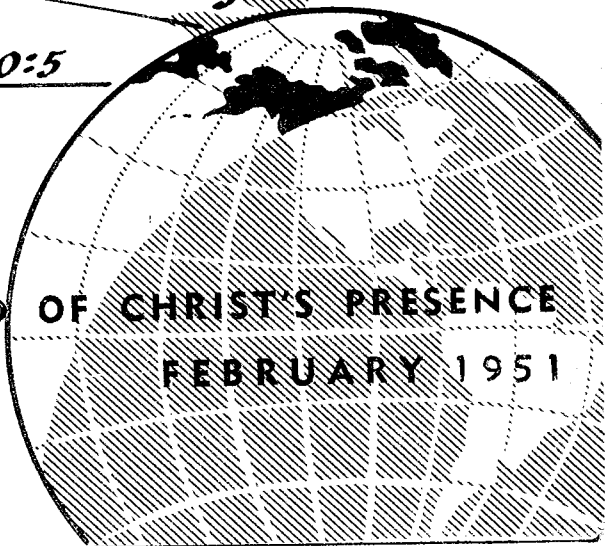


The DAWN

*"Weeping may endure
for a night,
but Joy cometh
in the morning."*

PSALM 30:5

A HERALD OF CHRIST'S PRESENCE
FEBRUARY 1951





The Divine Plan of the Ages

An Old Book with an Up-to-date Message

First published more than sixty years ago, there have been many editions of this outstanding book, reaching a total circulation of nearly 10,000,000 copies. Its preview of the struggle between capitalism and communism is remarkably accurate in principle, although written at a time when no one except a close student of the prophecies could even have dreamed of the startling events taking place in the world today.

For thousands, The Divine Plan of the Ages continues to be the textbook supreme—a genuine helping hand in the study of the Bible. Questions which are in the minds of millions are answered satisfactorily and scripturally in this inspiring book of 350 pages. Here are some of them:

Why does God permit evil? Is there hope for those who have died in unbelief? What is the end of the world foretold in the Bible? What will be the final outcome of present world distress?

To stimulate thought and aid in the understanding of its prophetic and doctrinal message, the book contains more than fifty pages of questions and more than a thousand texts of Scripture are used. Send for your copy today! We recommend the Library Edition for home use and for gifts.

Library Edition, cloth bound, \$1.00; Pocket Edition, cloth bound, 50 cents; paper bound, 30 cents.

THE DAWN

East Rutherford

NEW JERSEY



Vol. XX FEBRUARY 1951 No. 2

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

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

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

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

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

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

DANISH BRANCH: Daggyr Forlaget, Hyldebaervej 13, Copenhagen F.

SWEDISH BRANCH: Dagningen, Kristianstad.

GERMAN BRANCH: Tagesanbruch-Verlag, g. G. m. b. H., Berlin-Friedenau, Menzelstr. 2.

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

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

"Frank and Ernest" Schedule

The "Frank and Ernest" broadcasts are heard nation-wide on the Mutual Network, also in Canada and Great Britain; and in Asia from the Island of Formosa. These programs are also heard in Europe in the Italian and Greek languages. Broadcast schedules available upon request.

CONTENTS

HIGHLIGHTS OF DAWN

Prophetic Headlines	2
Joy in the Morning	7

BIBLE STUDY

The Mighty Worker	12
The Master Meets Human Needs	14
Jesus the Christ	18
Glory and Service	21

CHRISTIAN LIFE AND DOCTRINE

"Giving All Diligence"	26
Weekly Prayer Meeting Texts	35
The "Great Salvation"	36

YOUR QUESTIONS ANSWERED

The Spirit at Death	44
Purgatory	45
"Third Heavens" and "Paradise"	46
Love Versus Fear	47

TALKING THINGS OVER

Our Mutual Joys	48
---------------------------	----

THE BRITISH SECTION

Our All-wise Lord	53
Fellowship in Ireland	54
Portrait of the King	56

ENCOURAGING LETTERS 59

SPEAKERS' APPOINTMENTS

Great Britain	58
United States	62

CONVENTIONS 63

The Memorial Supper Date

The date this year for commemorating our Lord's death is after sundown, April 19, which corresponds with the 14th day of the Jewish month, Nisan. This date is based on Jewish reckoning, as published in the orthodox Jewish calendar.

REMEMBER

The General Convention this year will be held at Bowling Green, Ohio, August 19-25. Begin making your plans to attend.

Prophetic Headlines

THE year 1951 is starting out under disheartening conditions of uncertainty, fear, and ever increasing distress. The prophecies of the Bible which foretold these tragic days contain statements which could well be used as headlines for many of the news reports which appear in our daily papers. Here, for example, are a few, taken from Zephaniah 1:14-18:

"The Mighty Cry Bitterly"

"A Day of Trouble and Distress"

"A Day of Wasteness and Desolation"

"A Day of Darkness and Gloominess"

"They Shall Walk Like Blind Men"

"Neither Their Silver nor Their Gold Shall Deliver Them"

Thus does the Prophet Zephaniah sum up the experiences of the people in this time in which we are living—a time which is described by various prophetic statements such as "the time of the end"; "the last days"; "the day of the Lord," and others. It is a time when a social order which is called civilization is crumbling to its fall. All the incidental events which occur fit into a general pattern leading to this one great cataclysm, described in the prophecies as the "end of the world." Because of misunderstanding, this latter expression has struck fear into the hearts of millions; but when properly understood in relationship to the plan of the ages for human redemption and recovery, it is found that in reality the prophetic end of the world is man's only hope of survival.

Seldom is the meaning of the prophecies clearly discernible in detail until their fulfilment is well advanced; and one of the main blessings Christians derive from their study of the prophetic writings of the Bible is not the knowledge they acquire of coming events, but the strengthening of their faith in the dependability of the Word

of God, when they are able to see how accurately its previews of the future are fulfilled. This also enables us to determine the meaning of events in relationship to the plan of God, and of the will of God for us in this calamitous time in which we are living. From the above headlines, we can see that no newspaper columnist could more accurately and more graphically describe world conditions as they are now unfolding before us, than did the Prophet Zephaniah. This inspired writer designates the period in which we live "the day of the Lord." In this day, he declares, "the mighty man shall cry . . . bitterly." Whether we apply this to individuals or to nations, how true it is! How bitterly has the mighty "John Bull" been crying during recent years. But the crying has done no good. The strength of this once mighty world power has continued to wane, and complete collapse would already have occurred had it not been for the support rendered by the United States.

"Uncle Sam" is another "mighty man" that is doing a great deal of crying also. This nation now claims to be the strongest in the world, and therefore entitled to world leadership; but what bitter crying was heard when unexpectedly an army of despised Chinamen marched against American soldiers in Korea. This was thousands of miles from our shores, but it served as a reminder of the great military strength of the communists, hence of the long, almost endless struggle which lies ahead in order—if it is possible at all—to stamp out this menace to world peace.

The "mighty men" of industry, and in the financial world, are also crying bitterly. They see the economy of the world toppling over with increasing debt, yet they can find no way to avert a further pyramiding of debt if the war effort is to be stepped up; and human reasoning tells them that the nation must increase its military strength if it is to survive. So they continue to cry.

"That day," the prophet continues, "is a day of wrath." This refers to the wrath of God against the unrighteous systems of the earth which have exploited the people, and very often in his name. It is, writes the prophet, "a day of trouble and distress." How wonderfully these words would serve as a headline for many of the news reports of our times.

It is also, the prophecy continues, "a day of wasteness and desolation." This is now being fulfilled in many ways. Think of the literal "wasteness and desolation" that has been caused by two global wars, and this was nothing in comparison to what will follow

in the wake of the third outbreak of human passions when that final battle of ideologies is joined on a global scale.

But the "wasteness and desolation" wrought in the hearts and lives of countless millions which have been in the pathway of war have been even more tragic. The scattering of families, and the destruction of hopes have brought desolation to the lives of these millions in a way that we here in America cannot fully understand. This has been true all over Europe and Asia, and even now this desolation is continuing to spread.

Zephaniah also writes that this would be "a day of darkness and gloominess, a day of clouds and thick darkness." This "darkness and gloominess" has settled down over the earth intermittently ever since the outbreak of the first World War in 1914. There have been brief moments, as it were, when seemingly a little light streaked through the clouds of threatening storms; but for the most part, it has continued dark, and at times it has been very dark indeed. Look back over the editorials of our leading papers for the past few months, and once more also glance through what the columnists and the statesmen, and even the military leaders, have been saying, and you will find that the prophetic statement, "darkness and gloominess," would make a very fitting heading for most of their articles.

The prophet writes further that this would be a "day of the trumpet and alarm against the fenced cities, and against the high towers." This is true both literally and symbolically. Literally, the hitherto "fenced cities" and "high towers" now afford no protection against the weapons of modern warfare. But this prophecy is even more significant when we think of it as descriptive of the supposedly impregnable principles of so-called civilization, and of the claim that these made the world in which we live invincible against the forces of evil. The churches were supposed to be a bulwark to protect "our way of life," but they have failed. Their influence in a dying world is quite insufficient for its protection. The dangers confronting civilization are being trumpeted from many sources, but it is too late.

"I will bring distress upon men, that they shall walk like blind men," says the Lord through the Prophet Zephaniah. Blind men can walk, but very uncertainly. They have to feel their way, and they often stumble and fall. And how true this is of the way the leaders of the world are now walking. Another prophecy declares

HIGHLIGHTS OF DAWN

that they would walk like drunken men; and judging from what has been occurring during recent months, perhaps the Lord wants us to think of both these expressions, that symbolically speaking, the rulers of the world are both blind and drunk.

The Lord explains that the reason all this trouble—this prophetic “time of trouble, such as never was since there was a nation”—would come upon the nations, is because they have sinned against him; and that because of this “their blood shall be poured out as dust, and their flesh as the dung.” (Zeph. 1:17) All individuals of the human race are under condemnation to death because of sin, and these have continued to die ever since the transgression of our first parents in the Garden of Eden. But in addition to this, the nations have transgressed against the Lord in many ways, and continue to do so; and now they are suffering just retribution for their sins.

Many of these national sins are being brought to light from time to time. It is a day when secret things are being uncovered, when injustices and sins conceived in secret are later shouted from the housetops. At the first meeting of the National Council of Churches (Cleveland, Ohio, November 27-December 2) a manifesto was issued in which, in a veiled sort of way, it was admitted that the judgments of God were now falling upon America and the world, although they were not courageous enough to come out boldly and declare that this was the real reason for the world's present plight.

Perhaps one of the most significant statements made by the Prophet Zephaniah is the one in which he says that “neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.” The United States has been pouring millions of dollars into Europe, not because of love for the Europeans, but as a measure of defense against communism, hoping thus to protect America against anti-capitalistic Russia. The money power of this country is being used in other ways as a means of protection, but it will fail; for their silver and their gold shall not be “able to deliver them in the day of the Lord's wrath.” Today, the United States owns most of the gold supply of the world, but it is buried in Kentucky, while the nation quakes with fear at the impending catastrophe which this gold cannot prevent.

Zephaniah tells us that the “whole land shall be devoured by the fire of his jealousy.” This is confirmed by the Lord in chapter

3, verse 8, where he declares that "all the earth shall be devoured with the fire of my jealousy." This, of course, is not the literal earth, for we are assured that it will never be destroyed. (Eccles. 1: 4; Isa. 45: 18) It is, rather, the social order, and the "fire" which destroys it—the fire of God's jealousy—is symbolic of the judgments of God against that which is so grossly out of harmony with him and with the principles of righteousness which will be manifested in the incoming kingdom of Christ.

Paul describes the symbolic earth which is now being destroyed as "this present evil world." (Gal. 1: 4) It embraces all mankind, and in no part of the earth will the people escape the "fire" of God's jealousy; for no government can claim immunity on the basis of its righteousness. Thus the distress, the gloom, the bitter crying are apparent everywhere, on every continent and the isles of the sea.

Dark indeed would be the picture were it not that the prophecies pierce for us this temporary gloom with which we are surrounded, and reveal a blessed time of peace and happiness which lies just beyond. Thus, while we are passing through the death struggles of this "present evil world," we are assured that soon there will be a new world—not a new social order created by man, but one which will be of divine origin, even the kingdom of Christ.

This glorious hope is set before us also by the Prophet Zephaniah. (ch. 3, vs. 9) He tells us that after the whole symbolic earth is destroyed by the fire of God's jealousy, the Lord will turn to the people a "pure language," or message, and that as a result of this, they will all call upon him, and unitedly will serve him.

"A pure language." How meaningful! Today various factions of the human race are at one another's throats because of misleading and impure propaganda. But the propaganda machines of the nations will also be destroyed, and in God's new world, through the righteous agencies of Christ's kingdom, the truth concerning God, as well as the laws of the new order will be made known to all mankind. Then the knowledge of the glory of God will fill the whole earth as the waters now cover the sea; and when the people see the glory of God, and learn to know the reasonableness of his righteous requirements, they will want to serve and obey him.—Isa. 11: 9; 25: 6-9; Hab. 2: 14

Joy in the Morning

"His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning."—PSALM 30: 5

DARKNESS is almost universally accepted as a symbol of uncertainty, trouble, and distress. How often it is said these days that the world is now passing through the darkest period of its existence! Conversely, light is recognized as a fitting symbol of stability, peace, and happiness. But in the "darkness" of the present no one is able to see "daylight" ahead; no one, that is, except those who have confidence in the promises of God pertaining to the establishment of his kingdom; and for these the future is very bright indeed.

While there have been times in the experience of the human race throughout the six thousand years of its existence when it has not been as densely dark as at present—times when faint glimmers of light pierced the darkness—it has nevertheless been one long nighttime of suffering and death. As our text so truly declares, weeping has endured constantly during this long period of darkness. Nevertheless, those who have understood the plan of God, and have had confidence in its ultimate and glorious completion, have known that in his own due time there would come a "morning" of joy, a time when suffering and death would end, when tears would be wiped away from all faces.

That which caused darkness to settle down over the human race is clearly stated in our text—it was the "anger," or the "wrath" of God. But when we think of these terms as they are manifested in God's attitude toward his creatures we are not to suppose them to mean that he is vengeful or vindictive, anxious to vent his spite upon those who transgress his laws. Neither do they imply that he will eternally torture those who fail to accept the provisions of his grace through Christ.

These terms refer, rather, to the manner in which God's justice metes out punishment to those who wilfully transgress his laws. Such come under his condemnation, that is, they are required to suffer the just penalty for their sin, which is death—"The wages of sin is death." (Rom. 6:23) This sentence fell first of all upon

Adam. Through him, Paul explains, "judgment came upon all men to condemnation." (Rom. 5:18) Thus all men were condemned to death, God's anger being thus manifested toward them.

Our text clarifies the thought further by showing us the contrasting picture—"In his favor is life." From this we get the thought that God's wrath is, in effect, the withdrawal of his favor. When this occurs, the result is death, for only "in his favor is life." And this is exactly what happened when, in the Garden of Eden, Adam chose to disobey the Creator's law. God's favor, in part at least, was demonstrated in the provision of Eden, where everything was supplied which was pleasant to the eye and good for food, including the trees of life. But when Adam sinned, all this was lost. He was driven out of Eden, out into the wilderness of the imperfect earth where there could be no other destiny for him except to die.

But the material blessings of Eden did not represent all that Adam lost. On addition to these, he lost the friendship and fellowship of his Creator; so he was completely cut off from the smile of God's favor. The life line of his very existence was severed and there was nothing to prevent him from withering and dying. Thus did the nighttime of human experience settle down upon the estranged and dying race.

"In the Evening"

God's anger resulted in death, but in his favor is life. After telling us this, the Psalmist follows with the illustration of night and morning—weeping endures for a night as a result of God's wrath, but joy comes in the morning because of his favor. The Hebrew word translated "night" is more properly rendered "in the evening." The thought is that weeping begins and endures throughout the evening, but joy cometh in the morning.

This more accurate translation of the Hebrew text helps us to grasp the larger meaning of the prophecy, to realize more fully what is meant by the nighttime of weeping and the morning of joy. It will be recalled that each of the six days of creation is shown in Genesis as consisting of an "evening" and a "morning." "The evening and the morning were the first day," the "second day," the "third day," etc. Only six days are thus described, and although the seventh day is mentioned, the record does not state that "evening and the morning were the seventh day."

The obvious reason for this is that the seventh day was not ended when the Book of Genesis was written, nor has it yet come

HIGHLIGHTS OF DAWN

to an end. The creative days were not periods of twenty-four hours, as determined by the course of the sun around the earth, but were long periods of time. A reasonable assumption is that each of those days was a period of 7,000 years. It was at the close of the sixth period that man was created. Then God ceased, or rested, from his creative work—rested on the seventh day.

It would be in the very early beginning of the seventh day, or period, then, that man fell into sin, and the resultant penalty of death was inflicted upon him. It was then that human suffering began. This was in the "evening" of the seventh day. This evening, or obscure beginning of the seventh day, soon settled down into the blackness of night, and throughout all its long centuries the "weeping" of the human race has continued.

But just as the previous six "days" began with the "evening," and reached their completion in the "morning," so it will be true with the seventh day. A morning is coming, a morning in which the purpose of God in connection with the seventh day will come to fruition, and that morning will be one of joy—"Joy cometh in the morning."

The purpose of God in connection with this seventh day of creation has been to allow man to gain an experience with evil, that he might learn for himself the terrible results of disobedience to divine law. During this whole time God has been "resting," that is, he has not hindered the downward course of man, except as it might interfere with his plan for the ultimate recovery of the race. This is accomplished through Christ, who became the Redeemer of man from sin and death, and will, during the "morning" period of this seventh "day," be the Great Physician who will heal and restore mankind to life, thus bringing joy to all. When the work of those closing morning hours of the final creative day is complete, as it will be at the close of the thousand years of Christ's reign, then it can be recorded that "the evening and the morning were the seventh day."

Weeping Still Continues

But the morning of that day has not yet fully dawned. We are still living in the "evening" or nighttime, the time of obscurity and darkness. Man is still experiencing the chilling effects of sin. Fear and distress are rampant everywhere, and the groans of the suffering and dying race can be heard on every hand. Individuals,

THE DAWN

families, and nations are all suffering. Man is born with the seeds of death implanted in him, and as these mature he gradually sickens and dies.

But this is not all! As he gropes his way through the darkness, the hallucinations of the night cause him to mistrust and to hate his fellows, so the people fight each other, individually, nationally, and on a global scale. This increases the suffering, and as Robert Burns wrote, "Man's inhumanity to man makes countless thousands mourn." These experiences are not peculiar to our generation, for they have been the same throughout all the ages. The main difference now is that man's selfishness has been implemented by horrible instruments of destruction, so that were it not for divine intervention by the medium of Christ's kingdom, which has been promised, racial suicide would doubtless ultimately be the result.

Yes, it has been a long, dark night of weeping, but the full blaze of morning is near. Jesus came to be the light of the world, and the prophet speaks of him symbolically as being the "Sun of Righteousness," who, in God's due time, "shall arise with healing in his wings." (Mal. 4:2) Here light is associated with righteousness, and the light shining from the "Sun of Righteousness" will heal, or give life to the people.

Besides, the light from the "Sun of Righteousness" will be a proof that God's anger is no longer manifested to the people, that his favor has returned to them—and "in his favor is life." God began to show his favor to the human race when he sent his beloved Son to be the Redeemer of the world. Some have learned of this, and have rejoiced in the light of his love, but the world as a whole has continued on in darkness.

But it has not yet been God's due time for Jesus, the Light of the world, to be properly recognized by the world. The Gospel age has been set aside in the divine plan as a time during which there was to be a selection from among humanity of a little company which later would have the privilege of sharing with Jesus in healing the sin sick world of mankind. In the Scriptures, this little company is called the church—the true church of Christ, not the great denominational systems of the earth. The members of this church are those only who actually lay down their lives in the service of their Master.

HIGHLIGHTS OF DAWN

Now this work of the present Gospel age is nearly completed. Soon the light of God's returning favor, as it will be manifested through Jesus, will be recognized by mankind as a whole, and in the warmth of that light they will be refreshed and blessed. The Apostle Peter places this final phase of the divine plan after the second coming of Christ, and explains that then "times of refreshing shall come from the presence of the Lord."—Acts 3:19-21

Here the word "presence" is translated from the Greek word *prosopon*, meaning "out from the face of." In the Old Testament, God's favor to his people is described as a lifting up of his countenance upon them. So God will lift up his countenance upon all mankind through the returned Christ, and the result will be "times of refreshing." No longer will God's back be turned upon his human creatures, no longer will he be "angry" with them; but instead he will beam upon them with his love and favor, and under the warmth of that love, life will be enjoyed—everlasting life to as many as accept the divine provisions of life through the redemptive work of Christ.

Peter explains what the "times of refreshing" will mean for the people, saying that there will be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." How comprehensive is this promise! All things will be restored which God has promised. He has promised to restore the willing and obedient of mankind to health and life. He has promised to restore man's lost dominion. Above all, God's favor will be restored, and in the light of that favor the people will behold the glory of God which then will fill the earth as the waters cover the sea.

Let us, then, continue to look for the signs which betoken the coming of dawn, which indicate that the nighttime of weeping is coming to an end, and that soon the morning of joy will break in all its glory upon a suffering and dying world to bring health, and peace, and life, and joy—the joy that will come in the morning of that last great day in the creative plan of God. And may each sign of the coming morning of joy increase our faith and hope, and inspire within us an ever increasing desire to tell the whole world these blessed tidings, the tidings of great joy which yet shall be unto all people.

The Mighty Worker

FEBRUARY 4

Mark 5:21-24, 38-43

BE NOT afraid, only believe," said Jesus to Jairus, the ruler of the synagogue. (Mark 5:36) The background of these wonderful words of assurance is most interesting and revealing. Jesus' fame as a healer and one who could cast out devils had been increased due to his success in liberating the demoniac of the country of the Gadarenes. It was probably the news of this which had impressed Jairus, and induced him to seek help from the Master on behalf of his ailing daughter.

Jesus indicated his willingness to help, and together with Jairus started toward the home where the damsel lay sick. But the demands on the Master were great, which occasioned some delay. The woman with the issue of blood was healed between the time the ruler of the synagogue first spoke to Jesus about his daughter and their arrival at his home. By the time he did arrive the daughter had died.

The daughter's death was announced to Jesus as soon as he

reached the home, and the close friends of the household said, "Why troublest thou the Master any further?" When Jesus learned that the daughter had died, and knowing that the father had also been informed, he turned and said to him, "Be not afraid, only believe." Jesus realized that under the circumstances it would be very easy for Jairus to adopt the same viewpoint as the others; namely, that it was now too late to do anything for the damsel, so he wanted to assure him that this was not the case.

In approaching to the home, Jesus took with him only Peter, James, and John. These three were often chosen to be near the Master on special occasions. They were taken to the Mount of Transfiguration. (Mark 9:2-10) They were invited to be closer to the Master than the other apostles during those trying hours of Gethsemane. (Mark 14:32-42) Probably this was partly because Jesus particularly appreciated their fellowship; but perhaps the main reason was that he was specially training them for important service they would render to the church later on. Not

much is known of the activities of the other apostles after Pentecost, but Peter and John were very prominent in their service, a service for which their close association with the Master would greatly help to make them especially prepared.

When Jesus encountered the crowd of sympathizers and mourners, he said to them concerning Jairus' daughter, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth." Hearing this, "they laughed him to scorn." These, like the disciples to whom Jesus announced that Lazarus was sleeping when in reality he was dead, did not comprehend what he meant. Seemingly they assumed that Jesus was speaking of natural sleep, and to them this would indicate that he was quite ignorant of the facts of sickness and death, or else had refused to believe the report that the damsel had died.

Those unacquainted with the plan of God for the recovery of the human race from sin and death would naturally be at a loss to understand why a dead person should be referred to as merely sleeping. But when we do understand God's plan we recognize that in view of the coming resurrection, sleep is a very beautiful illustration of death. Those who are asleep are for the time being unconscious; and so are those who are dead. Besides, in the ordinary course of events, those who are asleep awake from that sleep; and so also it will be in the case of those who have died. Jesus promised that all who are in the grave shall hear his voice

and shall come forth.—John 5:28, 29

Having told the crowd that the damsel was not dead, but merely sleeping, Jesus took her parents and the three disciples, and entered into the room where the dead girl was lying. Without ado or ceremony he took her by the hand and said, "Damsel, I say unto thee, Arise." "Straightway the damsel arose," we are told. Those who witnessed the miracle were astonished, but Jesus charged them not to make it known.

While it was true from the standpoint of the divine plan that Jairus' daughter was not dead, but sleeping, Jesus may have had a very practical reason for not admitting openly that he believed she was actually dead. In the case of Lazarus, when the disciples did not perceive what the Master meant by his being asleep, he said to them plainly, "Lazarus is dead." (John 11:14) But it is not recorded that he did this in the case of Jairus' daughter, although he was laughed to scorn for saying that she was asleep.

It was the miracle of awakening Lazarus that helped to bring about the arrest and crucifixion of Jesus. Then, however, Jesus knew that the due time had come for him to die, so there was no reason to keep anything concealed. But his reasoning may have been different in the case of Jairus' daughter. He told the parents not to publicize the miracle, although all Jairus' family and friends would of neces-

sity know about it. In this way Jesus would not become quite so popular with his friends, and his enemies would not have quite the incentive to persecute him and hinder his ministry before God's due time.

QUESTIONS:

Why did Jesus say to Jairus, "Be not afraid"?

In what ways is sleep an illustration of death?

Why did Jesus instruct Jairus not to publicize the fact that his daughter had been awakened from the sleep of death?

The Master Meets Human Needs

FEBRUARY 11

Mark 6:34-44

IN THIS lesson we have that wonderful report of Jesus feeding the five thousand with five loaves of bread and two fishes. By this miracle the Master illustrated those blessings of his coming kingdom which are described by the Prophet Isaiah as a "feast of fat things" which shall be to all people. (Isa. 25:6-9) This does not mean that all the "fat things" foretold in this prophecy will consist of food for the natural body, for the world will need more than that. The thought is, rather, that all human needs will be supplied, and this is fully illustrated in the incident of today's lesson in that first of all Jesus, seeing that the people were as sheep without a shepherd, taught them many things, and then supplied also their physical needs.

The circumstances leading up to this incident help to give it a deep significance as a portrayal of the

unselfish character of the Master. It occurred shortly after John the Baptist was beheaded. The people had been stirred by this, and their demands upon the time of Jesus and his disciples had apparently been increased. The disciples, however, felt that they should take time to give Jesus their own version of John's beheading, and of the service which they had been able to render.—Mark 6:29, 30

Having finished with this report, Jesus said to his disciples, "Come ye yourselves apart into a desert place, and rest a while." The reason given for this invitation is, "For there were many coming and going, and they had no leisure so much as to eat." (verse 31) This invitation by the Master to come apart and "rest a while" is sometimes misinterpreted to mean that he desired to spend a period of retirement with them for the purpose of private fellowship, meditation, and prayer. All of these are essential elements of the Christian

BIBLE STUDY

life, but none of them happen to be what the Master had in mind when he invited his disciples to come apart with him and rest a while.

The account itself explains what Jesus meant. They had been so busy, and the demands of the crowd were so great, that they had not been able even to eat. The only solution was to get away from the crowd where they could at least have an opportunity to eat and secure much needed physical rest. But the rest they sought to attain was to be denied them, for the account continues: "And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him."—verses 32, 33

Jesus and the disciples had crossed the lake in a boat, thinking thus to escape the crowd and be able to rest. But as the account shows, the people sensed what was being attempted, so they ran around the edge of the lake and were there when the boat landed. Here was an interesting situation. Certainly Jesus and his disciples needed rest. What should be done? Many, under the circumstances, would have instructed the disciples to take the boat out into the lake, where the people could not reach it. But Jesus did not do this.

Jesus, already tired and without food, when he saw these people, and realized that they had come to him for help, "was moved with compassion toward them, because

they were as sheep not having a shepherd: and he began to teach them many things." Jesus had come to lay down his life for these people, and for the whole world, and here he displayed his heart sympathy toward the needs of those for whom he had come to die.

Jesus knew that in all probability very few of those he taught that day would actually become his disciples, that not to many of them would it be given to understand the mysteries of the kingdom of God. He knew—because he understood the divine plan—that the time of their real visitation and enlightenment would be during the thousand years of his kingdom, that time when the knowledge of the glory of God would fill the earth as the waters cover the sea; the time when all the blind eyes will be opened and all the deaf ears unstopped. (Isa. 11:9; 35:5) But his knowledge of this did not in the least deter him from doing what he could then to teach them "many things," and to do this at a time when it was very much out of season for himself.

In this we have a wonderful example to follow. There are people all around us who are bewildered and confused concerning the meaning of their existence, their ultimate destiny, and the destiny of the world as a whole. We know, even as Jesus did, that the time when the vast majority of mankind will actually be enlightened is when the Lord turns to them "a pure language," and that then they will call upon him "to serve him with one consent." (Zeph.

3:8, 9) Nevertheless, this does not excuse us from using every possible opportunity that presents itself of witnessing to the people now, nor from using every legitimate means at our disposal for so doing.

Nor should we think of our work as teachers, or ministers of reconciliation, as though it were a matter of convenience on our part as to when and how we would bear witness to the truth. Certainly it was an inconvenient time for Jesus when he stepped out of that boat with the expectation of finding a place to rest, and was met by a gathering of five thousand people wanting to hear the gracious words which they knew he was able to utter. But it was in season for these people, and Jesus used his ebbing strength to teach them "many things."

Yes we, like Jesus, are commissioned to "preach the Word," and in doing so, to "be instant in season, out of season." (II Tim. 4:2) It may be that if we should follow the inclinations of our fallen flesh it would very seldom be "in season" for us to use time, strength, and means to proclaim the kingdom message, although some circumstances are more favorable for us than others. But even though it may be most unseasonable, or inconvenient for us, if the opportunity arise and it is in season for others to hear, we should be like Jesus and set aside every personal consideration and preference, and with our hearts filled with compassion toward the groaning creation, proclaim to them the glad tidings of the kingdom.

Our lesson does not indicate how long the Master's sermon was on that memorable day. Teaching those "many things" could easily have required several hours. This is implied by the fact that when he had finished his teaching, the "day was . . . far spent." (vs. 35) Perhaps the people to whom Jesus preached that day viewed matters as many do today.

In a recent national poll which was taken in an effort to discover what type of sermon the majority of church members preferred, and how long they thought sermons should be, the overwhelming answer was that the people wanted to hear sermons on the Bible, its promises and prophecies. As to the length of sermons, the general opinion was well summed up by one man, who, when asked this question, said that if sermons contained real meat from the Word of God, something on which the soul could feed, an hour, or even more, would not be too long, but if they did not, five minutes would be too long.

Regardless of how long Jesus' sermon was on this occasion, at its close the disciples reminded him that the multitudes to whom he had been preaching were faced with another need. They had been all day without food. Apparently this was also true of Jesus and his disciples. But what was to be done about it? The disciples saw no other way than quickly to disperse the crowd, difficult though this might be, in order that they could get back to the towns and villages before the darkness of night had settled down completely.

But Jesus did not favor this procedure. He said to his disciples, "Give ye them to eat." (vs. 37) They were puzzled. To provide even a token meal for five thousand people would require a tremendous amount of food—"two hundred pennyworth" of bread, the way they figured it. The Roman penny here referred to would be the equivalent of fifteen cents in our money. Before inflation affected our economy, fifteen cents would buy three large loaves of bread, and probably in Jesus' day a Roman penny would buy a great deal more. But even so, the disciples were very conservative in their estimate, figuring not more than two or three slices of bread per person.

But Jesus had a better way. He asked how much food they already had on hand. To them the amount was incredibly small—five loaves of bread, and two fishes. But Jesus' faith was not daunted. He knew that the power of God which produced bread and fish in a so-called natural way, could just as easily assemble the necessary elements by a quicker method and thus provide food for these hungry people. So he instructed his disciples to see that the people were properly arranged to make serving easy and efficient; then he asked the divine blessing upon the food, and began to serve.

We know what followed. It was a miracle. Those five loaves and two fishes increased as the Master served, and there was plenty for all; and much more was gathered up afterward than they had to start with. Can we not, then,

have confidence that when the due time comes, the same divine power will be able abundantly to supply all human needs, yea, to make a feast of fat things for all people?

But let us again note the Master's position in connection with this miracle. Earlier this same day he had sought rest for himself and for his disciples. He had not found it, but instead had spent much time teaching many things to this crowd. And now, still with no rest, he stood there and passed food to his disciples to serve to these five thousand people. This in itself must have taken a great deal of strength. But Jesus' heart was filled with compassion for these people, and what did it matter how much the effort cost him since they were being blessed? Let us not fail to think of this example whenever we are considering what it means to walk in the footsteps of Jesus and to develop Christlikeness.

This privilege of service finished, Jesus instructed his disciples to re-enter the ship and to go back to the other side of the lake. Then, after dispersing the crowd, the Master went up into a mountain to pray. By now it was nighttime. Evidently it was a moonlight night, for from his position of elevation he could see that the disciples were in difficulty on the lake. A strong unfavorable wind had arisen, and apparently the boat was getting out of control.

Still without rest, and seeing the special need of his disciples, Jesus came down from the mountain, walked out on the water and rescued them. Yes, Jesus' heart was

filled with compassion for the whole groaning creation, but his own disciples, those whom the Father had given him, were his special care. And it should be the same with us, for we too should be especially interested in our own brethren, the household of faith.

QUESTIONS:

What was illustrated by the feeding of the five thousand?

What were the circumstances leading up to the feeding of the five thousand?

Does the fact that the whole world will learn the truth by and by excuse us from the obligation of proclaiming it now?

How is the principle of faithfulness "in season [and] out of season" illustrated in this lesson?

How is Jesus' unselfishness illustrated in this lesson?

In what way did Jesus manifest his special love for his disciples after he had fed the five thousand?

Jesus the Christ

FEBRUARY 18

Mark 8:27-37

PETER'S confession that Jesus was the Christ is thought provoking when studied in the light of the divine plan of salvation. It was given in response to a question which the Master had addressed directly to his disciples as to who they thought he was. Just before this, Jesus had asked them what the general public thought of him, and whether or not they had any opinions as to who he might be, prophetically speaking. In answer to this question they reported that some thought he was John the Baptist, others that he was the foretold Elias, or one of the other prophets.

Those who believed that Jesus was John the Baptist evidently thought that John had been raised from the dead. A misidentifica-

tion of Jesus by the public could easily occur at that time. While many had seen both John and Jesus face to face, thousands had not, and without such contact they lacked a clear impression of their personal appearance. The art of photography was unknown then, and there were no newspapers to display the pictures of those prominent in the daily happenings of Judea.

It is noteworthy that the public had favorable viewpoints concerning the identity of Jesus. All the reports indicated that they believed Jesus was a man sent by God, a great prophet and teacher. This was good, and how like this have been the viewpoints of millions throughout the centuries since. The whole civilized world looks upon Jesus as one sent by God. Their opinions as to just

who he was have varied widely. Some have claimed that he was no more than a brilliant member of the fallen and dying race; one, nevertheless, who was devoted to God and unselfishly interested in the betterment of his fellow men.

Others claim that Jesus was God himself, incarnate in flesh. Between these two extreme views all sorts of opinions have been held concerning Jesus, all of them good in the sense that they give recognition to him as a servant of God. Millions have called him Christ, and confess him as such, even as Peter did; but when questioned, the vast majority of these are found to be using the name Christ simply because it is given in the Scriptures, and have no clear idea as to its real significance.

Very seldom, indeed, has anyone spoken a derogatory word against Jesus since the enemies of his own time caused him to be put to death. However, simply recognizing Jesus as a servant of God is not enough on the part of those who wish to be his true disciples. Probably Jesus was glad that "men" thought so highly of him, but he was concerned about his disciples. Was their vision any clearer than that of the world? "Whom say ye that I am?"

Peter answered, "Thou art the Christ!" Matthew tells us that in response Jesus told Peter that flesh and blood had not revealed this to him, but that he had received it from the Heavenly Father. (Matt. 16:17) This was just another way of saying that Peter had not reached this conclusion upon the basis of human reason-

ing alone, but that God had enlightened his mind to understand this vital truth. Yes, Peter was one to whom it was given by God to know the mysteries of the kingdom.

The fact of Jesus being the Christ is a very basic and vital truth. It means that he was the sent of God—not merely a prophet whom God was pleased to use, but the One whom all the prophets had foretold, the Messiah, the King of kings, the Savior, and the great Judge of all. This great One in the divine plan had been promised in many ways in the Old Testament. He was to be the "seed of the woman" which would bruise the serpent's head. He was to be the "seed" of Abraham through which all the families of the earth were to be blessed. "Shiloh," "that prophet," the "root of David," the "morning Star," the "arm of the Lord," "The everlasting Father," "The Prince of Peace," and many others, were names and titles which the prophets had ascribed to this One whom the Heavenly Father had promised to send to redeem and bless Israel and all nations.

When Peter said to Jesus, "Thou art the Christ," it meant that he recognized in Jesus the One who had come into the world to perform all the services which were represented in these many names and titles. His declaration was a marvelous display of spiritual vision, a vision which he could possess only because it had been especially given to him by the Heavenly Father.

Peter's confession was more than

merely applying the name Christ to the Master. Millions have done this, yet believed that Jesus was a third person in a trinity of gods, and that he had manifested himself in the flesh for the purpose—in some mysterious way—of rescuing sinners from eternal torture in a hell of fire and brimstone. Holding to such a view in itself proves that one has not properly identified Jesus as the One whom the Father sent to bless all the families of the earth, and to be the King of kings and Lord of lords.

Undoubtedly Jesus was pleased with Peter's confession, but he cautioned his disciples against making the fact too public. Opposition against the Master was growing, and he took this occasion to explain to those close to him that it would be necessary for him to suffer many things, to be rejected by the elders, and finally to be put to death. While Peter's vision was sufficient to enable him to identify Jesus as the Christ, he did not as yet recognize that the Christ must suffer and die before he could enter into his kingdom glory, so Peter said to Jesus, "Be it far from thee Lord."—Matt. 16:22

Then Jesus turned and rebuked Peter, saying, "Get thee behind me, Satan: . . . for thou savorest not the things that be of God, but those that be of men." In other words, Peter here expressed a viewpoint based solely upon human reasoning—human reasoning, moreover, strongly influenced by selfishness. Such reasoning dictates that self-interest must be given first consideration.

But the "things which be of God" are not always the most pleasing to the flesh, or seemingly to the best interests of self. In Jesus' case it was the divine will that he should die as the world's Redeemer. Any planning on Jesus' part which would circumvent the divine will for him would be contrary to his covenant with God. And while by such planning he might temporarily save himself from falling into the hands of his enemies and being put to death, he would thereby lose the smile of his Heavenly Father's approval, and that would be disastrous indeed.

Jesus explained this viewpoint further, adding that those who seek to save their lives shall lose them, while those who lose their lives for his sake and the Gospel's shall save them. The application of this principle during the Gospel age is limited to the true followers of the Master, those who have consecrated to follow in his footsteps even unto death. For such consecrated ones to endeavor to save their lives after covenanting to give them up in sacrifice, would mean that they were like the man who put his hand to the plow and then looked back. In this connection Jesus said, "Remember Lot's wife."—Luke 9:62; 17:32

"What shall it profit a man," asked Jesus, "if he shall gain the whole world, and lose his own soul?" Those who have entered into a covenant with the Lord by sacrifice might mistakenly suppose that they could do much better for themselves by withholding that which they have given to the Lord;

but such will find, ultimately, that they have instead suffered a great loss, the loss of their "soul," or life. They endeavored to save their lives by not carrying out the terms of their consecration, but lost their spiritual life because they did not, by self-sacrifice, continue to "seek for glory and honor and immortality, eternal life."—Rom. 2:7

While the application of the principle set forth in our lesson is particularly to those who are now sacrificing earthly life, and are pressing toward the prize of the high calling of God in Christ Jesus, it will always be true that the course of selfishness, self-interest, will lead to death. No one will enjoy eternal life on any plane of existence who is not motivated in all things by the divine principle of love.

The opportunity of laying down life in God's service will cease

with the full end of the present Gospel age, but even those who attain restitution life by walking over the highway of the Millennium will need to have hearts that are willing to sacrifice their all that others might be blessed. It will be the operation of this principle of divine love in the hearts and lives of the entire restored race that will assure everlasting peace for all mankind.

QUESTIONS:

Why was Peter's confession that Jesus was the Christ so much more important than the opinions expressed concerning him by others?

Could anyone who believes in the Trinity make a true confession that Jesus is the Christ?

Why did Peter try to dissuade the Master from going to Jerusalem where he expected to be arrested and killed?

How can one lose his life by saving it?

Why would one who gained the whole world be in danger of losing his own soul?

Glory and Service

FEBRUARY 25

Mark 9:2-4

THE "glory" section of this lesson is based upon the Transfiguration Vision. This wonderful experience of the Master, which was witnessed by three of his disciples—Peter, James, and John—comes into proper focus only when we view it in the light of the first

verse of the chapter, and in harmony with Peter's explanation of the incident, as found in the first chapter of his second epistle, verses 16-18. Taking these statements into consideration, it is clear that the Transfiguration Vision was intended to be a figurative display of the power and glory of Christ at his second advent, when he

would return to establish his kingdom.

Jesus said to his disciples, "There be some of them that stand here, which shall not taste death, till they have seen the kingdom of God come with power." (verse 1) Here the Greek word rendered "kingdom" has the literal meaning of "royalty." It is the same word which is generally translated kingdom throughout the New Testament, but in many instances the thought is much clearer if we apply it to Jesus, who is the King in the kingdom of God. Jesus is the Royal Majesty in that kingdom, and because of this he could say to the Pharisees of his day, "God's Royal Majesty is among you."—Luke 17:21, **Diaglott**

So in the text under consideration, the meaning is clearer if we think of Jesus, the Royal Majesty of heaven, the future King in the kingdom of God, as the One who would be seen coming in power. Thus we see that the reference clearly is to the Transfiguration Vision witnessed by Peter, James, and John only six days later. (verse 2) Commenting on what he saw, Peter wrote, "For we have not followed cunningly devised fables, when we made known unto you the power and coming [Greek, *parousia*—presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him in the holy mount."—II Pet. 1:16-18

Jesus spoke of those who would see the "kingdom," or the "royalty" of the kingdom, come "with power," and Peter testifies that he was one to whom this promise was

fulfilled, for he had seen a demonstration of that power and was an eyewitness of his "majesty" when "with him on the holy mount." Peter, moreover, in addition to thus identifying the fulfilment of Jesus' promise that some would not taste death until they saw this demonstration of kingdom power and glory, reveals that the vision was in reality a symbolic representation of the glory and power of the kingdom at the time of Christ's second advent.

Many have erroneously used the Transfiguration Vision in an attempt to prove that the dead are not dead, for, say these, how could Moses and Elijah have been with Jesus on that occasion had they been actually dead? These overlook Jesus' own explanation of what occurred on the mount, that it was a "vision." (Matt. 17:9) In a vision things and people appear which possibly never existed at all in reality, or never will. For example, in vision, John saw a "woman clothed with the sun, and the moon under her feet."—Rev. 12:1

And there was a very good reason why Moses and Elijah should be seen in this vision, which was designed to depict the power of the coming kingdom in which Jesus was to be the Royal Majesty of the heavens. Moses, in a very special way, had been a type of Christ, and he had promised that a great "Prophet," like unto himself, would be raised up to the people, and that through obedience to this prophet they would get life. (Deut. 18:15-18) The Apostle Peter, who saw the symbolic coming of Christ

BIBLE STUDY

in power and great glory, explains that this wonderful promise made by Moses—and so definitely associated with him—will be fulfilled through Christ during his second presence, when there will be “times of restitution of all things.”—Acts 3:19-23

Another Old Testament prophecy had been associated with the name Elijah. The “Elijah” was to come before the great and terrible day of the Lord, and his work was to be one of reform, of reconciliation. He was to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Jesus indicated that in a small way John the Baptist fulfilled this prophecy by his work. (Mal. 4:5, 6; Matt. 11:13, 14) But this was not the real fulfilment. The church, throughout the age, has preached reconciliation, commanding all men everywhere to repent, but the world has not repented. Consequently, the alternative fulfilment of the prophecy is now being manifested, for upon the selfish, unconverted world, a curse has fallen, the great “time of trouble, such as never was since there was a nation.”—Acts 17:30; Dan. 12:1; Matt. 24:21, 22

However, the fact that the prophecy described a general work of reform and reconciliation indicates that it is God’s will that such a work be accomplished. John the Baptist failed. The church throughout the age has failed. But during the thousand years of Christ’s kingdom this work will be accomplished by the power of the kingdom operating through Christ, the Royal Majesty in that kingdom.

The Jews who were acquainted with the prophecies not only had in mind the promises of a coming Messiah, but were also aware of the promises of the coming Elijah, and also “that prophet,” the one like unto Moses. When a committee was sent to inquire of John the Baptist who he professed to be, he was directly asked if he were “that prophet,” also if he were the “Elijah.”—John 1:19-28

How appropriate, then, that in a vision designed to portray the power and glory of Christ’s kingdom, and particularly of his royal position in this kingdom, these two prophetic characters, Moses and Elijah, should be shown. It was the equivalent of saying that all the promises of future blessings, whether associated with the coming of the Messiah, or “that prophet” promised by Moses, or with the promised Elijah, would have their ultimate fulfilment through Jesus, the One whom the Heavenly Father identified in the vision as his “beloved Son.”

And how glad we are that the real glory and power of the kingdom is yet to be demonstrated for the blessing of all mankind! The nominal church has taught and tried to believe that the glory of Christ’s kingdom began to manifest itself at Pentecost, but now they are at a loss to know the meaning of what seems so evidently a failure of the power of that kingdom. One of their writers, commenting on this lesson, has said:

“One half of the twentieth century has passed. When the century opened, men hoped for better things in it. Much of the expected

glamour has been dulled. It has been a disappointment because the world has lost a vision of Christ. The world needs to see again the glorified, transfigured person of the Son of God. It needs a new vision of his spirit and example of sacrifice."

While disappointed over the course of events within the century, this and other nominal church writers still fail to realize that the world—even the professed Christian world—has not as yet seen the glory of Christ at all. How could the world lose the vision of Christ when they have never possessed that vision? Yes, the world does need a vision of the spirit of Christ, and this they will receive when the Holy Spirit is poured out upon all flesh, and when the knowledge of God's glory fills the whole earth as the waters cover sea. This will be brought about when the power and glory of the kingdom, symbolically depicted in the Transfiguration Vision, becomes a reality following the full end of "this present evil world."—Gal. 1:4

Mark 9:14-17, 25-29

"Service" is intended to be the theme of the second part of today's lesson—service which was illustrated by the casting out of a spirit which was causing the one who possessed it to be deaf and dumb, and in addition afflicted much suffering upon him. The one thus caused to suffer was apparently a young person, and he was brought to Jesus by his father. The disciples, as we know, had been sent out by Jesus to heal the

sick and to cast out devils, and apparently they had been successful in many instances, but in this case they had failed.

It was because of this that the father brought the boy to Jesus, hoping that he would be more successful, and he was. Upon an open confession of faith on the part of the father, Jesus commanded that the deaf and dumb spirit depart from the boy, and it did. Released from this terrible influence the boy relaxed so completely for a few moments that many thought he was dead. But Jesus took him by the hand and encouraged him to assert his own will, and soon he was well and normal.

Then the disciples, seeing what had occurred, said to Jesus, "Why could not we cast him out?" The Master's reply was, "This kind can come forth by nothing, but by prayer." Aside from this question and answer, the casting out of the deaf and dumb spirit from this young man is not much different from many other miracles which Jesus performed. All of them point forward to the time of general healing, when the whole world will be restored to life. However, in this miracle, there is a valuable lesson for the Lord's consecrated people today.

Many times the Lord's people ask themselves why they cannot accomplish more in the service of the truth and the brethren, why they cannot do more in opposing Satan and his reign of sin and unrighteousness. The answer of Jesus is applicable here even as it was then, "This kind cometh not out save by prayer."

BIBLE STUDY

Undoubtedly we could accomplish much more in our conflicts with sin and Satan, and in helping others to get free from sin, if we would always exercise full faith in the Lord, and if we would continually live more in the Spirit and less according to the flesh. This would mean self-denial, prayer, and fellowship with God. To him who believes, every blessing belongs which God has promised to his faithful ones.

When we put the two thoughts of glory and service together, it is well to remember that while we are promised a share in the glory of Christ's kingdom, it is only upon the basis of faithfulness now in service, service which entails or leads to suffering and death. The

purpose of the future kingdom of glory is to serve all mankind, and how fitting that our preparation for that kingdom should be in serving others to the full extent of our ability.

QUESTIONS:

What was illustrated by the Transfiguration Vision?

How was it true that some in Jesus' day did not taste death until they saw the kingdom of God coming in power?

Were Moses and Elijah actually with Jesus on the Mount of Transfiguration?

What is represented by Moses and Elijah appearing in the vision?

When will the power and glory of the actual kingdom be manifested to the world?

What special lesson is there for us in Jesus' explanation that certain evil spirits can be cast out only by prayer?

"Songs in the Night"

FOR EVENING MEDITATIONS

THE book, "Songs in the Night," contains a Scripture text and an inspiring comment for each day of the year. These texts are especially appropriate for use at the close of the day, and will be found very helpful. Bound in blue cloth, and priced at 50 cents. Excellent for all gift occasions.

Our Most Holy Faith

THIS is a book of more than 700 pages of articles and sermons by Pastor Charles T. Russell. They deal with the doctrines of the divine plan and with all phases of Christian living. It is beautifully and durably bound in black cloth, lettered in silver. Price \$2.00 postpaid.

THE DAWN

East Rutherford

NEW JERSEY

"Giving All Diligence"

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—II PETER 3:14

THE hope of the second coming of Christ, and of sharing with him in his kingdom which at that time would be established, was one of the chief sources of inspiration to the Early Church. When the Apostle Paul wrote to the church at Thessalonica and told them that Christ would descend from heaven with a shout, with the voice of the archangel, and with the trump of God, explaining that the dead in Christ would rise, and that those who were alive and remained would also be exalted to meet the Lord and be with him, he added, "Wherefore comfort one another with these words."—I Thess. 4:14-18

There was a general expectancy at that time that the Lord would return soon, so throughout the epistles we find such expressions as "the time is short," "the night is far spent," "the day is at hand," and others of similar import. Paul wrote to the Hebrews, saying, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive [the fulfilment of] the promise. For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:35-37

It is this background of inspiration to faithfulness which Peter uses in his second epistle. He admonishes us to give "all diligence" in order that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (ch. 1, vss. 5, 11) "Wherefore," he continues, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Then he gives

a brief outline of "the present truth" in which, together with him, they were "established." It was the "power and coming [Greek, presence] of our Lord Jesus Christ" as he had seen that glorious feature of the plan of God symbolized by the Transfiguration Vision.—II Pet. 1: 16-18

However, while Peter perhaps did not realize that nearly nineteen centuries would elapse before the second *parousia* of Christ would become a reality, he was aware that it would not be until after his decease. He wrote the epistle, he explains, in order that after he died the followers of the Master might have it as a testimony to keep them reminded of this glorious hope; that is, the kingdom hope which was to come to fruition at the return of the Lord, when the faithful ones would have an abundant entrance into his kingdom to live and reign with him.

Knowing that time would elapse ere the Lord returned, Peter also was aware that during the intervening years it would be important for the Lord's people to continue on the alert, taking heed to the "sure Word of prophecy, . . . as unto a light that shineth in a dark place, until the day dawn, and the day star arise" in their hearts. (vs. 19) Peter admonished the church to watch for signs portending the approach of dawn and the time for the manifestation of that "everlasting kingdom" into which he wanted them to have "an abundant entrance."

But Peter also knew—even as Jesus, Paul, the Revelator, and the prophets taught—that during these intervening years there would come a great falling away from the faith, and that false teachers and prophets would make their appearance, and that these would have some success in diverting the minds of the Lord's professed followers from the real hope of the kingdom. "There shall be false teachers among you," he wrote. These, he explained, would "follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (ch. 2, vss. 1, 2) Throughout this entire chapter the apostle continues to warn the church against these false teachers, identifying many of their characteristics, in order that the faithful watchers might be properly on guard against them. This second chapter, however, is merely a parenthesis in the main subject matter of the epistle, a brief but important outline of the efforts of Satan during the age to disrupt the hope of God's true people and thus to turn them aside from "giving all diligence" to make their "calling and election sure."—II Pet. 1: 10

"This second epistle, beloved, I now write unto you," the apostle continues in chapter 3, "in both which I stir up your pure minds by way of remembrance." Four times thus does Peter urge the importance of "remembrance." "I will not be negligent to put you always in remembrance," he says in chapter 1, verse 12. "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance," he adds in verse 13. In verse 15, which we have already mentioned, he says that he is writing the epistle in order that God's people might have these things in remembrance even after his death.

And now again, in the opening of chapter 3, where he comes back to the real theme of the epistle, he states that it is his desire to stir up our pure minds "by way of remembrance." And what is it that he wants us particularly to remember? In verse 2 he explains: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." Peter was not one to argue that there is enough in the fifth chapter of Matthew to save any man. He did not accept the viewpoint that only those portions of the Word of God which have to do with the devotional life of the Christian are important. To him all the words of the holy prophets were vital and essential, as well as the commandments of Jesus and the apostles.—II Pet. 3:2, *Diaglott*

The apostle does not leave this point in the realm of generalities, with the thought that each reader could reach his own conclusions as to what words of the prophets, and what commandments of the apostles he referred to. Rather, he itemizes some of the important things he has in mind, and from these we learn that he is still discussing the great day of the Lord, that day which was to be introduced by the return and *parousia* of our Lord Jesus Christ, who would come to establish his long promised kingdom.

"Knowing this first," he says. If our minds are properly stirred up by way of remembrance, and we are thoroughly "mindful of the words of the prophets," etc., we will know "first" that in the "last days" there would come "scoffers, walking after their own lusts, and saying, Where is the promise of his coming [*parousia*, "presence"]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—vss. 3, 4

The word here translated "scoffers" literally means, "deriders." Prof. Strong informs us that by implication it has the thought of

"false teachers." The Apostle Jude seems to allude to this passage in verses 17-19 of his epistle, where he writes, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers [same Greek word as translated 'scoffers' in Peter's epistle] in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

From this observation by the Apostle Jude, it seems obvious that these "false teachers" are not to be found particularly among the great mass of nominal Christians, but in close association with those who are earnestly keeping "the present truth" in remembrance, and who are giving all diligence to make their calling and election sure. The fact that they are referred to as "sensual," and "walking after their own ungodly lusts," does not mean that they are immoral. Indeed, according to human standards they may be very fine characters—probably loving, and kind, and patient.

Their sensuality, rather, is the fact that their conclusions on matters of truth are based upon their own human reasoning. They do not have the Spirit, Jude tells us; that is, they are not guided by the Holy Spirit to discern the mysteries of the kingdom of God, particularly as they relate to Christ's second presence in the "last days." Because of this they reach erroneous conclusions and become false teachers. Their teachings, moreover, as Jude points out, lead to separation from the brethren.

Peter explains that the human reasoning of these leads them to the conclusion that there has been no change in human experience "since the fathers fell asleep," therefore there is no evidence of the presence of Christ. The apostle's words, "since the fathers fell asleep" are very important part of his argument. They are designed to convey a deeper meaning than merely a long lapse of time. In Hebrews 1:1, Paul tells us that God spoke to the "fathers" by the prophets. And it is Peter who informs us that among other things, all these prophets testified to the fathers that following the second coming of Christ there would "be times of restitution of all things."—Acts 3:19-21

But since the "fathers fell asleep" there is no change. The world continues to die, therefore there is no evidence that that which the fathers expected, because promised by the prophets, has yet come to the world. Where, then, is the evidence of his *parousia*, since

restitution was to be one of the results of our Lord's return? This, the apostle points out, would be the argument of the false teachers who in the last days—in the actual time of the Lord's second presence—would deny that he had returned.

Peter's reply to this viewpoint of the false teachers is very revealing, indicating his own clear understanding of the Master's teaching on the topic, and showing that those who are not clear on the subject are "willingly ignorant." He writes, "For this they willingly are ignorant of, that by the Word of God [that is, according to the teachings of the Word of God] the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."—vss. 5, 6

The point Peter makes here is that those who are looking for what the prophets promised to the fathers as evidence of Christ's second presence are overlooking Jesus' own teachings on the subject; for, in his great prophecy concerning the signs of his presence he used the days of Noah and the destruction of the antediluvian world by the Flood as one of his illustrations of what would occur when he returned—"As it was in the days of Noe, so shall it be also in the days of the Son of Man."—Luke 17:26

Obviously the days of Noah were the days when he was actively engaged building the ark and preaching righteousness, *prior* to the Flood. The days of the Son of Man, therefore, would be the days when he would be present preparing for the overthrow of this "present evil world" as illustrated by the destruction of the "world that was" by the Deluge. This being the case, those who are looking for restitution blessings as the first evidence of the Master's second presence are seriously in error, and as Peter puts it, willingly so, since all they need to do is to be humble enough to accept Jesus' own teachings on the subject, teachings which are so clearly set forth that there can be no mistaking their meaning by those who are being guided by the Holy Spirit.

Lest some might not get the force of his argument, Peter makes the clear comparison between Jesus' illustration of the days of Noah and the Flood which destroyed the first world, with the destruction of "the heavens and earth which are now." He explains that the same Word of God which records the facts relating to the destruction of a world by the Flood, informs us that the present world is reserved until the "day of judgment and perdition of ungodly men."

Thus he identifies the time when the Lord's people could expect this present evil world to come to an end—that is, at the *beginning* of the day of judgment.

However, realizing that the viewpoints of the false teachers were based upon their humanly conceived notions, he is quick to remind us that when he speaks of the judgment day he does not mean an ordinary day of twenty-four hours. "Be not ignorant of this one thing," he writes, "that one day is with the Lord as a thousand years, and a thousand years as one day." In other words, when Peter speaks of the "day of judgment" his reference is to a period of a thousand years; and in this "day," first the nations and institutions of earth are judged, and following this will come the judgment of the individuals of mankind.

"Be not ignorant of this one thing," Peter emphasizes, as though a proper understanding of this "one thing" is essential to a clear knowledge of present truth as it relates to the end of the age. This "one thing" is God's viewpoint of time. The scripturally designated span of human life is three score and ten years. Human reasoning is very much inclined to measure the time element of all occurrences upon the basis of this very limited period. So when we read in the prophecies that the Lord will make a "short work" in the earth, we are likely to conclude that this means a few days, or at the most, a few weeks. The "sudden destruction," mentioned in the prophecies, we are inclined to think of as lasting but a few days. It is against this human tendency that Peter is warning us when he says, "Be not ignorant of this one thing, that one day is with the Lord as a thousand years."

If we remain ignorant of this, then we will continue in darkness concerning the real meaning of the events with which we are today surrounded. If a day with the Lord is as a thousand years, a period of a hundred years would be but a very short time with him—only one-tenth of his day. And it is this day, writes Peter, that comes as a "thief in the night." Paul helps us out on this by adding, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thess. 5:4

Paul makes it clear that a great destruction would come upon the world in this "day of the Lord," and Peter substantiates this, explaining that it is in this day that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

(vs. 10) The "heavens" as well as the "earth" here mentioned are, of course, symbolic expressions denoting the spiritual and earthly phases of this "present evil world," or the religious and civil aspects of what men have called civilization.

These, the apostle points out, are to be destroyed after the Lord returns, or "in" the day of the Lord. We are now witnessing this prophetic destruction of the world. The various prophecies pertaining to the times in which we are living describe, from one standpoint or another, the many ways in which the world is coming to an end. The evidence, therefore, is overwhelming that we are now in the "last days," that wonderful time in the outworking of the divine plan to which the apostles and the Early Church looked forward with hope, the hope which inspired them to continue laying down their lives in the service of him whom they loved, and for whose coming they looked and earnestly prayed.

Kingdom Blessings

But hoping for the return of the Lord would not have been much of an incentive to faithfulness had the Early Church believed that it would result only in destruction. Ah no! They knew that it would, of course, mean the destruction of "this present evil world." But they knew also that then there would be established a new world, God's world, over which Jesus would be the King, and that if faithful they would reign with him. So Peter wrote, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—vs. 13

Yes, the new heavens and a new earth (a new and entirely different social order) is the real objective of our Lord's return. The destruction of Satan's world is but a necessary part of the kingdom work—the work of destroying all the enemies of God, of man, and of righteousness; and the last enemy to be destroyed is Death. (I Cor. 15:25, 26) Restitution blessings are to follow the return of the Lord. In this the false teachers are right, and we look for these also. We look for a "new heavens and a new earth"—that is, the kingdom of Christ, which will be the medium for dispensing restitution blessings to the dying race—but, guided by the clear teachings of Jesus and of the apostles, we realize that first "the heavens and the earth which are now" must be destroyed. Seeing these being destroyed from day to day, we rejoice to recognize that the day of the Lord has begun, that the Master is present, and that

now as never before, the "time is short" in which to make our calling and election sure.

"Seeing Then"

Jesus said to his followers, "I have chosen you out of the world." (John 15: 19) If we are true to this calling the "present evil world" will hold no interest for us, for we will recognize that our citizenship is in the new world, in the kingdom of Christ. The fact, then, that the present world is being destroyed is not discouraging to us, but instead is a strong reason for redoubling our efforts to qualify for an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

It is this very practical and important application that Peter makes of the knowledge all the brethren should possess concerning the day of the Lord, the presence of Christ, and the hope of the kingdom. "Seeing then that all these things shall be dissolved," he writes, "what manner of persons ought ye to be in all holy conversation and godliness." (vs. 11) This was a very important consideration even in Peter's day, when the Lord's people knew that Satan's empire would at a future time be dissolved. But how much more meaningful it is now! Today we no longer need to say that "these things" "will" be dissolved, for now they are being dissolved.

In our text—verse 14—the apostle writes, "Seeing that ye look for such things, be diligent." But now we can say, Since we see these things let us be diligent—more than ever diligent—that we may "be found of him in peace, without spot, and blameless." "What manner of persons," and "without spot"—these expressions well describe the goal for which we are striving in so far as our character attainments are concerned.

What is involved in these expressions? It seems probable that Peter is using them to sum up that wonderful lesson on character development which he outlines in detail in the first chapter of the epistle. And what a logical presentation of truth he thus has given us. First, a detailed outline of holiness unto the Lord, a holiness without which no one can have "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." Then follows a statement of our wonderful kingdom hope, a hope centered in the return of the Lord. Next, the identification of false prophets and teachers, against whom all the truly consecrated should be on guard because they subvert the truth and thereby lead us away from the Lord and away from our glorious hope of the

kingdom. Then follows that wonderful outline of present truth as it relates to this end of the age, telling us what to expect, and for what to look as evidence of our Lord's return. Finally, we are brought back to the original theme of Christian growth in grace, by the statement, "Seeing that ye look for such things, be diligent."

And let us note briefly some of the things mentioned by Peter in which we are to be diligent. In the opening chapter he writes: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (vs. 4) Marvelous indeed are these promises, but there are conditions attached to them, and unless we make an effort to comply with these conditions, they will avail us nothing. So the apostle adds, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance [self-control]; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."—vss. 5-7

Here, then, are the elements which make for "holy conversation and godliness," and which will qualify us to be "found in peace, without spot and blameless." These are the things for which, in our effort to develop character we should be diligent, and the more so since we are seeing all the various elements of this present evil world disintegrating. "For," writes Peter, "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—vs. 8

How important is knowledge when it bears the proper fruitage in our lives, but how valueless if it does not. Judging from Peter's analysis of the subject, this knowledge of Christ includes what we know about the divine plan which is centered in him. In this epistle is stressed particularly the importance of knowledge pertaining to the Lord's second presence and the events to be expected in connection with the establishment of his kingdom. Let us not be willingly ignorant of any phase of these precious truths, but "knowing these things," let us give all diligence to order our lives in keeping therewith.

"He that lacketh these things," the apostle continues, "is blind, and cannot see afar off." That is, if we fail to add to our faith the various elements of Christian character which Peter mentions, it will mean lack of diligence in the proper use of the truth. This unfaithfulness on our part will result in a measure of spiritual blindness. The things which are "afar off," those glorious things of the

kingdom—which in Peter's day were indeed "afar off," but now very near—will not be seen by us in their real beauty. Our appreciation of the kingdom hope will be lost.

But let us avoid this danger, or, as Peter puts it, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if *ye do these things*, ye shall never fall." Yes, more than ever now we should give diligence, for we are seeing the evidences of a falling world all around us. Now in reality the "time is short," but long enough, nevertheless, if we give all diligence to make sure of an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." May the glorious fact of the Master's presence be such a powerful incentive to faithfulness that we will permit nothing whatever to hold us back from developing these graces, that we "may be found of him in peace, without spot, and blameless."—vs. 14



"Rock of Ages, cleft for me,
I am hidden safe in thee:
Hidden here from all my foes,
None can harm though all oppose;
For though justice once condemned,
Love did this blest shelter send."

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 1—"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21 (Z. '95-6. Hymn 242)

FEBRUARY 8—"O thou of little faith, wherefore didst thou doubt?"—Matthew 14:31 (Z. '00-170. Hymn 233)

FEBRUARY 15—"Whoso keepeth his Word, in him verily is the love of God perfected."—I John 2:5 (Z. '97-312. Hymn 34)

FEBRUARY 22—"Let your conversation be without covetousness; and be content with such things as ye have."—Hebrews 13:5 (Z. '02-250. Hymn 240)

Every week groups of earnest Christians throughout many parts of the world meet together for prayer, praise, and testimony, using these texts as a basis for their meditations. There may be such a gathering in your district; if so, we will, upon request, be glad to inform you concerning the time and place.

The "Great Salvation"

BOOK OF HEBREWS—CHAPTER II

IN THIS chapter the apostle reminds us of how surpassingly great is the offer of salvation which the Lord has made to the church, and of how important it is that we listen very earnestly, and obey every condition attached to this offer; that we should hold fast to these truths, for our very life depends upon thus giving heed. Paul also reveals that the redemption of the fallen race involved the exaltation of God's only begotten Son, and that first he should partake of the human nature, sharing the troubles and sicknesses of fallen man, and provide for paying the penalty of sin, that is, death, by his own death, and in the course of these experiences, be trained for the highest possible position in the universe, even at the right hand of the throne of God. The chapter closes by revealing our Lord's sympathetic understanding of our frailties, which should cause us to lift up our hearts in thanksgiving that we are accounted worthy to be associated with him in his work both now and in the future.

Verse 1: *"Therefore we ought to give the more earnest heed."* This refers us to the preceding chapter in which evidence is presented that Christ is now highly exalted above all angels, therefore speaks with the highest authority and from the standpoint of complete experience—that when he speaks it is not a light matter which we can afford to ignore or forget. We are given a similar thought in Proverbs 4:13, which reads: "Take fast hold of instruction; let her not go: keep her; for she is thy life."

"To the things which we have heard." Our interest ought to be increased and intensified as we appreciate more fully the dignity and high authority of Christ, the One who has spoken to us in these last days. For the children of God, "taking heed" should be considered a "must."

"Lest at any time we should let them slip." Time and events are passing. We cannot stand still. If we are to go forward we must give particular attention to the messages of our Lord lest, while our attention is on other things, his life-giving instructions be allowed to "slip" away from us and we would thus be without their

helpful and guiding influence. Despite the pulling of our natural inclinations and of other influences, we must hold our minds with firmness and determination toward the Word of God, the truth.

How necessary it is that we continue to read and study the things which we know to be the truth, and thus keep them fresh and straight in our minds, for we are "leaky vessels." The whole thought of this verse is that our spiritual life depends upon our heeding the Master's word—that we cannot afford to treat it lightly, or ignore it. Yes, taking heed is vital to our very existence!

Verse 2: *"The word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward."* These "angels" seem to be those used by God in connection with the Law Covenant which, Paul explains, was "ordained by angels in the hand of a mediator." (Gal. 3:19) The Law Covenant was strictly enforced—the word "spoken by angels was stedfast," that is, basic, or binding.

The Greek word here translated "transgression" means to walk along side of rather than in the path marked out, thus suggesting a possible show of righteousness while actually overstepping the Law's requirements.

The word "disobedience" is from the Greek word *parakoe*. It is used but three times in the New Testament. It means a "mis-hearing." The *Diaglott* in the interlineary word for word translation, renders it "imperfect hearing." Those who disobeyed the Law Covenant received a "just" punishment—justice was the basis of this covenant.

Verse 3: *"How shall we escape if we neglect so great salvation?"* This "great salvation" is the most wonderful offer ever made to any being, angel or man. How can we "escape," that is, how can we keep from suffering loss if we "neglect" to give heed to the terms and conditions upon which we may hope to attain such a glorious reward? It is a priceless jewel, and how tragic that anyone should let it slip away from him simply through neglect!

Let us endeavor to maintain our love for the truth, the revealed will of God, by going over its various features again and again as the weeks and months and years go by. To fail in this is to "neglect" that which the Lord has provided as a means whereby we may attain the "great salvation."

"Which at the first began to be spoken by the Lord." This statement clearly indicates that the "high calling of God in Christ Jesus,"

the "heavenly calling," had not previously been offered to God's people. (See Heb. 10:19, 20; John 3:13, 25-31; II Cor. 6:2; Matt. 11:11; Acts 2:29-36; John 14:2) God's dealings with the natural seed of Abraham were designed to prepare them for this special call. But when Jesus came to his own, very few received him, so the call went to the Gentiles.

This special invitation, or "high calling," was so important that the Heavenly Father selected his beloved Son as the One to introduce it, the One who was to be the "Captain" of those who would strive to attain "so great salvation."

"And was confirmed unto us by them that heard him." First among those who confirmed the Gospel call to the "us" class were Jesus' apostles and others of his personal disciples. These were eyewitnesses of his miracles, and heard personally his gracious words of instruction pertaining to the "mysteries of the kingdom of heaven." John writes of this, saying: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . declare we unto you." (I John 1:1-3) The Apostle Peter confirms this, saying: "We have not followed cunningly devised fables, . . . but were eyewitnesses of his majesty."—II Pet. 1:16

Verse 4: *"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will."* In support of the human mouthpieces who, in the beginning of the age, bore witness of Jesus, and of the "great salvation" which began to be spoken by him, was God himself, the Heavenly Father. His testimony was given by the display of his power as manifested in the many miracles performed by Jesus, and in the gift of the Holy Spirit which came upon the waiting disciples at Pentecost. As one miracle followed another, it became a progressive assembly of evidence increasing in weight and importance. What a wonderful introduction this was to our high calling! What a vast assembly of divine agencies was used to bring this glorious opportunity to our attention!

Verse 5: *"For unto the angels hath he not put in subjection the world to come, whereof we speak."* This text has been used as an indirect proof that the world before the flood was under the administration of angels. That world was indeed governed by angels, as other scriptures show. (Gen. 6:4; I Pet. 3:19, 20; II Pet. 2:4, 5; Jude 6) However, the apostle's use of the word "for" suggests that

he is referring back to verse 2, where the administration of the Law Covenant is mentioned, and in which the angels had an important part.

But whether we think of the attempt of the angels to govern the antediluvian world, or of their service in connection with the administration of the Law Covenant, the lesson the apostle is emphasizing here is equally apparent; for there was failure in both cases. But now we are assured that no such failure will occur in connection with the governmental arrangements of the world to come. Christ will then be the King, and associated with him will be those who, as his joint-heirs, have attained the "great salvation" so that they live and reign with him.

Verse 6: "*But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of Man, that thou visitest him?*" David is the "one" who testified, and the "certain place" is Psalm 8:3-8. This question is the inevitable result of meditation upon the immensity of creation in comparison to the puny efforts and the nothingness of man. The vast forces and distances of the universe should humble us. The Creator, who made this vast system of worlds, has provided a balance of forces that enables man to live and be happy, providing him with abundance. Surely our gratitude should lead us to exercise supreme confidence and trust in such a Creator, and to consider it a great privilege to be deemed worthy to serve him.

The Greek word translated "visitest" in this text means to inspect and select; and by extension to go to see in order to relieve. Paul's use of the text in this connection would indicate that the chief "visit" referred to prophetically by the Psalmist is the coming of God's beloved Son to the earth, first to redeem the fallen race, and then to restore those who accept this provision of divine grace. Thus God visits the human race representatively in the person of his Son.

And many are remembered and visited by God in other ways also, such as in the sunshine and rain; and by means of all the bountiful blessings which are daily showered upon us. We might think of God's visits as being like those of a physician visiting the sick, and the purpose of this is that man may ultimately be cured of all ills and afflictions. It is this that will be accomplished by Jesus.

Verse 7: "*Thou madest him a little lower than the angels.*" The thought here is, a little "less" than the angels, not "a little while

inferior," as some have suggested in their effort to prove that God's design for man is that he shall ultimately be exalted to the spirit nature. If we are to understand God's plan it is essential to keep this distinction of natures in mind. Man is a human being, an earthly creature, created by God to inhabit the earth. Angels are on a higher plane of life, and so created. (It is not God's plan for men to become angels.)

"Thou crownedst him with glory and honor, and didst set him over the works of thy hands." This refers to Adam, the progenitor of the human race as originally created by God. His glory was that of perfect manhood, in the image of God. The Apostle Paul refers to it as a terrestrial glory. (I Cor. 15:40) Man was also created to be a king—the king of earth. He was given dominion over the lower animals. Thus he was given honor as well as glory. This was the "first dominion" referred to in Micah 4:8, and "the kingdom prepared from the foundation of the world" mentioned by Jesus.—Matt. 25:34

Verse 8: *"But now we see not yet all things put under him."* Alas, man lost his dominion and his glory and honor. Now we behold him in misery and distress as a result of his own wilfulness and disobedience. Despite man's pride and boastfulness, he is not able to deliver himself from the result of his sin; and now the human race is threatened with complete destruction.

Verse 9: *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."* Here the apostle clearly indicates the divine purpose to restore man's original dominion of earth. We do not see this accomplished, but we see the outworking of this divine purpose in the coming of Jesus to redeem the fallen race—"we see Jesus." We see that Jesus was made the exact counterpart of father Adam, that he, like Adam, was made "a little lower than the angels," and that this was in order that he might suffer death, thus providing a corresponding price by laying down his perfect human life for the perfect man Adam, who forfeited his life. It was for this purpose that Jesus poured out his soul unto death.—Isa. 53:6, 12

Verse 10: *"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."* It "became" him; that is, it was what we should expect of an all-wise

Creator, that in his plan to exalt "many sons"—that is, the entire church—to glory, that he should make the Captain, their Leader, the first one to attain this high position, "perfect through sufferings." Suffering and death is the path to glory for all these sons, and Jesus was no exception.

This does not imply that Jesus was imperfect by nature before he suffered and died. Rather, he was developed, trained, and perfected as our "Captain," by means of suffering. A young man, for example, might be a noble person, yet he could not be a physician until he was trained for that purpose. So Jesus was trained, by suffering and otherwise, and thus was perfected for the high offices he now occupies in the divine arrangements, and one of these is in being the Captain of our salvation.

In a very similar way all Jesus' body members, his followers, those whom he leads to glory by inviting them to walk in his footsteps, are perfected for their position of glory with him by means of suffering and trials—trials which are seasoned with joy so that their experiences as a whole teach them to trust and love their Heavenly Father. How blessed to share these experiences with Jesus, of whom it was prophetically written, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"—Ps. 56:8

Verses 11-13: *"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me."* These are the proof texts which the apostle quotes to establish the great truth of the oneness of the Christ company. Jesus' disciples are his "brethren," and so stated in David's prophetic reference to this congregation of the sanctified, that is, those who are set apart in the divine plan as partakers of the heavenly calling.

"And again," writes Paul. He then proceeds to quote another proof text, as though conscious of the scriptural rule that important matters should be established by the mouth of more than one witness. His second quotation is from Isaiah 8:18, and refers to the "children" whom the Heavenly Father gave to be the associates of Jesus; thus they were his brethren. Possibly Jesus had this text in mind when in his prayer he said: ("Thine they were, and thou

gavest them me." (John 17:6) What a loving exchange between the Father and the Son—a reward and rejoicing for both.

Verse 14: *"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."* These "children," those whom Jesus was not ashamed to call his "brethren," were all originally Adam's children, therefore by nature "flesh and blood." In order for them to be partakers of the "great salvation" as the brethren of the glorified Jesus, it was necessary that they be redeemed from death. Therefore Paul here explains the philosophy of the ransom, which involved the necessity for Jesus becoming a man, and as such, dying the "just for the unjust." (I Pet. 3:18) Involved, also, in this is Jesus' authority ultimately to destroy the devil.

How does Satan have the power of death? The Greek word here rendered "power" has the thought of the authority of office, and is often translated "dominion" or "authority." The dominion which Satan has seized and misused has become one of death—the reign of sin and death. Paul describes him as the "god of this world." (II Cor. 4:4) Satan has his dominion taken away, and he himself is bound at the beginning of the Millennium; and at its close he is destroyed.

Verse 15: *"And deliver them who through fear of death were all their lifetime subject to bondage."* The whole human race are subject to the bondage of death, but not all are held in bondage by the "fear" of death. Who, then, are these who are so afraid of death that they are held in bondage because of it? This seemingly refers to a class of consecrated ones who fear the suffering and sacrifice involved in their consecration, and who, because of this fear, are held back from their privileges and opportunities of suffering with Christ so that they fail to qualify as members of the "little flock" who partake of the "great salvation." Later, these are delivered and their robes made white in the blood of the Lamb. They are described by the Revelator as a "great multitude," which comes up through much tribulation. They will not reign with Christ, but will be servants in the antitypical, spiritual temple.—Rev. 7:9, 13-16

Verse 16: *"For verily he took not on him the nature of angels; but he took on him the seed of Abraham."* The Greek word here rendered "verily" is used only this once in the New Testament. It is the equivalent of saying, "As we all know." Moffatt translates it

"of course." It was so well known in the Early Church that Jesus did, in becoming the seed of Abraham, first partake of flesh and blood and not the nature of angels, that John made this a test of whether or not one's faith was of God—"Every spirit that confesseth not that Jesus Christ has come in the flesh is not of God."—I John 4:3

Verse 17: *"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."* What depth of wisdom that Jesus should share the woes and difficulties which beset men, so that he might be a merciful High Priest! He is merciful because he realizes the difficulties, the weaknesses which beset his followers, and humanity in general. He was made like unto his brethren "in all things." This does not mean that Jesus was imperfect, or that sin was ingrained in his nature. His "brethren" are "new creatures," and Jesus was tempted in all points as these are tempted.

However, as a result of observation and association, Jesus became familiar with the trials which beset the human race in general, and particularly those who become new creatures, yet still have to battle against the motions of sin in their flesh. This adds to his sympathy for us, gives him mercy and understanding in dealing with us as our Advocate at the throne of grace. By the same token, as the Head of the priestly class which will deal with the world of mankind during the Millennium, he will also be sympathetic, and will be glad to do everything possible to help the repentant ones of the human race back to perfection and to full at-one-ment with the Heavenly Father, the Creator.

Verse 18: *"For in that he himself hath suffered being tempted, he is able to succor them that are tempted."* Jesus suffered much agony of mind and body rather than yield to evil. Thus he was "tempted," or tried, so knows how to bring to our aid the things which helped him in his times of need. These things are suggested to us through the Word, and therein we are instructed in the proper use of all the means of divine grace made available through our merciful and loving High Priest. When we go to him and to the Father in prayer, he applies the merit of his sacrifice on our behalf and gives us assurance that our puny and imperfect efforts are acceptable. He is able to render aid by the power of sympathy, knowledge, and experience. For this he is fully trained.

The Spirit at Death

What happens to our spirit at the death of our body? Does it leave the body or does it stay with the body until the resurrection? Or does it become an angel in heaven?

MUCH confusion exists in the minds of many concerning the basic truths of man's existence. The root of this confusion is the belief that each one possesses an immortal soul, which is a part of God, and that this soul, which is sometimes termed "spirit" cannot die, and therefore at the death of the body must find some other place of abode. The Scriptures are the source of truth upon the subject of human existence, and nowhere do they teach that each one has an immortal soul; nor do they support the view that the soul, as an entity, leaves the body at death and goes to another place.

In Genesis 2:7 the truth of human creation is simply expressed in the words: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." A "living soul" is one having the faculty of perception and capable of feeling—a sentient being. Adam was created a "living soul." His body, created of the dust of the ground, became alive when God gave him

the power to live by breathing "into his nostrils the breath of life." Nowhere does the Bible teach that man was given an immortal soul. The lesson is clear, the body and the breath together are necessary for a mortal being to have life. When the breath is taken from the body life is no longer in existence. As the Psalmist says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4

So, in answering your question, we reply that angels are not human beings who have died and gone to heaven as some erroneously believe. Angels are a creation entirely separate from mankind; they existed before man was created upon the earth, for the Lord said to Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy?"—Job 38:4, 7

Nor is there a "spirit" in man which leaves his body at death to find another home. Many scriptures in both the Old and the New Testaments speak of death as a condition of sleep where life does not exist at all.—Eccles. 3:19, 20; 9:5, 10; John 11:11-14; Acts 7:60

But we have hope in the resurrection from the dead. "God so loved the world, that he gave his

only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) When the breath is taken from the body in death, the "living soul" no longer exists; the being is brought to a condition of non-existence, except as he is engraven ineffaceably upon the tablet of God's memory; to be reproduced again in every detail of character in the new body that will be his when awakened from the sleep of death. Whether those awakened from death will have everlasting life will depend upon their willingness to be obedient to the righteous law of Christ's kingdom.

Purgatory

Although raised a Roman Catholic I have learned to understand the Bible through your radio programs. But I have never heard you discuss "purgatory." Is it a Bible doctrine?

THE word purgatory means "a place of cleansing and purification." According to the teachings of the Roman Catholic church, purgatory is a place to which the souls of the righteous go after the death of the body, to be purified from venial sins, that is, sins which can be excused or pardoned, and to expiate, through temporary suffering, the mortal sins committed in this life. Mortal sins are those so wilful as to incur the penalty of divine condemnation. According to the proclamation of the Council of Trent, these souls in purgatory are "assisted by the suffrages of the faithful, but especially by the most acceptable sacrifice of the

Mass," to emerge from purgatory and enjoy the happiness of heaven.

Some Protestants also believe in what they term an "intermediate state" between death and resurrection, during which time the soul, according to their doctrine, is purged from sin and made fit for heaven. But for the most part, Protestants claim that every person is on trial during this lifetime and that their destiny is unalterably fixed at death. The creeds hold that at death the immortal soul is ushered at once either into an everlasting heaven of bliss or an everlasting hell of torture.

We have no sympathy with the doctrine of purgatory as taught by the Roman Catholic Church; but we cannot help stating that, in our opinion, it is more humane than the God-dishonoring, satanic heresy of "eternal torment," in that eventually something will be accomplished by the punishment received, and the inhabitants of purgatory will finally find release from their suffering; while the doctrine of eternal torment holds no such hope. Both these doctrines are based upon the erroneous belief that man possesses an immortal soul, and so both are wrong.

The Bible teaches purgatory in the following sense: Mankind must, of necessity, be purged or cleansed from sin and uncleanness before enjoying the blessings of eternal life. Common sense acknowledges the necessity of this, and the Scriptures teach this need of purgation. According to God's Word, the only source of this cleansing is found in the way of salvation—redemption through the blood of Jesus

Christ and a personal faith in the cleansing power of the One who died upon the cross as the Savior, of whom it is written, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the Word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1:3

In Acts 17:31 we read, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." From this and other texts we know that the long promised reign of Christ—the "judgment day" of the Bible—is a period of correction in righteousness. It is a time of purgatory, for then the human race will be cleansed from their sins and imperfections, and all the obedient blessed with everlasting life. "For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

"Third Heavens" and "Paradise"

The apostle, in II Corinthians 12:2, 4, says that paradise is the "third heaven." Why, then, do you teach that paradise is to be instituted on this earth?

THE word paradise used in our text is from a Greek word which Young's Analytical Concordance defines as meaning "a park, a garden ground." Paradise, the garden of God, was first applicable to the

Garden of Eden. This first paradise was lost through Adam's disobedience, and it has been the desire of men in all ages that this paradise will some day be restored.

From the expression, "third heaven," some have erroneously concluded that there are three heavens, one ranged above another, such as the floors of a three-story building, but this is not the thought. The Bible divides the history of the human race into three distinct periods of time. The first period ended with the flood, which destroyed the social and spiritual conditions of that time. (II Pet. 3:6, 7) The "heavens and the earth, which are now," as the Apostle Peter describes our present order of society both social and ecclesiastical, will be destroyed as completely as was the antediluvian world; not by a flood of waters, but by the fire of trouble and destruction that afflicts humanity in the end of this age. The disintegration of our present "world" is described in II Peter 3:12 as follows, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

The literal heavens could not be those here referred to, for heaven is the place of God's throne and it shall never be moved; but the ecclesiastical powers of Christendom will pass away. "The prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2), which has ruled over the minds of men and has caused the confusion of

thought in spiritual things that exists today, will be bound and his power will also pass away. These events will mark the passing of the second period in the world's history.

"Nevertheless we, according to this promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) This is the third social order, the kingdom of God for which we pray. This "new heavens and a new earth" is the new order of society which the prophets tell us will come as a result of Christ's righteous reign. In our text its spiritual phase is termed the "third heaven," while its earthly phase is described as "paradise." The Apostle Paul was caught away in the spirit, that is, he was given a mental vision, or picture, of what will exist in the "third heaven," and in "paradise," the third symbolic earth. The apostle could find no words to express what he had seen. The time to understand the blessings to come was not then due. The Apostle John in Revelation said: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:1-4) And other scriptures also describe that new day in the world's history which is about to dawn.

Love Versus Fear

If there is no hell of torment, then what incentive have we to do right?

THIS question may be answered by asking another question. If one in his heart desires to do wrong, but refrains from doing so only because he fears eternal torture, is his heart right toward God in any case?

Concerning our Master we read: "Thou hast loved righteousness and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9) In this attitude toward that which is right and that which is wrong, as in other things, he has set the standard of true discipleship. A love for doing right, and a hatred of things which are evil, must be a part of every conversion from sin and every consecration to do the will of God.

John 4:23 reads as follows: "But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him." Let it never be said of us, as our Master said of the nominal worshipers of his day, "But if thine eye be evil, thy whole body shall be full of darkness." (Matt. 6:23) No one can fully rejoice in the Lord and his love if his worship and service is based upon fear bred by the erroneous doctrine of hell-fire. The only proper incentive to do right is that which is based upon the truth that "we love him, because he first loved us."—I John 4:19

Our Mutual Joys

THE blest tie of love that binds together the hearts of the Lord's people causes them to rejoice in a partnership of all their experiences. When one suffers, they all feel it, and when one rejoices, they are all glad. Our burdens are mutual, and so are our hopes and aims. Besides, we work together in the service of the Lord, and the joys resulting from this service belong to us all, whether the work is done in America, Europe, India, Australia, or elsewhere. Surely the present inheritance of the new creation is a precious one, made rich by the blessings of the Lord.

Last month we presented our yearly "Good Hopes" report, but throughout a year there are so many encouraging experiences of the brethren that come to our attention that we are unable to present them all in one brief report. We do want to share as many of these joys with our brethren of like precious faith as possible, so this article is in a sense a continuation of the report.

Many questions are asked regarding the results of the "Frank and Ernest" broadcasts over Radio Luxembourg. Are they worthwhile? Since these broadcasts are paid for from donations to the radio fund in this country, it is but natural that we should like to know how they are being received, and if they are helping to create interest in the truth, particularly in the British Isles. Perhaps the best answer to these questions that we can give is contained in a letter received recently from Brother John Humphrey of England, who has been assigned the task of directing the radio follow-up work in Great Britain, where most of the listeners to English programs over Radio Luxembourg are located. Extracts from this letter follow:

"Dear Brethren: Loving Christian greetings to you all! The past year has been full of blessed experiences for us, and since May we have enjoyed many happy hours in connection with the radio work. It was a very big decision for me to say yes to the request that I should be responsible for all the radio follow-up work, but I am not sorry that I did so. For Sister and me it has been a

realisation of a long-cherished dream to work for our Lord in proclaiming the Gospel.

"We feel that a word of thanks should be given to all the brethren in the British Isles who have laboured with us. When we hear of one brother and sister traveling over 1,000 miles during their holiday for the purpose of contacting 'Frank and Ernest' listeners, we lift up our hearts in joy to the Heavenly Father that such zeal exists. These brethren have studies arranged for four nights a week, of which only one is their own class study, the others having resulted from their labours among 'Frank and Ernest' listeners. We would like to speak of one zealous, lone worker who also has one or two extra studies going on in his district due to his desire to serve his Master and, as he puts it, to fulfil Romans 12:1.

"Brethren, there are many experiences we could relate due to the work the Heavenly Father has given Sister and me to do; and our prayer for you is the same as we often offer for ourselves; namely, that the Lord will give us strength and wisdom to do the work acceptably to him, and that he will help us to be faithful to our calling."

Do we not all rejoice with Brother and Sister Humphrey, and with all the brethren in Great Britain, who in one way or another are happy in their privileges of helping others to a better understanding of the divine plan? Surely these are joys in which we can all share, for in one way or another, especially by our prayers, we all participate in the work which brings the joy. Not only are the British brethren receiving hundreds of replies to the "Frank and Ernest" broadcasts over Radio Luxembourg, but as this letter clearly reveals, a great deal of sustained interest in the truth is being created, making possible, even after so short a time, the starting of a number of study classes.

Joys in Switzerland and France

Since last month we have received a very encouraging report from Brother Meylan, who writes on behalf of the committee directing the work which is being conducted through the medium of the French language. The headquarters for this work is in Lausanne, Switzerland, but the activity also reaches into both France and Belgium. We want you to enjoy with us the letter from Brother Meylan which accompanied his report. He writes:

"Dear Brethren: Humbly, under the guidance of our Lord, we can look back over the year and consider the course we pursued and the work which was accomplished during that period. There have certainly been trials and difficulties to overcome, obstacles

that the Adversary placed in the way to hinder our work. However, there have been joys and blessings granted to the truth people.

"There have been several conventions in France and in Switzerland; and a pilgrim brother has three times visited all the classes. We also had the privilege of enjoying a visit from our Brother and Sister Pollock, of America. This afforded an opportunity to gather the household of faith in Lausanne for a one-day convention; and it was a very blessed day. We also have exchanged pilgrim brethren with our Swiss-German brethren, which demonstrated that we were all walking in the same way, and with the same love.

"In Switzerland two sisters were in the colporteur field to bring the message of Christ and his kingdom to the homes of the people. They were able to see the great indifference of the world, and also to take notice of the shadows of night which are spreading, showing that the great day of God Almighty is at hand. We realize more than ever how true are the words of the prophets, our Lord, and the apostles, and how applicable they now are.

"Our message, 'Aurore' [The Dawn], has been printed every month. It is much appreciated by the household of faith, who rejoice to find each month spiritual food, and articles of timely interest in 'Highlights of Dawn.'

"Radio Luxembourg, which broadcasts the message in English, has brought us in contact with your office in Liverpool, England. The brethren there send us the requests for French literature which are sent to them from the Continent. We contact these, and supply them with literature. This, too, has been a joy.

"We are holding fast to the standard of our King, and may he grant us his help, his light, and his Spirit to continue to the end the proclamation of the kingdom message, and to glorify his name."

How significant is the statement that the brethren in Switzerland are able to see the "shadows of night which are spreading." This is true of all the overseas brethren; for they will be the first to feel the effect of the next unleashing of selfish human passions, even as they have already experienced more of the horrors of the great "time of trouble" than the brethren here in America. But let us encourage and help them while we can, by supplying literature, and assisting with radio programs while the opportunity remains open; for this may not be long, and the privilege may never be ours again.

As Christians we are called upon to fight the spirit of selfishness, and one of the manifestations of selfishness is to forget the needs of others. None of us does this wilfully, but it is so easy to

consider our own interests first, to make sure we ourselves are taken care of, and then, if there is any time, or strength, or other resources left, well, some of these we may use for others. But in paying our vows unto the Lord, it is well to remember that faithfulness to them involves more than devoting the left overs to him and to the service of his people. And when we realize this, and are faithful to all the opportunities which daily present themselves to us to be used in divine service, the joy of the Lord truly becomes our rich portion, and in our rejoicing we have strength to continue on in the way of sacrifice.

Another human tendency is to live in a very small world, the world that is made up of the fellowship we enjoy in our own local ecclesia. This fellowship is indeed sweet, and we should prize it more highly as the days go by. But how blessed also is that larger fellowship which it is our privilege to enjoy by keeping in mind the Lord's people throughout all the earth. Most of these we will never see while in the flesh, but we can and should be meeting them daily at the throne of heavenly grace. As we remember our brethren in prayer it will help us to realize that we are not alone in the narrow way, that in practically every land there are those who are rejoicing in the light of present truth and who have entered into a covenant with the Lord by sacrifice, even as we have.

In faraway Australia there are brethren who are standing firm in the truth. Over the radio, and otherwise, they are letting their light shine in an ever-darkening world. These brethren are praying for us, and let us remember them as we go to our Heavenly Father in prayer.

On several occasions we have mentioned the steadfastness and zeal of our brethren in India. The work there is not organized in the sense that there is a central depot to which the brethren may apply for literature. Nevertheless, there are several fully consecrated saints who are devoting practically all their time to the work of making known the glad tidings. We are supplying these brethren with literature as best we can, and the Lord is abundantly blessing their efforts. In India as well as in Europe ominous storm clouds continue to get darker, and no one can tell how much longer our brethren there will be permitted to proclaim the kingdom message. What a privilege it is to bear these dear ones before the throne of heavenly grace!

So we might, in our minds, travel from country to country, and

in nearly every place we would find that the Lord has his people who are bright and shining lights amidst this crooked and perverse generation. Recently we received a letter from a brother in Germany who at the beginning of the last war was a Catholic priest, having received his training in Rome. During the war he was sent to teach students in Holland, but there became disillusioned concerning the church, and withdrew. He could not be satisfied, however, with what the Protestant denominations had to offer, but when he received the truth literature of The Dawn he rejoiced, and is now happy in his knowledge of the divine plan. He is thoroughly conversant with the Italian, French, Dutch, Flemish, German, and English languages, and will be glad to use his knowledge of languages in the service of the truth which now means so much to him. Should not the hearts of all the Lord's people burn with joy when hearing of an experience of this kind!

By correspondence with our brethren in the various overseas countries, we are impressed with their certainty that very soon the threatening storm clouds which hover ominously overhead will burst in fury over the fear-filled world, probably bringing to an end to all work in the Lord's vineyard, at least in their countries, if not world-wide. Indeed many, even in this country, are wondering about the same thing. Is this viewpoint justified?

We do not know! All we know in this connection is that the Lord has instructed us to labor while it is called day, for the night cometh when no man can work. We are not to stop working because we think we see the night coming, but only when its darkness makes it impossible to continue the service. Certainly, then, this is no time for slackening our hands. If the night is indeed almost upon us, we should redouble our efforts, making more diligent use of every opportunity to serve the Master than ever before. If 1951 is to be the last year of active service for some, or all, of the Lord's people this side of the veil, let us make it the best, the most self-sacrificing, the most untiring year of service in our entire Christian life.

If we do this, there is one great certainty upon which we can depend, which is that it will be the happiest year of our life, a year when the Lord, the truth, and the brethren will mean more to us than ever before, because we will more than ever be sharing our joys with others, particularly those of the household of faith. Surely ours is a blessed lot!

Our All-wise Lord

"These things saith the Son of God, who hath his eyes like unto a flame of fire."—Rev. 2:18

THIS scripture speaks of the omniscience of our Lord, the great Head of the church, the supervisor and caretaker of all its affairs. Our Lord announces himself in this way to the church in Thyatira, the church (if the seven churches of Revelation 2 and 3 are applied dispensationally to seven successive periods of the Gospel age) which belonged to the very darkest period, in some respects, of the Dark Ages, when the spiritual interests of the people of God appeared to be at their lowest ebb.

How comforting to suffering martyrs, when right was on the scaffold and wrong upon the throne, to know their Lord and Master understood the situation perfectly. He was pleased to test the faithfulness of his saints in the fire of affliction, so that they were frequently constrained to cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10) They knew he would take speedy vengeance upon the persecutors as soon as the due time arrived, even though he bear long with these

persecutors; or, to use Paul's expression, he "endured with much long-suffering the vessels of wrath fitted^{to} to destruction."—Rom. 9:22

What more important lesson could there be for us today than to realise that we are dealing with the same gracious, loving, and all-wise Master, before whose eyes everything is naked and open (Heb. 4:13), and who discerneth the very thoughts of our hearts, yea, and even the motives underlying these. How important to remember this in our daily walk and conversation—in every plan we entertain, and every project we seek to carry out. How important, too, to remember this in dealing with the brethren, and in all the affairs of the church!

For instance, the natural tendency of us all is to seek to justify ourselves in all we say and do. Hence, to this end we may quote certain scriptures which appear to support our views, or the course we wish to take. Whether our application of scripture be correct or incorrect, let us ask ourselves what are our motives for our conduct or for the course we are persuaded is the right one. Are they operated by the spirit of Christ and love for the brethren and for our fellows, or because such things happen to

chime in with our natural inclinations, which may well deceive us into thinking our course is the right one?

How easy it is, especially if there be an idol in the heart, to be misled; but our Master can never be deceived, either by our words or our actions, for his eyes are as a flame of fire. In other words, he is all-seeing, able to penetrate all outward forms and subterfuge, discerning the very thoughts and intents of the heart. Hence, the important thing ever to remember is that while we may deceive ourselves or our brethren by a misuse of the Scriptures justifying our course, or by a failure to remember and apply the Word of the Lord to the matter upon which we need special guidance, we cannot deceive the Lord.

All things are open before the eyes of him with whom we have to do, and he is judging us accordingly—not, in the final analysis, by our words or our daily walk before the brethren or the world, but according to the thoughts and intents of the heart. Even if we have erred unwittingly, and later it is brought to our attention, let us at once offer our “trespass offering” and seek to be restored to full at-one-ment with the Lord.

For the comfort of the honest and faithful children of God, the Apostle John says, “If our heart condemn us, God is greater than our heart, and knoweth all things” (I John 3:20), as much as to say, Wherein we may have done wrong, He may be able to find an excuse for us when we cannot find one for ourselves. (I Cor. 4:3) So,

let us not cast away our confidence. He knoweth our frame. He that searcheth the heart, knoweth the mind of the Spirit. And as a father has a tender regard for his children, so the Lord has a tender regard for those who fear him.



Fellowship in Ireland

IN RESPONSE to the wishes of various brethren in Northern Ireland and in Eire it was arranged that a brother from England should visit them. This journey was made during a recent week-end, and it involved traveling long distances by car in Ireland in order to meet brethren in widely scattered areas. All this was kindly arranged and provided for by the Irish brethren. In addition to discourse meetings held in County Fermanagh, and in Dublin, there were also frequent occasions for choice, helpful fellowship with various groups of brethren in different parts of the country, when those features dearest to the hearts of the Lord's people were joyfully and gratefully discussed.

The whole visit was in effect, one long series of prayer, praise and testimony sessions, and the Lord's Spirit was very manifest among these brethren. It is a cause for much rejoicing to learn that the dear ones who were visited, although in some instances separated from each other by very long distances, are holding fast the faith which was once delivered unto the

saints, and they express deep gratitude for all their very precious privileges which are in Christ Jesus.

Concerning their studies and meditations upon the holy Word, they have a sincere appreciation of the great value of "Studies in the Scriptures" as helps to Bible study. Volumes 1 and 6 are at present being studied in class meetings, in addition to various portions of the Scriptures which form the basis of study, apart from the volumes.

All are gratefully rejoicing in the truth, and it is encouraging to note also that testimony meetings are being held regularly. These brethren, rightly, have a clear appreciative understanding of the fact that the Dawn Bible Students Association, as a service arrangement, is not an organization with an inclination towards dictatorship, and that while standing for sound doctrine, it has no control or supervision whatever of classes. Most of the brethren visited are already regularly receiving and enjoying The Dawn Magazine.

The "Frank and Ernest" weekly broadcasts from Radio Luxembourg are listened to also with keen interest, and the activities in dealing with the large number of enquiries from listeners to these broadcasts are very considerable. It is clearly apparent from the spiritual development of these brethren, and their service in the truth, that they are giving diligence to make their calling and election sure, and assisting others to do the same, and are shining as lights in the world, holding forth the Word of life.

It is very gratifying to know too, that while they are remaining steadfast in the faith, they are fully conscious of the vital necessity of retaining their "first love." One of the many scriptures which came forcibly to mind, and was discussed during this visit to Ireland was I Peter 1:22; the latter phrase reads, "See that ye love one another with a pure heart fervently." The Greek word translated "fervently" actually means, as per Young, **"in an outstretched manner."**

Here in Ireland are to be found very ready demonstrations of love being exercised "in an outstretched manner." While being strong in the faith, their attitude is not "must I give, but may I sacrifice?" For example; visualize four sisters who willingly and gladly, frequently spare from business, and also from certain fellowship in the truth, an only brother in a small ecclesia; in order that he may serve (in addition to their own ecclesia) four other classes which meet, thirty, eighty, fifty-two, and one-hundred and twenty miles distant, respectively.

And picture that particular brother being impelled by a fervent desire to build one another up in the most holy faith, as he labours untiringly in the Master's service, undertaking during most week-ends long journeys in response to the various calls for help; he deals also with numerous enquiries from interested listeners to the weekly "Frank and Ernest" broadcasts from Radio Luxembourg, either through correspondence, or by personal visits.

Understand and appreciate also the disposition of a young brother who rejoiced so fully and gratefully in the truth that he applied to the local prison authorities for permission to speak with a prisoner in a condemned cell, that he might give him, by the Lord's help, some comfort and blessing from the Scriptures.

Then also bring to mind all those sisters and brothers who unhesitatingly extend much gracious hospitality, as they seek out opportunities for such service. These are just a few of the many instances, where love is being warmly manifested in an "outstretched" manner.

To all who hear and understand something about their faith which worketh by love, and fully appreciate their earnestness and affectionate zeal in the "narrow way"—this knowledge is very encouraging and stimulating, spiritually. This blessing however is mutual, as in connection with the week-end visit, there have come from Ireland testimonies of a stimulus in spiritual health, and a closely knitting together in the bonds of love. It is to our Heavenly Father and his beloved Son that the praise and the thanksgiving for such blessings belong, and do most surely ascend.



Portrait of the King

THE kings have had their day, it is said, but there is a king whose day is just beginning. As his "day" dawns the whole world is in a very sorry state of affairs, and there are many philosophers who are urging us to believe that there is no way out of the chaos that is everywhere apparent. Most of the world has concluded that government by kings is a failure. But now that most of the kings are gone, the people are little or no better satisfied with the governments which have succeeded them, while the world lies torn and bleeding as a result of a cruel struggle which continues between opposing ideologies. Is such a world willing to try another king?

Nearly two thousand years ago a man journeyed up and down in the land of Judea whom his followers believed was destined to be the world ruler which the prophecies had foretold. He didn't have an army. He never tried to exalt himself at the expense of others. He was noted for his kindness. He loved all, and was sympathetic even toward the erring. One of the most revealing observations made concerning him states that he "went about doing good."

But the world was too evil to appreciate so noble a character. He was hated by the rulers of his day, and charges were brought against him aimed at his life. One of the charges was that he claimed

to be a king. He was brought before a Roman governor for trial, and was asked, "Art thou a king?" to which he replied, "To this end was I born, and for this cause came I into the world." (John 18:37). In stating this, he knew that he was in effect sentencing himself to death, because such a claim would be considered treason, against Caesar.

This kindly, sympathetic, understanding and self-sacrificing servant of the people was a Jew, and when the Governor realized he could do nothing more to save his life, he permitted his soldiers to place a crown of thorns upon the prisoner's head, and showing him to the people, he cried, "Behold your King!" But they shouted, "Crucify him, crucify him."

While this future king of earth voluntarily surrendered himself to his enemies his manner of life and death none the less changed the course of the world. While this king was crucified by his people, the religion which bore his name was made the official state religion of all Europe, but contrary to his teachings. In his name some of the bloodiest wars of history were fought, but he himself was a peace-maker who taught his followers to love their enemies, and to do good to those who spitefully used them. He taught that those who wield the sword would perish by the sword.—Matthew 26:52

And so it has been. The kings who now have had their day built up their kingdoms and tried to maintain them by the power of the sword; but they have all perished, and even the global use of swords

has failed to solve the world's problems. Despite this, the principal thing now being done to bring peace and good will on earth is the preparation for another global war.

That is why the world needs a new king, one who will discard the principles and methods which have always failed and which will continue to fail; one whose ideology is that of good will among all and for all; one who is backed up by power other than that of the sword, even the power of the Creator himself; one who manifested such genuine and loving interest in his subjects that he gladly died for them, dying even the cruel death of the cross. Such a one is the world's new King. He is Jesus of Nazareth.

They crucified Jesus, but he told his disciples that he would come again, and taught them to pray for the kingdom which he would establish when he came. Today, when the world is perishing because of its own misguided and selfishly inspired judgment, its one hope lies in the fulfilment of the promise made by King Jesus that he would come, and in coming, would do for the world what it could not do for itself. The brightness of the hope that radiates from this promise is in the fact that the day in which Jesus is to be King is already dawning. It is a dark and stormy dawn, but the light of his presence and the power of his kingdom will soon become manifest, and the darkness of the early morning hours will give way to the brightness of a new day of peace and joy and life for all mankind.—Quoted from "Behold Your King"

THE DAWN

SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Luton	February	11	
Portsmouth	March	4	
J. E. HUMPHREY			
Oxford	March	4	
J. H. MURRAY			
Pontypool	February	11	
Anerley		25	
Leigh (Afternoon)	March	11	
Warrington (Evening)		11	
W. E. PAMPLING			
Eastleigh	February	18	
Ipswich	March	18	

C. W. SCHOLEFIELD

Leigh (Afternoon)	February	11
Warrington (Evening)		11

A. SPAIN

Anerley	March	18
---------------	-------	----

"RADIO LUXEMBOURG"

"Frank and Ernest" Broadcasts

11:15 P. M. Every Monday—1293 Meters
Long Wave; 49.26 Meters Short Wave.



"Eternal Light! Eternal Light!

How pure the soul must be,

When placed within Thy searching sight,

It shrinks not, but, with calm delight,

Can live and look on Thee!"

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each

Volumes 4, 5, and 6—3/9 each

Berean Questions (Volumes 1, 2, and 3)—6d

Berean Questions (Volumes 5 and 6)—8d

THREEPENNY BOOKLETS—2/6 per dozen

Spiritualism; Jesus, the World's Savior; Hope for a Fear-Filled World; Father, Son, and Holy Spirit.

SIXPENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Plastic)—1/3

God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—2/6 each

Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

Lesser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Encouraging Letters

"Definitely Have Merit"

Gentlemen: Yesterday morning while driving through central Missouri for a speaking appointment I heard your broadcast. I enjoyed your discussion on evolution, and agree with your findings. I believe that broadcasts of this kind definitely have merit, and should help to straighten out some bewildered high school and college students. I would be pleased to receive your booklet, and will be happy to give it to some of my young people who are troubled with the wild guesses of the evolutionists. Keep up the good work. Cordially yours, Rev. E. I. R., Mo.

"They Are Wonderful"

Dear "Frank and Ernest": I take great comfort in listening to your broadcasts from Yorkton, Manitoba, on Sunday mornings, as they bring in the truth of the kingdom which is shortly to be set up on earth, and also the hope of the resurrection of the dead, which is surely marvelous. I would appreciate receiving the Hope booklet. I love the Bible and try to follow the prophecies. I have studied Pastor Russell's works for thirty years. They are wonderful. Yours sincerely, Mrs. L. C., Canada

"A Great Help"

Dear Sirs: I should like to have you send me your book on creation. Here at the University of Colorado I am a senior. Such pro-

grams as yours are a great help, and the book will be a real boon. Evolutionary theories are thrown at us here continually, so anti-evolutionary facts are what we who stand for the orthodox Christian viewpoint need. Sincerely yours, S. S., Colo.

"Just Had to Write"

Dear Sirs: I received your wonderful book, "God and Reason." My husband and I both read it all through, and we just had to write and tell you how we really enjoyed it. What a consolation to have someone to explain the Bible so clearly. You don't know what it means to us, and to others like us, who do not clearly understand the Bible. Thanks a million for the book, and I will pass it on to my mother and sisters so they too can enjoy it and understand the Bible better. I want you also to know that my husband and I listen every Sunday to your discussions on the Bible, and really enjoy them. I remain a devoted listener, Mrs. J. H. K., Ohio

"At Last"

Dear Brethren in Christ: I received the little book "Creation" last week. I have read it, and shall read and reread it until I understand thoroughly its entire contents. It's wonderful! It solves so many of the mysteries of the Bible. Thank God that I sent for it. I think I have found at last

what I have long been searching for. I have listened to your programs for a long time, and enjoy them so much. Many thanks. May God bless you. A sister in Christ, Mrs. E. M., Mich.

"Strengthens Our Faith"

My Dear Sirs: Please renew my subscription to The Dawn for another year. I have found it to be very inspiring and helpful. It strengthens our faith, and leads us to greater heights in the understanding of God's Word. It is a guide we all much need in these dark days. Most sincerely in the service, Mrs. T. M., Pa.

Thankful for the Knowledge

Dear Sirs: Although you do not ask for contributions, I consider it a privilege to listen to your enlightening broadcasts, and am enclosing this small amount in comparison to my appreciation. As a subscriber to The Dawn I want to say that I do enjoy it very much. I lack words, but not pleasure and thankfulness for the knowledge you have brought to me. Won't you please accept my small gift? Thanking you, I am most sincerely, Mrs. I. W. T., Calif.

"Seeing Some Light"

"Frank and Ernest": I want to tell you how much I enjoy The Dawn Magazine. I have been sick for some time, and can't do much but read, so I am really glad that I listened to your Sunday broadcast and got in touch with you. I never could understand prophecy very well, but now I am seeing some light through these dark days. My hope is that the Lord

will permit you to keep up the good work until the end. M. B. S., Calif.

"A Bright Light"

Sirs: Please send me the book, "God and Reason." Your broadcast yesterday was a bright light among the gloomy speeches which were on the air all day, and I am certain did much to reassure many whose faith is weak. Thank you. God's blessing be on your work. M. P., Calif.

Children Frightened

Dear Sirs: If it is possible would you please send me several copies of your booklet, "God and Reason." Several children in our Sunday School are frightened by teachers in High School who have told them that we may look for atom bombs to start falling any time, and I thought these might be helped by the message in "God and Reason." Thanks a lot, Mrs. J. W., N. Y.

Minister Rejoices

Dear "Frank and Ernest": While listening to your program this morning my heart was made to rejoice. May God bless you in your work in striving to get man to glorify God and turn from the things of the world which are perishing to the things of God which are eternal. May his peace ever dwell within you and keep you. Will you please mail me a copy of "God and Reason." I am pastor of the Baptist Church here, and I believe your book will be a great help to me. Yours sincerely, M. N. V., Mich.

Spiritual Sight Increasing

Gentlemen: I am nearly sixty-eight years old and I wish to state that I was fully and wholly converted just a little over a year ago. I have surrendered completely to my dear Savior, and I am so very happy spiritually and otherwise. The life I lead now is so wonderful and sweet, and it is my burning desire to read, study, and learn the Bible, and try to do things for the glory of God. I love to listen to "Frank and Ernest" over the radio each Sunday. They certainly are an inspiration to my soul. I have learned more real facts from you gentlemen regarding the Bible than I have in my entire life before. You are doing more to enlighten spiritually the truth hungry souls of the world than anyone else on the radio. I am absolutely certain that God will bless you for this good work. Will you please send me your booklet, "God's Plan." I want to learn all I can so I may pass it on to my fellowmen. Most sincerely yours, C. W. S., Fla.

Renewed Determination

Dear "Frank and Ernest" and Don: This is to thank you for disclosing to me a real meaning to the Scriptures. It has resulted in a renewal of my determination to live and walk closer to the Lord than ever before. I am reading The Dawn and find so many things explained in such an understandable way that it has opened a new way of life to me, and a new Bible. I have often read the Bible but for some reason I just did not get the

light I felt that I should have. But after reading your books, and The Dawn, I have really found a new life, although I am now past eighty. I now read and study my Bible and look forward to the new day that is in the dawning when I shall see my Savior in all his glory. Praise God! Thanking you again for all the nice things you have sent to me. Good night. M. A. H., Illinois

In a New Light

Dear "Frank and Ernest": I want to thank you very much for the wonderful program you gave Sunday. It has opened my eyes to the understanding of the Lord's plan for all us sinners on earth. The trouble with me is that I felt the Bible was so difficult to understand. But to listen to your programs, why, there is nothing to it! I now see the Bible in a new light. I know I shall enjoy it more and more from now on. Will you please send me the "Plan" book. Yours truly, E. F., Wis.

"From Now On"

Dear Sirs: I heard you on the radio just a few minutes ago, and from now on I will listen to you every Sunday. Everything you said made sense. I have heard a lot of talks about the Bible but some of the things did not seem right to me. I am only seventeen, so the Bible is not too easy for me to understand, but you made everything so clear. Please send me your free book, "God's Plan." I would like very much to read it. Thank you, Miss M. P., Maine.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		Newport, N. C.	5, 6
Bridgeport, Conn.	February 4	Rocky Mt., N. C.	7
WILLIAM A. BAKER		Enfield, N. C.	8
Salem, Ore.	February 18	Portsmouth, Va.	9
FRED A. BRIGHT		Richmond, Va.	11
Reading, Pa.	February 11	Washington, D. C.	12
JENS COPELAND		Baltimore, Md.	13
Champaign, Ill.	February 8	Wilmington, Del.	14
Mattoon, Ill.	9	New Brunswick, N. J.	16
St. Louis, Mo.	10, 11	Paterson, N. J.	18
Oklahoma City, Okla.	12, 13	Newark, N. J.	22
Ada, Okla.	14	Brooklyn, N. Y. (3 p. m.)	25
Durant, Okla.	15	ADAM MISKAWITZ	
Dallas, Tex.	16	La Salle, Ill.	February 18
San Antonio, Tex.	17, 18	MARTIN C. MITCHELL	
Tucson, Ariz.	20	New Haven, Conn. (Morn.) Feb.	4
Phoenix, Ariz.	21, 22	Waterbury, Conn. (Afternoon)....	4
Yuma, Ariz.	23	Paterson, N. J.	11
San Diego, Calif.	24, 25	DANIEL J. MOREHOUSE	
Los Angeles, Calif. Feb. 26-March	11	Aurora, Ill.	February 11
ORLANDO D. DEIFER		EVERETT MURRAY	
Easton, Pa.	February 11	Jacksonville, Fla.	February 18
ARTHUR H. KRUMPOLT		Riverhills, Fla.	19
Lancaster, Pa.	February 25	Miami, Fla.	23-25
RAYMOND J. KRUPA		LEON H. NORBY	
Pittsburgh, Pa.	February 4	Philadelphia, Pa.	February 4
Wilkes Barre, Pa.	18	Wallingford, Conn. (Morning)....	18
LUDLOW P. LOOMIS		Hartford, Conn. (Afternoon)	18
Groton, Conn. (Evening) ..	Feb. 17	ALFRED L. SMITH	
Groton, Conn. (Morning) ..	18	Baltimore, Md.	February 18
New London, Conn. (Afternoon)..	18	Wilmington, Del.	18
JOHN Y. MAC AULAY		J. I. VAN HORNE	
Knoxville, Tenn.	February 1	Washington, Pa.	February 18
Greensboro, N. C.	3, 4	FELIX S. WASSMANN	
		New Brunswick, N. J. .	February 4
		Allentown, Pa.	18
		CLAUDE R. WEIDA	
		Lehigh, Pa.	February 25

SPEAKERS' APPOINTMENTS

GEORGE M. WILSON		
Duquesne, Pa.	February	4
Miami, Fla.		23-25

CHRISTIAN W. ZAHNOW		
Dublin, Tex.	February	1, 2
Weatherford, Tex.		3, 4
Mineral Wells, Tex.		5, 6
Dallas, Tex.		7, 21

Sunset, Tex.	8, 9, 19
Nocona, Tex.	10, 11
Electra, Tex.	12, 13
Iowa Park, Tex.	14, 15
Bowie, Tex.	16-18
Durant, Okla.	22
Shreveport, La.	24, 25
Little Rock, Ark.	26
Marianna, Ark.	27
Monroe, Ark.	28

CONVENTIONS

For Mutual Fellowship, Edification, and Service

SAGINAW, MICH., February 11—Woman's Club, 311 N. Jefferson Street.

BOWIE, TEX., February 18—For details write, Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

MIAMI, FLA., February 23-25—Simpson Memorial Hall, 55 S. W. 17th Road. For details write the secretary, Mrs. E. M.

Castleberry, 2028 S. W. 2nd Street, Miami 35, Florida.

CHICAGO, ILL., February 25—910 North LaSalle Street.

DETROIT, MICH., February 25—Maccabees Building, Woodward at Putnam.

PATERSON, N. J., March 25—Details in March issue.

Appropriate Gifts

THE DIVINE PLAN OF THE AGES: The library edition of this well-known book of 350 pages which anyone would be glad to receive, \$1.00; pocket edition, fifty cents. All six volumes of Studies in the Scriptures, pocket edition, \$3.75.

GOD'S PROMISES COME TRUE—Specially for the children, but enjoyed by all. Nearly 400 pages, cloth bound, gold stamped, and illustrated, \$2.00.

DAILY HEAVENLY MANNA—A new edition with elegant paper and bound in beautiful washable cloth, \$1.00.

HYMNS OF DAWN—The message in song, and very appropriate as a gift. Bound in cloth, gold stamped, \$1.00.

OUR MOST HOLY FAITH: This 700-page, cloth bound book of inspiring and instructive articles and sermons makes an excellent gift to anyone who loves the Word of God. Price \$2.00.

HOME RECORDINGS: The Kingdom Series—six double-faced, twelve inch records consisting of dialogs and hymns, \$6.00. **Know Your Bible Series—**seven double-faced twelve-inch records, consisting of fourteen Bible lectures presented in sequence, \$7.00. **Hope of Life Series—**three double-faced twelve-inch records consisting of six dialogs, \$3.00. Albums for each series fifty cents additional. Add twenty-five per cent to these prices if you live in Canada.

THE DAWN

East Rutherford

NEW JERSEY

Does God Answer Prayer?

HOW can we be sure that God will answer our prayers? It is not enough that we affirm our belief in prayer. Thousands of mothers, for example, have believed in prayer and have asked God to protect their sons on the battlefield, only to receive a message from the War Department that they had been killed. Nor does affirming our belief in prayer explain why, when a whole nation prays for peace, it often finds itself caught in a whirlpool of war.

On the other hand, there are thousands who are eager to testify that God has answered their prayers for the safety of their boys. Other thousands will testify of the wonderful manner in which God has given them other special blessings for which they asked. On the basis of experience alone, therefore, it may seem that God answers the prayers of some, yet does not answer the prayers of others.

But this is not in keeping with what the Scriptures tell us concerning God. The Bible testifies that he is "no respecter of persons." No, there must be, and is, some other reason why God answers some prayers, and does not answer others. If we can find that reason, it should help to restore the faith of some whose prayers have seemingly gone unanswered.

This question is thoroughly discussed in the 32-page booklet, "Does God Answer Prayer?" It deals understandingly with the topic, and shows how we may pray for peace with the assurance that our prayers will be favorably answered.

SINGLE COPIES FIVE CENTS, 25 for \$1.00

THE DAWN

East Rutherford

NEW JERSEY

TRUTH LITERATURE FOR OUR TIMES

STUDIES IN THE SCRIPTURES

SIX VOLUMES—CLOTH—\$3.75

The Divine Plan of the Ages—Cloth, 50 cents, ten or more, 40 cents; Paper, 30 cents, ten or more, 23 cents. Library Edition, \$1.00 each.

The Time Is at Hand—Cloth, 50 cents.

Thy Kingdom Come—Cloth, 50 cents.

Battle of Armageddon—Cloth, 85 cents.

The Atonement Between God and Man—Cloth, 85 cents.

The New Creation—Cloth, 85 cents.

Berean Questions—These books are available for the above volumes as follows: First three, 10 cents each; the last three, 15 cents each.

BOOKLETS—100 for \$1.00

"Divine Intervention Near"; "God's Hand in the Affairs of Men"; "God's Restitution Project"; "God's Remedy for a World Gone Mad"; "The Judgment Day."

FIVE CENT BOOKLETS

Divine Healing—A timely presentation.

Spiritualism—Answers the question, Can the living talk with the dead?

Jesus, the World's Savior—Reveals his qualifications to be God's channel of blessing.

Hope for a Fear-Filled World—Timely and enlightening.

Father, Son, and Holy Spirit—A revealing discussion

TEN CENT BOOKLETS

(TWELVE FOR \$1.00)

Our Lord's Return—Rationalizes a much misunderstood subject. 48 pages.

The Truth About Hell—Examines entire Bible testimony on this subject. 64 pages.

Chosen People—Timely for Jews and Gentiles. 64 pages.

A Royal Nation—Deals with God's kingdom promises to the twelve tribes of Israel. 32 pages.

Creation—Refutes the evolution theory. 112 pages

Hope Beyond the Grave—Gives definite assurance of future life. 128 pages.

God and Reason—Supplants credulity with faith. 96 pages.

God's Plan—A brief outline. 48 pages.

When a Man Dies—Discusses hell, purgatory, and judgment day. 48 pages.

OUR OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book: more than 700 pages, \$2.00.

"Songs in the Night"—For evening meditation. Cloth, 50 cents.

Behold Your King—A discussion of the prophecies pertaining to Christ's presence. 160 pages; maroon cloth, 50 cents each, twelve for \$5.00. With plastic cover 25 cents each; in lots of ten or more, 18 cents each.

God's Promises Come True—For children and adults. Nearly four hundreds pages; illustrated. Bound in cloth, \$2.00.

Hymns of Dawn—With music: cloth, \$1.00.

Daily Heavenly Manna—Cloth, \$1.00.

Tabernacle Shadows—Cloth, 50 cents.

The Everlasting Gospel—Discusses sabbath and millennial doctrines: 15 cents; twenty-five or more, 10 cents each.

Hope—A sixteen-page booklet designed especially to comfort the mourning. 25 cents a dozen; fifty for \$1.00. Price includes envelopes to match.

FREE LITERATURE

Tracts; Consolation Cards; Kingdom Cards; Frank and Ernest Announcement Cards, etc. A good assortment.

IN FOREIGN LANGUAGES

Behold Your King—German, 25 cents each.

Daily Heavenly Manna—German, 50 cents each

Spiritualism—German, 10 cents each.

God and Reason—German; Italian; Greek; 10 cents each.

God's Plan—French, 10 cents each.

Where Are the Dead?—French. Free.

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

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

The Dawn—Greek, \$1.00 a year. German, Nos 4, 6; 10 cents each.

ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

THE DAWN

East Rutherford

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.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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