the Lord's work.

Ah yes, let us be faithful even unto death, comforted with the precious promise that if now we thus "die in the Lord," there will come "rest from our labors," but the glorious work of the Lord, the work of reconciling the lost world to himself, will be continued in glory, without labor and without suffering. What a blessed hope indeed is ours who are now living in the days of the presence of the Son of man!

Thou Art Good

*O Eternal Providence, whose course,
Amidst the various maze of life, is fix'd
By boundless wisdom and by boundless love,
I follow thee, with resignation, hope,
With confidence and joy; for thou art good,
And of thy rising goodness is no end.*

Sunday School Lessons



RIGHT USE OF PROPERTY

SEPTEMBER 1—Exodus 20:15; Proverbs 30:7-9; Matthew 5:25-33

GOLDEN TEXT: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."—Matthew 6:20, 21

THE first text of our lesson is the Eighth Commandment: "Thou shalt not steal." While it has only indirect reference to the topic, it suggests a very important thought; namely, that property acquired dishonestly or through compromise of godly principles would not constitute an acceptable offering to the Lord. Long ago the Lord made this clear in the message he sent to Saul by the Prophet Samuel. King Saul had disregarded the instructions to destroy the Amalekites and their property, and in response to Samuel's inquiry declared that the cattle of the enemy had been spared to offer in sacrifice to God.

To this the prophet replied in those words which have become famous and familiar to every Bible student: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee

from being king."—1 Samuel 15:22, 23

Our second text, from the Book of Proverbs, requests of the Lord suitable provisions for the writer's needs—"neither poverty nor riches," but "feed me with food convenient for me." (margin, "of my allowance." The writer expresses fear of the effects of either riches or poverty, saying, "Lest I be full, and deny thee . . . or lest I be poor and steal."

This expression reveals a becoming lack of self-confidence. It also reminds us of the somewhat similar request in the prayer Jesus taught his disciples, "Give us this day our daily bread"; and his repeated warnings against covetousness; and against confidence in material wealth, either as a possessor or a seeker after it.—Luke 11:3; 12:15-21; Matt. 13:22

For the Christian, however, there is but one course to pursue with respect to property if he would have the divine approval. In a very small way it was illustrated by the ready response of

RIGHT USE OF PROPERTY

Peter and Andrew when the Lord sought the use of their fishing boat from which to deliver his message to the assembled multitude. There the Master made use of their property for spiritual service, and Peter and Andrew enjoyed the honor and privilege of co-operating in his ministry with their material possessions.

The Lord's people today, and throughout the Gospel age, no doubt, have had corresponding opportunities. At one time an opportunity to use their property in the service of the Lord and his cause; and again, to abandon the pursuit of business and monetary gain, even though previously used in the Lord's service, and devote themselves fully to the service of the Lord, the truth, and the brethren.

The devotion of all we possess either of time or wealth to the Lord and his cause, would represent the true meaning of the title to our lesson, "Christian Use of Property," as Jesus declared it. Probably he found but few who fully recognized his divine wisdom and authority when his teachings entered into that realm of such vital interest and deep concern as one's possessions; few who could say as Peter did, "We have forsaken all, and followed thee."

The reaction of the young man to Jesus' advice presents the contrast; the course of the vast majority who, having learned the requirements of discipleship as explained by the Master, find the "gate" too "strait," and so never enter the "narrow way"—the only way to "life" which is open during

the Gospel age.—Matt. 19:16-22; 7:13, 14

Jesus remarked with what difficulty a rich man would enter the kingdom of heaven; that it would be easier for a camel to pass through the proverbial needle's eye. The disciples were greatly impressed with this statement, and asked "Who then can be saved?" Evidently they were conscious of the fact that the acquisitive instinct is exceedingly strong in fallen man—the desire to gain, to own, to possess. Riches may consist not only of money and tangible property, but also of reputation, relationships, honor of men.

Jesus in his further remarks indicated this broader conception of wealth, saying, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19: 29

Happy are we if the possession of riches has lost its charm for us. If we have intelligently presented our all to the Lord in consecration, we shall be prepared to use faithfully our possessions of every description in the Lord's service as his stewards—as we sincerely believe he would have us use them.

QUESTIONS:

What relationship has the Eighth Commandment to our study?

To what extent does the quotation from Proverbs, chapter 30, correspond to the teaching of Jesus?

How did Jesus outline to the rich young man the right use of property?

SINCERITY OF SPEECH

SEPTEMBER 8—Exodus 20:16; Proverbs 26:23-28; Matthew 26:69-75

GOLDEN TEXT: "Wherefore putting away lying, speak every man truth with his neighbor."—Ephesians 4:25

A GAIN we have a lesson from the Law of Moses, the Proverbs, and the New Testament. These emphasize the fact that truthfulness is one of the principles of God's character, and that falsehood, misrepresentation is offensive to him and condemned. Fallen man has ever been quick to follow in the steps of the great deceiver, Satan, whose original lie brought about disobedience to his Creator's instructions and the penalty of death.

Certainly there is no more prevalent evil in the world than misrepresentation, untruth, deception. Only with great carefulness can the Lord's people keep free from the soiling of their garments, injuring their characters, through sharing passively, if not actively, in the untruths and half-truths such as those with which the social structure of the world is permeated.

So dull of hearing and unresponsive to this provision of God's law in the Ninth Commandment were the people of Israel, that additional statutes had to be provided, such as that recorded in Deuteronomy 19:15-20 to the effect that an accusation must be supported by two or three witnesses, and thus proven in the presence of the accused. Salutory punishment was there

provided for the one who had brought a false accusation; namely, that to him should be meted out the punishment he had sought to have inflicted upon his brother.

The second section of our Scripture lesson emphasizes this thought as a general principle or proverb. For those who love the truth so much that they willingly suffer for it—and such must be the disposition of every true Christian—how inspiring and encouraging are the assurances that all untruth and deception will shortly be revealed, for we are promised that "the waters shall overflow the hiding place."—Isa. 28:17

The familiar adage, "Truth crushed to earth shall rise again," represents the comforting assurance we entertain, that untruth shall ultimately be revealed and truth alone is substantial enough to persist and remain. Likewise, we are assured that falsehood cannot injure the real, eternal interests of one against whom it is uttered. But what havoc it works in the happiness and ultimate welfare of one who makes use of untruth to avoid suffering himself, or to inflict it upon others! Sooner or later, the Wise Man's counsel indicates, falsehood, misrepresentation, deception, come back in

judgment upon the one who is guilty of them.—Prov. 26:23-28

Trifling with truth has a searing effect upon a Christian's conscience. When recognized by others it hinders the effect of one's profession and testimony, and must eventually bar one from membership in the church.

In our Golden Text, Paul intimates that some in the church at Ephesus had been far from respectable characters. But he is pointing out to them the possibility of being delivered from their old sins and evil practices. He urges them to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." He assures them (and us) that this can be done, including "putting away lying"; and that they can be renewed in the spirit of their mind, and "put on the new man, which after God is created in righteousness and true holiness." And how interesting in connection with our study is Paul's coupling with this "true holiness" the exhortation, "speak every man truth with his neighbor."

For our final consideration we have the account of Peter's denial of his Master in the palace of the high priest. The evening before in the upper room Peter had declared his undying devotion to Jesus, saying that though all others should, yet would not he deny the Lord even though he should die with him. (Mark 14:29-31) And now Peter had denied the Lord with an oath.

What an illustration we have

here of the weakness and instability of even a noble and well-intentioned soul unless assisted and sustained by the power of God, the Holy Spirit! How glad we are for the finale of this incident—Peter, repentant, ashamed, went out "and wept bitterly." And the following history of Peter is a glorious illustration of the grace and power of God—as the Prophet Isaiah declares, God dwells in the "high and holy place," but "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15

Peter's subsequent course, after sharing in the begetting of the Holy Spirit at Pentecost, demonstrates what this promise means. When Peter, humbled, contrite, repentant, still the same loyal, courageous disciple, not now relying on his own strength but upon the power of God; could, without shame or sense of hypocrisy, reprove the people of Israel for their accusation and rejection of their Messiah, even using the same term: "Ye . . . denied him in the presence of Pilate, when he was determined to let him go.—Acts 3:13, 14

QUESTIONS:

What is the Ninth Commandment, and has it been generally observed?

What does the writer of Proverbs indicate as the effects of dishonesty upon the one who practices it?

What outstanding lessons come to us through the record of Peter's denial of Jesus, his repentance and subsequent course?



JESUS AND COVETOUSNESS

SEPTEMBER 15—Exodus 20:17; Proverbs 11:23, 24; Luke 12:13-21

GOLDEN TEXT: "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch."—Proverbs 11:28

COVETOUSNESS is but another word for selfishness, acquisitiveness directed toward the individual's personal interests—safety, security, ease, pleasure, honor of men, etc. Generally covetousness is interpreted to mean the desire to possess that which belongs to another. In the New Testament the word usually translated covet and covetousness means to desire more, to be avaricious. The opposite to this is the thought in Heb. 13:5: "Let your conversation be without covetousness; and be content with such things as ye have."

The Authorized Version uses the word conversation, which in the broad sense, means conduct, including not only the words, but the deeds of life. As some see others possessed of greater wealth, larger opportunities, better and more conveniences than themselves, they have a spirit, or disposition, of covetousness, dissatisfaction with what divine providence has shaped for them.

A certain amount of ambition is laudable. The ambition against which the apostle is speaking is that of a dissatisfied heart, overlooking the blessings already possessed and desiring the things that he has not. Rather, one should

say, God could grant me greater riches if he chose. I am his child, and therefore what he grants me in the way of reward for my endeavors must be all right. I shall not envy others their possessions; but I shall wait for the Lord and believe that what he gives is best for me, and much better than anything I could choose for myself.

The principle of covetousness or selfish desire may manifest itself also with respect to things already in our possession. From the moment of consecration all the powers and possessions belong to the Lord; and to seek to use these for one's self and to refuse to use them in the service of the Lord would be holding back what belongs to him. Some of the Lord's dear children fail to realize their privileges of (1) sacrifice, and (2) the cultivation of the spirit of contentment and generosity. Some, after being well fed on spiritual manna, may permit a selfish, craving, or covetous spirit to interrupt their fellowship with the Lord to some extent. Hankering for earthly, fleshly, good things, these forget the wisdom of their leader, the Lord, and that his love, which has thus far delivered and fed and led them, is still with them, the same as ever.

Thus covetousness may be mani-

fested in repining against one's lot in life, a desire for more ease and comfort, wealth and social influence than are within his reach. Sometimes it is revealed in a protest against one's share of the aches and pains of the groaning creation and inability to be relieved of these. Sometimes it prompts to a protest against the illness or death of a loved one.

How unwise! Should not those walking in the way of the Master, who have been fed with the spiritual manna, realize that all of spiritual Israel's affairs are under the Lord's special supervision? Should we not remember that "he doth not afflict willingly nor grieve the children of men," but for their good? (Lam. 3:33; Heb. 12:10) Ah! many have no doubt found that prayers uttered in the spirit of murmuring have, even when answered, brought unexpected drawbacks.

Covetous (selfish) prayers are too expensive. Some have gained wealth and lost the truth and its service. Some have gained health only to find that with it they gained trials no less severe. Some have had their dear ones restored to them from the very jaws of death, only to wish afterwards that God had not answered their prayers, or more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.

Covetousness is one of the prevalent, close-girding sins that afflict the human family as the result of the fall. Many illustrations may be found in the history of natural Israel of their failure to obey the

Tenth Commandment, which is a portion of our Scripture lesson today. One is to be found in the course of Elisha's servant, Gehazi, recorded in 2 Kings, chapter five. Gehazi coveted the gifts with which Naaman had sought to reward Elisha, when, by following the the prophet's instructions he had been cleansed from his great affliction, leprosy, and which gifts the prophet had refused. Through lying and fraud Gehazi did gain some of the silver and changes of garments; but he also came under judgment declared by the Prophet Elisha: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever."

What a lesson is here for the spiritual Israelites! At first it was only a thought in the mind of Gehazi; but a selfish thought, a covetous thought. Put into action it led to falsehood, fraud, deception, first directed toward Naaman; and then, in an effort to avoid detection by his master, toward Elisha. Leprosy is a symbol of sin and its consequences, death. How earnestly we should echo the inspired prayer, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins."—Psa. 19:12-14

QUESTIONS:

Does the New Testament define covetousness so as to give an added significance to the Tenth Commandment?

Is covetousness consistent with (1) sacrifice? (2) contentment? (3) generosity?

What lessons are suggested by the covetous conduct of Gehazi, the servant of Elisha?

LAW OF THE STRANGER

SEPTEMBER 22—Exodus 22:21-23; Deuteronomy 24:14, 15;
Matthew 25:34-41

GOLDEN TEXT: "The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25:40

THE Law given by Moses carefully provided for the welfare of the strangers who sojourned with the Israelites. The same statutes and penalties were to govern both; and the same ordinances for strangers who desired to join with the Israelites in the worship of the true God and in the passover and other offerings. Note Lev. 24:22; 19:33, 34; Deut. 10:19; Num. 9:14; 15:14-16

Many of us in the past have read our Bibles too carelessly. For instance, the Parable of the Sheep and Goats was at one time applied to the church. We failed to notice that it is not speaking of the church, but of the world—the nations, the heathen. Israelites, being of the chosen nation, were accustomed to speak of the rest of mankind as "the nations," "the Gentiles." And in the prophecies, as well as in this parable, they are spoken of from this standpoint.

In line with this, our Lord tells what is to befall after his kingdom shall have been set up—after the selection of the true church class to be his bride, the Lamb's wife and joint-heir in his kingdom. This is clearly indicated in the opening statement, "When the Son of man shall come in his glory, and

all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25:31

Then follows a description of the work of the millennial age. "Before him shall be gathered all nations." All except the church will be before his great white throne of justice, mercy and love—that will be their judgment time. Six thousand years ago Adam and his entire race were judged in Eden, and the sentence was death. In due time God sent his Son to die for Adam's sin. Hence, "Since by man came death [of the entire race], by man [Jesus] also [will come] the resurrection of the dead"—the entire race.—1 Cor. 15:21

Those in the parable represent all nations who will be on trial for judgment as to their worthiness of everlasting life. This will include all in their graves, who, the Master tells us, will come forth, not all at once, but gradually—"every man in his own order." (John 5:28, 29; 1 Cor. 15:22, 23) The knowledge of God and his righteousness will then pervade the earth, encouraging and uplifting to human perfection all the willing and obedient.

It will be the work of the entire millennial age to bring this about.

Righteousness will reign then, as sin reigns now. Righteousness will be in control, in the ascendancy; and those who sin then will suffer chastisement promptly. Then the earth will be a grand place, where "nothing shall hurt nor destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. (Isa. 11:9; 33:24; Rev. 22:1-5) "O happy day!" we exclaim. And surely it will be such; for all who live through those thousand years will have received great blessing.

But what about their heart condition? If conformity to the divine law in an outward way will bring blessings to all, will there not still be a difference between the people—some coming heartily into accord with the Father and his representative government, and others merely outwardly into harmony, because this outward harmony will be the way to restitution, physical perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable of our lesson teaches; namely, that outwardly the "sheep" and the "goats" will have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart-difference between the two classes, all of whom will have been on trial for a thousand years, receiving the kingdom blessings.

Not until the conclusion of the

millennial age will the decision of the Judge be manifested. Then great surprise will be shown at his decision—by both parties. To the "sheep" the King will say, "Come, ye blessed of my Father [the kind that my Father is pleased to bless and grant everlasting life] inherit the kingdom prepared for you from the foundation of the world."

This is not the same as the messianic kingdom, the kingdom of heaven. Rather, it is the kingdom which God gave to Adam, which he lost through disobedience and which Christ redeemed by the sacrifice of himself. It will be given only to those who will have developed the godlike character—those who will have become the Lord's "sheep" during the Millennium.

Then to the other class, the "goats" of the parable, come those words of condemnation to death, destruction, "everlasting punishment," from which no resurrection has been provided. Granted all the privileges and experiences of a thousand years of contact with righteousness, truth, and the spirit of God, these latter have not come into heart harmony with God, regardless of outward obedience. Eternal life is provided in God's plan only for those who gain God's likeness and manifest his spirit.

QUESTIONS:

How did the Mosaic Law typify the kingdom of Christ in its provision for strangers who dwelt with the Israelites?

What is the setting of the parable of our lesson, and what does it teach?

How does the parable indicate the distinction between the sheep and the goats will be manifest to the King?

THE LAW OF LOVE

SEPTEMBER 29—Psalm 119:33-38; Matthew 5:43-48

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

THE concluding exhortation of our Lord's instruction in our lesson today is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Since the Lord's followers have fallen, imperfect bodies and brains it is not possible for them to be perfect as God is perfect—except in heart, in intention. But our profession of a pure heart, a godlike intention, must be tested. It must be developed to the point of fixity of character. It must stand tests of temptation; it must endure and prove faithful under stress and pressure.

The Jews had gradually lost sight of the divine standards and had filled their minds with certain traditions which were more or less contrary to the Law. The Great Teacher, ignoring the Rabbis, might have been thought by some to be setting aside the Law, but he assured them, to the contrary, that he was merely setting aside human traditions and seeking to establish the Law and have it more clearly understood. The people regarded the scribes and Pharisees as very religious and holy. But Jesus explained to them that they must have greater holiness or they would never enter the kingdom of heaven.—Matt. 5:20

The Mosaic Law laid down the divine principle which the judges of Israel were to follow: "An eye for an eye"—the exaction of strict justice. The people seem to have applied this improperly in their individual relationships, with the result that it cultivated hardness of heart, an exacting disposition which was pitiless, merciless. Our Lord's teachings showed the error of this and pointed to the more excellent way—love.

Although the heavenly Father had made the law, he had also planned to show mercy and did show it in sending his Son into the world to be the Redeemer of sinners, that they might not perish, but have eternal life through obedience to their Savior. (John 3:16, 17; Acts 3:23) How much more proper it is that fellow-sufferers, both imperfect, should be lenient, tender-hearted toward each other. Mark the Lord's words, I say unto you that by requiring an eye for an eye and tooth for a tooth, in exacting justice of your imperfect fellows, you are encouraging an improper spirit in your own hearts.—Matt. 5:7, 20-26, 38-42

In the context (verse 42) Jesus instructs his hearers to cultivate generosity. As the heavenly Father is always giving and never

asking, so all his children should have this disposition and be ready to give something to anyone in need. This does not necessarily mean extravagant gifts, nor all that the petitioner would desire. Judgment, discretion, is to be used.

But the desire to give, to help, should by all means be cultivated in the heart of every follower of Jesus. And from those who would borrow of them (evidently for a temporary need) they should not turn away. They should, on the contrary, do good and lend, hoping for no similar favor in return. The Lord's people might not thus amass as much money as others, but they would be pleasing and honoring their Heavenly Father, laying up treasure in heaven, and getting their own hearts into that condition which God could approve and bless in the kingdom.

Tradition taught that neighbors should be loved and enemies hated; but the Great Teacher declared that enemies also should be loved and blessed, even though they returned persecution and injury. It was this new and high order of teaching which marked our Redeemer's utterances as different from all others.

The cultivation of this spirit of love for enemies, as well as for friends, would mark the followers of Jesus as children of God, as having the Heavenly Father's spirit, or disposition. He sends the sunshine on sinners and on saints; the rain comes down for the just and for the unjust. It is difficult to estimate the amount of harm done to our minds by the tradi-

tions of the Dark Ages respecting God's intention to torment his enemies eternally—all except the elect. Thank God that we have found that these teachings are not in the Bible! They made our forefathers heretic-burners: And again, thank God that we have received such an impetus to our faith in the knowledge of the divine plan which we find in complete harmony with the sublime statement, "God is love"!

Admitting the possibility of his followers exercising this glorious and godlike quality, our Lord asks, If love be extended only to those who love in return, how would it be worthy of any special reward? Do not the heathen, all men, love after this fashion? And if we are courteous merely to those who are courteous to us, wherein are we superior to Gentiles and sinners?

The followers of Jesus, the pupils in his school, are to take the highest standard of excellence for their pattern—their loving, perfect Creator. They are to strive for perfection such as his. They are to attain it in their hearts; and, so far as possible, they are to see that it controls in every thought, word, and deed of their fallen flesh.

QUESTIONS:

Of what well-known sermon is the second section of our Scripture lesson, a part, and to whom was it addressed?

What is indicated in our Lord's words as to the prevalent misconception at that time, of certain statements of the Mosaic Law?

What standard did Jesus here place before his followers, and how can we attain it?



ANSWERS To Test Your Knowledge Questions (See Page 21)

1—Joshua. Joshua, chapter 1.

2—No; the word doom or doomsday is not found in the Bible. It is used in creedal theology.

3—The theory that in one twenty-four-hour day the dissolution of nature will take place, including the destruction of the earth.

4—No. Ecclesiastes 1:4 reads, "The earth abideth forever," and the Lord through Isaiah tells us that the earth was not created in vain but to be inhabited. Jesus said the meek would inherit the earth.—Isaiah 45:18; Matthew 5:5

5—Yes. In 2 Peter 3:6 we have the statement, "Whereby the world that then was, being overflowed with water, perished."

6—(a) Yes, we are. (b) The world that perished was the godless civilization of that day. Read Genesis, chapters 6, 7, and 8. The Greek word translated "world" is *kosmos*, and means order. It does not refer to the planet earth itself, because the earth survived the flood.

7—(a) Before Christ's kingdom can come our present social order or world must come to an end. (b) The present trouble is preparing the way for the final cataclysm, thus making ready for a new world under the reign of Christ.

8—Our present godless society will give place to a new world "wherein dwelleth righteousness," to be established on this planet

after the time of trouble is over.—2 Peter 3:13

9—(a) In John 14:30, our Lord calls Satan "the prince of this world," and Paul calls him the "god of this world." (2 Cor. 4:4) (b) Zechariah 14:9 reads, "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

10—Psalm 98 tells the people of "all the earth" to be joyful "before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

11—2 Peter 3:7, 8 informs us that the day of judgment will be one thousand years long.

12—Yes, millennium means a thousand. It is stated in Isaiah 26:9: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." This work will take one thousand years.—Rev. 5:10; 20:4, 6

13—(a) It was not then the due time to judge the world. Paul in Acts 17:31 said, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained [Christ Jesus]." (b) "The last day" is another expression used to designate the "day of judgment" or the one-thousand-year day of Christ's reign.—John 6:39, 40, 44, 54; Acts 3:19-23; 1 Cor. 15:25, 26



“The Evidence of Things Not Seen”

“Now faith is the substance of things hoped for, the evidence of things not seen.”—HEBREWS 11:1

CHRISTIAN faith is based upon the promises of God, and to the extent of our reliance upon those promises they constitute a “substance,” a reality, a genuine hope for the future to which with dogmatic assurance we can point and say, That is what I believe! This is equally true concerning the scriptural explanations of what God has already done in the accomplishment of his loving purpose toward his human creatures. The Bible tells us, for example, that God sent Jesus into the world to die as the Redeemer of the human race, and we believe this without reservation. We are also assured that Jesus was raised from the dead, and this also to us is a dogmatic truth.

Furthermore, God promised to send Jesus to earth the second time, not as a man, but as a glorious spirit being, the purpose of his second visit being to establish a kingdom to rule and bless the world. This, too, we believe. The prophecies of the Bible clearly outline the outstanding events in the world, and the work of God in his church, following the return of the Lord; and explain that these events would reveal the Master’s presence to his own people to feed and to bless them, while to the world his coming would be as “a thief in the night.” We accept this testimony of

the Scriptures also, and rejoice that the second presence of our Lord is now a reality; the substance of our belief being the promises, prophecies, and explanations of the Word of God.

Thus seen, a Christian with a living faith must necessarily be a dogmatic Christian, for Christian dogma is revealed truth. Dogma is the very core of our faith and worship. Without it our convictions would resolve into mere sentiment and emotionalism, and the truth would be ineffectual as a living power in our lives. One of the arguments of modernism by which an attempt is made to discredit the need and value of dogmatism as the backbone of Christian faith is that many of the things we profess to believe are "merely conclusions" which we have reached, hence we should not attach too much importance to them because our conclusions might be wrong. Subtle indeed is this "fiery dart" of unbelief.

This erroneous argument could well be used to minimize the importance of any and every doctrine of the truth. Indeed, our belief in the existence of God is based upon the fact that we have reached the conclusion that he does exist. We have never seen him, nor has any one of our acquaintances seen him. Our conclusions that God does exist are the result of our reasoning upon facts with which we are surrounded. However, these facts are so eloquent and convincing in their testimony that we quite agree with the Psalmist's statement that it is a fool who says in his heart, "There is no God."—Psalm 14: 1; 53: 1

We believe that the Bible is the Word of God because we have so concluded upon the basis of the abundant evidence available. We believe in the first advent, the death, and the resurrection of Jesus because we have reached the conclusion that the testimony of the Scriptures to this effect is true. We believe likewise in the reality of Christ's second presence because the Scriptures not only tell us that he would return, but they explain with vivid reality and certainty the signs which could be relied upon to bear witness of his presence. It is a conclusion, yes, but a conclusion based upon similarly reliable evidence and facts as all of our other conclusions concerning God and the precious truth of his plan.

So let us not permit our faith and conviction in the substantial realities of present truth to become weakened by this or any other modernistic philosophy. The great dogmas of Christianity constitute the good news of the Gospel which cannot be diluted or

adulterated without loss of spiritual vitality. It is not to be expected that beginners, "babes in Christ," will be able to comprehend with equal clarity all the fundamental doctrines of the truth, but it is a mistake for mature Christians to conclude that this or that item of the truth is not important simply because someone else lacks the essential spiritual vision to understand and accept it.

It is essential that those chosen as teachers be mature in the faith, and that their vision be clear on all established doctrines of the truth. Surely our teachers should not be such as would dissipate the substance of the truth, and minimize the importance of some of its vital elements in order to bring the message down to the level of those who doubt this or that phase of the truth.

Dogmatism is of special importance in the ministry of the truth. Admittedly, it is not popular today for one to say that he has a definite belief in anything. But "truth people" should not let this worldly viewpoint of unbelief enter in among them. We believe the truth—every part of the truth—so let us not hesitate to say so, and also to be ready to give a reason for our faith and hope, that reason being that God has said so. A faith that is anything short of this certainly lacks "substance" and the "full assurance" so necessary today. A faith, on the other hand, which will produce works of righteousness, and works of witnessing for the truth of the Gospel, is one which accepts without question the straightforward statements of the Word of God; and accepting them without reservation causes a Christian to govern his life accordingly, and dogmatically to declare his belief to those who have an ear to hear.

British Convention Report

Aldersbrook Ecclesia



THE convention at Aldersbrook during the Bank Holiday period, August 3-5, was a sweet and profitable time, fragrant with the spirit of Christian love and true fellowship. How refreshing it was to "Come apart and rest awhile" from the cares and common tasks of life, and

to meet and talk together with those whose "hopes and aims are one."

The lightening restrictions on travel facilities made it possible for brethren to gather from the far north of England, Wales, and many other parts of the country, and the warm parting handshakes and ra-

diant faces testified that this had been the "best ever" convention. If these seasons are but a foretaste, how grand will be the great Home-gathering, when all the faithful, together with their Lord, will meet in the Father's presence!

On the Saturday evening, the brethren gathered together for the study of that wonderfully prophetic Psalm 2, which so graphically and accurately describes and explains the events now transpiring in the earth. Our hearts rejoiced in the assurance that though kings and great ones disputed the rulership of the Lord and his Anointed, yet hath God set him King upon the throne of earth. Truly indeed, even though days are dark, all were able to echo the Psalmist's closing words, "Blessed [happy] are all they that put their trust in him."

At the Sunday morning meeting the brethren were refreshed from a few recorded words hidden away among names and genealogies in the Book of Chronicles: "And God granted him that which he requested." (1 Chron. 4:10) The power of prayer, the beauty of prayer, and the result of prayer were all helpfully brought to our notice, as well as our privilege of bringing "large petitions" to our King.

The afternoon meeting, devoted to prayer, praise, and testimony, was enjoyed by all. "Trust in God," was the thread which ran through the many testimonies concerning God's faithfulness. It was cheering to hear of the love, joy, peace, and perfect trust of those

who were young in the faith, as well as those who had proved his faithfulness for many years.

"Risen to Walk in Newness of Life," was the subject for the evening address, for which about 150 brethren were assembled. How necessary were the reminders that if we are indeed "risen with Christ" we must be "dead to the world." There can be no compromise with the world, the flesh or the devil. Our consecration must be full and complete if we would experience the full blessing of the risen life.

A goodly gathering again assembled on the following morning, and "how our hearts burned within us" as our speaker dealt with the question, "Do the rulers know indeed that this is the very Christ?" (John 7:26) Just as in the days of the first advent, there stood One among them whom they knew not because of their pride and rejection, so during this time of our Lord's second presence, the rulers, civil and ecclesiastical, are blinded by pride to the true explanation of world events. The question was brought still closer: "Do the rulers (overseers in the ecclesias) know indeed that this is the very Christ?" We were reminded also of our individual responsibility as members of the ecclesia.

Luncheon was followed by a profitable consideration of those words in 1 Peter 1:5, "Kept by the power of God." The two sections—"Through Faith," and "Unto Salvation"—being amplified by two brethren who sought to comfort, encourage, and exhort the saints to yet greater heights of faithfulness

to God, his Son, and his plan, which faithfulness, maintained unto the end, would be rewarded by salvation, by participation in that first resurrection, with the enhancing assurance of being "forever with the Lord."

The subject for the final session of our happy gathering was, "Fore-shadowings in Genesis and Realities in Revelation." As we journeyed through the Genesis record we were reminded that "known unto God are all his works

from the foundation of the world," for in types and pictures the whole plan and purpose of God was portrayed. In Revelation, it was shown how the overcomers, the true spiritual Israelites had, through their faithfulness, obtained that which was lost by the Israelites after the flesh.

Thus ended a most uplifting season of happy fellowship, and in parting for our homes and the "daily round," all could testify that it had been good to be there!

Encouraging Letters

Activity in India

Dear Brethren in Christ: Christian greetings and love! A friend in Bristol, England, sent me a copy of *The Dawn* dated January 1946. It is worth reading, and useful to me. I wish to have your magazine from February 1946. Since my consecration, which is dated from January 9, 1940, I have been working for the kingdom of God, and for our Lord and God. You know India is a poor country. And Indian Christians are very poor. I am not in a position to send you my subscription for *The Dawn*. Please help me in the name of our dear Lord and Savior Jesus Christ.

I am one of the hundred Bible Students of Tamil Nadu, which is in Madras Presidency. Tamil Nadu consists of twelve districts, namely, Madras, Chingleput, North and

South Arcots, Salem, Coimbatore, Nilgries, Tanjore, Trichinopoly, Madura, Tennavelly, and Ramnad. We have an association called "The Bible Students Union." We had a monthly magazine, but since September 1944 it has been stopped because of financial difficulties and want of paper. I hope it will be restarted from the coming June. We hold an annual convention in each district. This year we are holding it in Coimbatore District. We have been witnessing to our only true God and Lord Jesus Christ since 1919. We know God's elect are scattered all over the world in two's and three's.

We will be very grateful to you all if you would kindly send *The Dawn* and the following books free of cost for our help and study, to strengthen our faith and knowl-

edge about our only true God and Lord Jesus Christ: The Everlasting Gospel, the new hymn book, As Angels of Light, Christ Has Returned, God and Reason, God's Plan, Hope Beyond the Grave, The Truth About Hell, God's Hand in the Affairs of Men, God's New Order, God's Remedy, God's Restitution Project, Good News, The Father, Son and Holy Spirit, The Judgment Day, Divine Intervention Near, Chosen People, Created He Them, The Divine Plan of the Ages, and The New Creation.

Though the request may be large, I ask you all, the household of faith, in the name of our dear Savior, Lord, King, Mediator, High Priest, Shepherd, Judge, Advocate, Elder Brother, that my humble request may be complied with.

Convey our sincere Christian love and greetings to all the members of the household of faith. Remember us in your daily prayers. With my Christian love and greetings, I remain, Your ever loving brother in our dear King, S. S., South India.—P. S.: Please send me a photo of our beloved Pastor.

French Literature Needed

Dear Brothers in Christ: Grace be to you, and peace from God our Father and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father who has strengthened us with you in Christ, who also has anointed and sealed us.

A brother in Chicago has given us your address, telling us that you knew French. This circumstance

could be called accidental if we did not know "that all things work together for good to those who love God." It is, then, with emotion that we write, for we have been looking for French literature for several years.

At first we have tried by ourselves to find tracts of Brother Russell's, French translations of the "Watch Tower" prior to 1917. But for several months now we see the necessity of a paper printed in French. Several around us seemed to manifest interest. Unfortunately, the number that could actually be placed does not encourage such an enterprise, even on a small scale, which would mean big expense which we could not afford.

Several manna's have been asked for, and certain ones regret not to be able to find the set of Volumes in French. Is there nothing left in the old stock of literature of thirty years ago? Are the French excluded from "the law and the testimony"? If it is so, there shall be no dawn for the people of my country.—Isaiah 8:20-22

The old prophet said, "It is the Lord. Let him do what seemeth him good." We do not know what is for our greatest good. Sometimes things that we long for and desire to possess because we consider them good, could in reality be injurious. (Comment of November 2) Thus we end with the model prayer, Our Father, etc.

Dear brothers, we are a family consecrated to the Lord, father, mother, and daughter married to a Polish brother. All united we greet you in Christ by the words of Psalm 20. J. R., France.

Appreciated by Patients

Dear Frank and Ernest: I am always so happy when my Dawn arrives, and I read it regularly. My sister-in-law is a patient in a nursing home and The Dawn is passed around to all the patients as well as to many of the nurses. She says they all enjoy it so much because it explains the Bible in a way they never understood before. For myself I can say it is a great blessing and comfort—after passing through a very great sorrow. Since listening to your broadcast, and reading The Dawn, I have a very different outlook on this life, as well as the one to come. I have a copy of "The Divine Plan of the Ages" that my grandfather bought about fifty years ago, and for all it was in our home so many years, it was only recently I read it. And needless to say, I did enjoy the wonderful message. I am enclosing a very small gift in your good work. May God bless you both in his great work. Yours sincerely, M. B. D., Wash.

A Studious Mind

Sir: May I have a copy of your recent broadcast? I tuned into this program one day—for the first time—and you have no idea the pleasure I got from it. Questions were asked which have long worried me, and the answers were so reasonable. There is so much we are supposed to take for granted, both in religion and in life, "just because," and if one asks, "Why?" you are hush-hushed as if doing something wrong. I am a deep-thinking person, by no means re-

ligious in the full sense of the term, and certainly not an atheist. I ask in order to learn and convince myself, and not just out of curiosity. I am unable to accept any statement without being quite clear in my own mind as to its real meaning. I can't "follow the crowd" somehow. Would you tell me on which days and time you broadcast and from where, so that I can find out where to locate it on our local stations? I forgot to make a note. Thanking you, Sincerely, G. R. W., Mich.

Finds Food for Soul

Frank and Ernest: I am, and have been, a student of the Bible, believe the divine Book first, then welcome all helps I can get that are in harmony with the teachings of God's Word. Your teachings or talks by radio are food for my very soul. I would like a copy of The Dawn. Frank, if you will excuse me, I will say that I admire Ernest for one statement made recently: "If it's taught in the Bible, I believe it." I hope it met a million ears. Your admiring friend, W. B. C., Ariz.

Invalid Is Blessed

Frank and Ernest: I have not been able to leave my room since July, 1944. I was hurt on a streetcar. But I do have a good little radio, and Frank and Ernest are my number one program. You may know what a comfort and help a woman of eighty-three gets out of a program like you give us. . . . H. D., Mich.

SPEAKERS' APPOINTMENTS

W. A. BAKER

Brooklyn, N. Y. Aug. 31-Sept.	2, 8
Brooklyn, N. Y.	4
(253 Washington Ave., 8 p. m.)	
Laurelton, L. I., N. Y.	5
(130-33 228th St., 8 p. m.)	
New Brunswick, N. J.	6
New Haven, Conn.	10
Groton, Conn.	11
New Bedford, Mass.	12
Lynn, Mass.	13
Boston, Mass.	14, 15
Worcester, Mass.	16
North Brookfield, Mass.	17, 18
Springfield, Mass.	19
Tonawanda, N. Y.	21
Toronto, Ont., Can.	22
Cleveland, Ohio	23, 24
Muncie, Ind.	25-27
Toledo, Ohio	28, 29
Detroit, Mich. Sept. 30-Oct.	1
Flint, Mich.	2
Saginaw, Mich.	3
Grand Rapids, Mich.	5, 6

W. T. BAKER

Saginaw, Mich. Aug. 31-Sept.	2
Flint, Mich.	3
Grand Rapids, Mich.	4, 5
Kalamazoo, Mich.	6
Detroit, Mich.	7, 8
Ypsilanti, Mich.	9
Jackson, Mich.	10, 11
Coldwater, Mich.	12
Elkhart, Ind.	13
Gary, Ind.	14, 15
Cicero, Ill.	16
Chicago, Ill.	17, 18
Rockford, Ill.	19
Clinton, Iowa	21, 22
Albany, Ill.	23
Moline, Ill.	24, 25
Canton, Ill.	26
Quincy, Ill.	27
St. Louis, Mo.	29

F. A. BRIGHT

Groton, Conn. (Evening) ... Sept.	14
Groton, Conn. (Morning)	15
New London, Conn. (Afternoon)	15

New Haven, Conn. (Morning)	22
Waterbury, Conn. (Afternoon) ..	22

D. COPELAND

Brooklyn, N. Y. Aug. 31-Sept.	2, 29
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S. C. DE GROOT

Cincinnati, Ohio	Sept. 1, 2
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O. D. DEIFER

Brooklyn, N. Y. Aug. 31-Sept.	2
Reading, Pa.	8
Pottstown, Pa.	22

DAVID DINWOODIE

Brooklyn, N. Y. Aug. 31-Sept.	2
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EDWARD FAY

Seattle, Wash. Aug. 30-Sept.	2
Vancouver, B. C.	3, 4
Victoria, B. C.	7, 8
Bay Cities area, Calif.	13

IRVING C. FOSS

Seattle, Wash. Aug. 30-Sept.	2
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EARL FOWLER

Seattle, Wash. Aug. 30-Sept.	2
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E. H. HERSCHER

Seattle, Wash. Aug. 30-Sept.	2
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W. J. HOLLISTER

Cincinnati, Ohio	Sept. 1, 2
York, Pa. (Evening)	14
York, Pa. (Morning)	15
Lancaster, Pa. (Afternoon)	15
Boston, Mass.	29

LEVI JACOBS

Brooklyn, N. Y. Aug. 31-Sept.	2
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C. W. JANKE

Brooklyn, N. Y. Aug. 31-Sept.	2
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P. KOLLIMAN

Paterson, N. J.	Sept. 8
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SPEAKERS' APPOINTMENTS

Binghamton, N. Y.	15	Paragould, Ark.	12
Wilmington, Del. (Morning)	22	Jonesboro, Ark.	13
Philadelphia, Pa. (Afternoon)	22	Knoxville, Tenn.	15-30

R. A. KREBS

Minneapolis, Minn. Aug. 31-Sept.	2
Abbottsford, Wis.	4, 5
Milladore, Wis.	6
Wausau, Wis.	7, 8
Green Bay, Wis.	9, 10
Pt. Washington, Wis.	11, 12
Milwaukee, Wis.	13
Waukesha, Wis.	14, 15
Lake Mills, Wis.	16, 17
Madison, Wis.	18
Rockford, Ill.	19-22
Dundee, Ill.	24
Aurora, Ill.	25
Batavia, Ill.	26
Gary, Ind.	27
Chicago, Ill.	28, 29
Danville, Ill. Sept. 30-Oct.	1

RAY KRUPA

Brooklyn, N. Y. Aug. 31-Sept.	2
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L. P. LOOMIS

Hartford, Conn. Sept.	22
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J. Y. MAC AULAY

Kentville, N. S. Aug. 31-Sept.	3
Yarmouth, N. S.	5, 6
Halifax, N. S.	8, 9
Sydney, N. S.	11, 25
St. John's, Nfd.	13-23
Glace Bay, N. S.	26
Truro, N. S.	27
Amherst, N. S.	28, 29
Moncton, N. B.	30

E. R. MAC JILTON

Brooklyn, N. Y. Aug. 31-Sept.	2
East Liverpool, Ohio	8

EDWARD MAURER

Duquesne, Pa. Sept.	1
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A. OBENLAND

Brooklyn, N. Y. Aug. 31-Sept.	2
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J. M. PATTERSON

St. Joseph, Mo. Sept.	4
Kansas City, Mo.	5, 6
St. Louis, Mo.	8, 9
Cape Girardeau, Mo.	10, 11

G. R. POLLOCK

Seattle, Wash. Aug. 30-Sept.	2
Duncan, B. C.	4
Victoria, B. C.	5
Portland, Ore.	8

M. A. STAMULAS

Paterson, N. J. Sept.	15
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C. A. SUNDBOM

Grand Rapids, Mich. Sept.	12
Appleton, Wis.	13
Minneapolis, Wis.	14, 15
Withee, Wis.	16
Marquette, Mich.	18
Green Bay, Wis.	19
Port Washington, Wis.	20
Kenosha, Wis.	21
Chicago, Ill.	22
Muncie, Ind.	23
Richmond, Ind.	24
Cincinnati, Ohio	25
Dayton, Ohio	26
Piqua, Ohio	27
Ann Arbor, Mich.	28
Toledo, Ohio	29

F. S. WASSMANN

Washington, D. C. (Evening) Sept.	14
Washington, D. C. (Morning)	15
Baltimore, Md. (Afternoon)	15

C. R. WEIDA

Brooklyn, N. Y. Aug. 31-Sept.	2
Schuylkill Haven, Pa.	15

G. M. WILSON

Cincinnati, Ohio Sept.	1, 2
Monessen, Pa.	22
Boston, Mass.	29

W. N. WOODWORTH

Minneapolis, Minn. Aug.	31
Seattle, Wash. Sept. 1, 2, 5	1, 2, 5
Spokane, Wash.	4
Tacoma, Wash.	3
Lynden, Wash.	6
Vancouver, B. C.	7, 8
Portland, Ore. (Evening)	8
Bay Cities area, Calif.	11
San Luis Obispo, Calif.	12

CONVENTIONS

Los Angeles, Calif.	15
Oklahoma City, Okla.	17
Wichita, Kans.	18
St. Joseph, Mo.	19
Kansas City, Mo.	20
St. Louis, Mo.	21, 22
Brooklyn, N. Y.	29
Grand Rapids, Mich.	Oct. 5, 6
Pittsburgh, Pa.	13

E. G. WYLAM

Brooklyn, N. Y.	Aug. 31-Sept. 2
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H. L. YOUNG

Hazleton, Pa.	Sept. 15
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C. W. ZAHNOW

Minneapolis, Minn.	Aug. 31-Sept. 2
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BRITISH APPOINTMENTS

E. ALLBON

Kettering	Sept. 15
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W. R. CHANDLER

Ealing, London	Oct. 13
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H. R. KIPPS

Ealing, London	Sept. 15
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J. H. MURRAY

Kettering	Oct. 27
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R. J. PHILIP

Ilford, Essex	Oct. 6
(Aldersbrook Ecclesia)	

D. P. VAUGHAN

Maidstone, Kent	Sept. 8
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CONVENTIONS

LABOR DAY CONVENTIONS—See August issue.

ALBANY, N. Y., Sept. 8—Y. W. C. A., 5 Lodge Street. There will be a Baptist service.

LOS ANGELES, CALIF., Sept. 15—All day gathering in Gibson Hall, 940 S. Figueroa Street. Opens 10:30 a. m.

MINNEAPOLIS, MINN., Sept. 15—Regular third Sunday convention. Pioneer Hall, Main Floor, Lumber Exchange Bldg., 5th and Hennipen Avenues.

SCHUYLKILL HAVEN, PA., Sept. 15—Home of Sr. Clara Beiler, on the Pottsville-Harrisburg route, at the intersection of 83 and 443. Friends using train will get off at Schuylkill Haven and take taxi to the home. Friends will please bring their lunch.

ST. LOUIS, MO., Sept. 21, 22—Northside Y. M. C. A., 3108 N. Grand Ave. Write the secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo., for programs and room reservations.

CHICAGO, ILL., Sept. 22—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

BOSTON, MASS., Sept. 29—For details,

write the secretary, Miss Lillian Thain, 64 Thurston Street, Winter Hill, 45, Mass.

TOLEDO, OHIO, Sept. 29—All meetings will be held in the American Room, Fort Meigs, Hotel. For details, write the secretary, Mr. C. W. Smith, 2724 Eldora Drive, Toledo, Ohio.

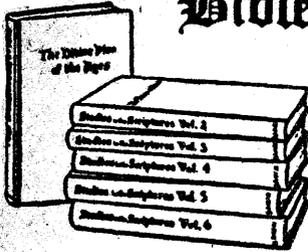
GRAND RAPIDS, MICH., October 5, 6. Details later. Class secretary, Mrs. Edw. De Groot, 924 Ellsmere, N. E., Grand Rapids, Mich.

HALLOWELL, MAINE, October 12, 13—All day gathering in the City Hall. For reservations and details, write the secretary, Mrs. T. G. Smith, Route 3, Box 142, Gardiner, Maine.

PITTSBURGH, PA., October 13—Morning and afternoon sessions in the O. of I. A. Temple, 610 Arch Street, N. S. Evening sessions for the public will be held in Carnegie Hall. Further details in next issue.

ALDERSBROOK ECCLESIA, October 6—300 High Road, Ilford, Essex. A cordial invitation is extended to all. For details, write to the secretary, Mr. W. R. Chandler, 29 Woodlands Avenue, Wanstead, E. 11.

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THE DAWN

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NEW JERSEY

To Us the Scriptures Clearly Teach

That the church is "the temple of the living God" — peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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