



DAWN

EVOLUTION VS. THE BIBLE
THE BREAD AND THE CUP
DEAD UNTO SIN

MARCH

1939

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

—«O»—

BROTHER A. W. ABRAHAMSEN

Santa Ana, Calif., 1342 Cypress, 10:30 A. M. March 19

BROTHER H. E. ANDERSON

Brooklyn, N. Y., 109 Remsen St., 3 P. M. March 26

BROTHER T. E. BARKER

Worcester, Mass. March 5
 Lynn, Mass. 12
 Rutherford, N. J., 112 Mountain Way, 8:15 P. M. 23
 Wilmington, Del. (Convention*) 24, 25
 Baltimore, Md., 4 W. Eager St., 7:30 P. M. 26
 Washington, D. C. 27
 New Haven, Conn. 29
 New London, Conn. 30
 Norwich, Conn. 31

BROTHER C. P. BRIDGES

Lynn, Mass. March 5
 Boston, Mass., 30 Huntington Ave., 3 P. M. 12
 Providence, R. I., Elmwood & Peace Sts., 3 P. M. 19

BROTHER FRED BRIGHT

Brooklyn, N. Y., 109 Remsen Street, 3 P. M. March 12
 Paterson, N. J., 169 Van Houten St., 3 P. M. March 19
 Wilmington, Del. (Convention*) 25, 26

BROTHER N. CONSTANT

Philadelphia, Pa., 18th & Arch Sts., 3 P. M. March 19

BROTHER SHIRLEY DEGROOT

Akron, Ohio March 23
 Rheems, Pa. 24
 Wilmington, Del. (Convention*) 25, 26
 Brooklyn, N. Y., 108 Montague St., 8 P. M. 27
 Hawthorne, N. J. 28
 Ithaca, N. Y. 29
 Elmira, N. Y. 30
 Tonawanda, N. Y. 182 Kohler Ave., 8 P. M. 31
 Port Huron, Mich. April 1

BROTHER DAVID DINWOODIE

Paterson, N. J., 169 Van Houten St., 3 P. M. March 12

BROTHER EDWARD FAY

Ithaca, N. Y. March 5
 Wilkes Barre, Pa., 21 S. Franklin St., 2:30 P. M. 12
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. 19
 Wilmington, Del. (Convention*) 25, 26

BROTHER A. C. FREY

Brooklyn, N. Y., 109 Remsen St., 3 P. M. March 5
 Wilmington, Del. (Convention*) 25, 26

BROTHER CLARENCE GEORGE

East Liverpool, Ohio March 12

BROTHER WM. J. HOLLISTER

Philadelphia, Pa., 18th & Arch Sts., 3 P. M. March 5

BROTHER GEORGE S. KENDALL

Greensboro, N. C. March 11-12
 Roanoke, Va. 16
 Lynchburg, Va. 17
 Richmond, Va. 18, 19
 Baltimore, Md. 22
 Woodbury, N. J. 23
 Wilmington Unitarian Church, 807 West St., 8 P. M. 24
 Wilmington, Del. (Convention*) 25, 26
 Chester, Pa. 28
 Norristown, Pa., 229 Buttonwood St., 8 P. M. 29
 Reading, Pa. 30
 Rutherford, N. J., 112 Mountain Way, 8:00 P. M. 31
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. April 2
 Paterson, N. J., 169 Van Houten St., 7:30 P. M. 2
 Harrisburg, Pa. 4

BROTHER O. MAGNUSON

Buffalo, N. Y., 971 Jefferson St., 3 & 7:30 March 5
 Norristown, Pa., Wildman Hall, Main St., 3 P. M. 12
 Wilmington, Del. (Convention*) 25, 26

BROTHER N. M. MOLENAAR

Mentone, Calif., 1352 Olivine St., 2:30 P. M. March 12

BROTHER C. C. PEOPLES

Crooksville, Ohio March 5
 Piqua, Ohio 12, 19
 Zanesville, Ohio 26

BROTHER GEO. P. RIPPER

Hawthorne, Calif., 13110 Doty St., 7:35 P. M. March 19

BROTHER GEORGE M. WILSON

Duquesne, Pa. March 6
 Wilmington, Del. (Convention*) 25, 26

BROTHER W. N. WOODWORTH

Boston, Mass., 30 Huntington Ave., 3 P. M. March 5
 Brooklyn, N. Y., Bushwick & Gates Ave., 8 P. M. 6
 Baltimore, Md., 4 W. Eager St., 3 P. M. 12
 Brooklyn, N. Y., Bushwick & Gates Ave., 8 P. M. 13
 New Haven, Conn. (Convention*) 19
 Queens Village, Queens Lyceum, 8 P. M. 20
 Wilmington, Del. (Convention*) 25, 26
 Queens Village, Queens Lyceum, 8 P. M. 27

BROTHER C. W. ZAHNOW

New London, Conn., Y. M. C. A., 3 P. M. March 12
 Scranton, Pa. 19
 Wilmington, Del. (Convention*) 25, 26

*(Convention Announcements on page 33)

HYMNS OF DAWN

A reproduction of the original "Hymns of Millennial Dawn," which can be supplied in any quantity. Prices are as follows: Single copies, 85 cents, post-paid; 15 or more copies to one address, 75 cents each; 100 or more copies to one address, 64 cents each. Quantity prices are F. O. B. Brooklyn.

The DAWN

A Herald of Christ's Presence

Vol. 7, No. 6

MARCH 1939

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

Social Security—Calls attention to man's failure to properly distribute and utilize the abundance provided by God in mother earth; and how the Kingdom, with its law of love, will be the true remedy for the social and economic ills of the people.

2

THE EVERLASTING GOSPEL

Evolution vs. the Bible—An article well worth reading by those who may have any doubts on the subject. Those who have full faith in the Bible account of creation will find this article helpful as an aid in their witnessing to others.

7

THE CHRISTIAN LIFE

Dead Unto Sin—A discussion of vital truths set forth in the 6th of Romans, and elsewhere in the Bible, pertaining to the purpose for which the Church is invited to suffer and to die with Christ.

11

In the Light of His Countenance—A short study of the manner in which the Scriptures use the face and the countenance to illustrate the Lord's attitude toward His people.

16

Christian Liberty—An adaptation of a discourse given at a London, England, Convention.

17

The Bread and the Cup—This article consists largely of a quotation from one of the old Watch Towers, and is a reminder of some of the important truths relative to the forthcoming Memorial of our Lord's death.

20

INTERNATIONAL SUNDAY SCHOOL LESSONS

Peter Exhorts to Christian Living (March 19) 24

Peter Interprets Christ's Sufferings (March 26) 25

Saul Becomes a New Man (April 2) 26

Peter Preaches the Risen Christ (April 9) 27

CHILDREN'S HOUR

In the Days of Daniel 28

TALKING THINGS OVER

Hold the Line 30

The Work at Brooklyn 30

Excerpts from Encouraging Letters 31

"Good Hopes" Report 32

NEXT MONTH

FELLOWSHIP

The "fellowship of kindred minds is like to that above," said the poet; and there is no fellowship so grand as that which is possible upon the basis of divine truth as it centers in Christ Jesus. We trust that the article dealing with this subject will help to increase appreciation for true Christian fellowship.

IF CHRIST BE NOT RISEN

The spring of the year always brings home to Christians afresh the great fact of the resurrection of Jesus, and it is an appropriate time to consider the importance of His resurrection as it relates to all the other features of the divine plan of reconciliation. This article, we trust, will be found helpful in our meditations on the risen Christ.

THE WAY OF LOVE

Too much cannot be said concerning the importance of love as a motivating principle in the Christian life. In publishing this contributed article on the subject, it is with the hope that readers will be further helped to walk in love's golden way.

THE TIMES OF THE GENTILES

A review of some of the important facts pertaining to the 2520 years during which Gentile rule was permitted by God; and some of the reasons for believing that this period terminated in 1914.

This article was promised for this month, but, D. V., will appear in the April issue.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British Address: Bible Students Committee, 24, Darwin Road, Welling, Kent, England; Australian address: Berean Bible Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.

NEWS and VIEWS

SOCIAL SECURITY FOR ALL, SOON

UNQUESTIONABLY one of the most perplexing problems confronting America today is how to put the millions of unemployed back to work in private industry. The Federal and State governments have been spending millions of dollars annually for several years to provide subsistence through home relief or work projects. The latter are usually not such as contribute directly to the production of the necessities of life, chiefly construction or maintenance of roads, buildings, etc. It is recognized that earnings in these relief activities are not adequate for the welfare of the workers nor equal to their earning capacity in private industry.

But the great question is, Who is to start and operate additional enterprises on such a vast scale as to employ these men and women?—the potential breadwinners of probably one-fifth or more of our population. Of course the potential employers, to whom it would be natural to look, are those who own the plants, raw materials and working capital. They have the necessary means for production of the things these millions of unemployed need; and the latter, if given the tools, raw materials and necessary supervision, would gladly produce them—just as they did before the depression came and they lost their jobs.

Enormous losses have resulted from the unemployment in productive work, of these millions of workers. The following clipping from the *New York Herald-Tribune* discusses this phase of the subject:

The nation's bill for the depression of 1930-'38 has been \$133,000,000,000 in national income, or about one and one-half times as much goods as were produced in 1929. Dr. Isador Lubin, Department of Commerce economist, told the Administration's monopoly committee. Dr. Lubin contended that the eight depression years also cost the nation \$119,000,000,000 in wages, \$20,000,000,000 in dividends

to stockholders, \$38,000,000,000 in gross farm income, and 43,435,000 in man-hours of work.

Another writer, referring to the foregoing testimony of Dr. Lubin, remarks that his estimates present only a part of the story. This writer estimates that if our plants had been operated at capacity during the years of depression since 1929 the additional production would have been worth about \$400,000,000,000; and from that standpoint this stupendous figure may be considered the measure of our loss.

In any event and however computed, the losses resulting from large scale unemployment are enormous. Since all the things that men use are the product of human skill and labor it is apparent that the real loss is in not finding productive use for all the willing, skilful hands and brains that are seeking employment.

Who is to blame for this distressing situation? Capitalists and business men have not failed to offer their explanation or excuse for not so ordering the use of their resources as to solve the unemployment problem. Their contention is that the regulations placed upon business—largely in efforts to prevent recurrence of the excesses which preceded or precipitated the depression—are so severe that owners of capital cannot invest in new enterprises with confidence that they will earn a profit sufficient to repay them for the risks involved in business. Likewise they claim that heavy taxation also operates as a brake; and that if regulations were eased and taxes reduced "business" would forge ahead, thus providing additional jobs. And so this argument goes on in the press—ad infinitum.

One of the notable inventors and a prominent business man, Mr. Charles F. Kettering, is quoted on the present situation in the recent special edition of the *New York Sun*, "The Voice of Business," as follows:

You know we hear a great deal about technological development.

Because I have been in the development business all my life, I can speak freely without hurting my own feelings.

We have today a very unusual condition in this country where we have got an excess of materials, an excess of money, and an excess of men. Now all that that can mean to a primitive mind like mine is that we haven't got any projects to work on. That is all.

The foregoing presents another view of unemployment, linking the unemployed people with unemployed capital and materials. Mr. Kettering's observations are most interesting when considered in connection with the recognized sub-standard conditions in which a large proportion of our citizens live. The query arises, Why wait to discover some new enterprises, when millions need the things we are already prepared to produce? Why not put our men, materials, plants and capital to work producing the things that many still need? But the answer is that the "market" will not absorb more of these things than are now being produced—which means that the millions who desire those comforts or necessities must do without them because their income is so small that they cannot buy them, and also that those who could and would gladly contribute their labor to produce them are unemployed.

Not all business men are as care-free and philosophic as Mr. Kettering appears to be. In the same issue of the *New York Sun* is an article by Mr. McCarl, former Comptroller-General of the United States, from which we quote as follows:

Ducking responsibility seems to be our besetting sin. We got into this mess because when our follies caught up with us—back in 1929—we ducked, selfishly dumped our problems into the lap of government and thought we had "pulled a fast one"—as we are accustomed to express pride in skulduggery. Politicians, sensing a chance to grow big, seized them—and we have become almost hopelessly involved because we

selfishly have allowed Government to flounder with conditions it has no means to improve—problems we alone can solve.

For nine years we have been "passing the buck" to Government—with the result we should have expected. We have wasted nine years—and our problems have multiplied. Labor is waiting for the business man to move—and there is a basis for labor management co-operation if we will but try to find it—and don't wait too long.

But even Mr. McCarl, though frankly confessing the sins of omission on the part of business, offers no concrete solution for the unemployment problem. He merely thinks business men should face it and energetically combine in an effort to master it.

Farmers in Distress

The farmers of America, too, are in great distress. The prices of farm products are exceedingly low, and, to quote again from the New York Sun, "The income of the average individual living on a farm in 1938 was about four-fifths as large in proportion to the per capita income of the non-farm population at it was in the years preceding the war."

Senator Capper, of Kansas, in a recent radio address gave further details of the farmers' situation, stating that the business of farming has been conducted at a loss for a number of years and as a result there has been a great increase in "tenant farming," which now represents no less than 45 per cent of the whole. This means that many thousands of farmers have lost their farms in recent years and now are tenants.

Another voice raised in warning of the dangerous trend in agriculture is that of Senator Wheeler of Montana who is reported in the New York Herald Tribune as asserting that American farmers are in danger of being reduced to the economic status of peasants.

And the following from the New York Times reveals the complex nature of the farm problem and how inextricably it is connected with the great increase in knowledge applied in the field of labor-saving machinery:

The fact is becoming increasingly clear that . . . the growth in mechanization of agriculture is fundamentally behind the plight of the families that have been tilling the earth to grow cotton on shares. This is true all through the Southland.

It has been estimated officially that displacements in the South have been between 500,000 and 1,000,000 families. Low prices of cotton, according to planters and other students of the situation, have brought about increased use of machinery in cotton culture. Planters expect that the mechanical cotton picker will be a factor to be reckoned with in the near future.

Where the machines have been tested under farm conditions, a government study shows, the cost of picking 100 pounds of cotton by machine is 11 cents; by hand, \$1. These figures, however, do not take in the initial cost of the machine or the cost of depreciation, since the latter has not been determined.

To one who viewed the recent sharecropper "uprising" in this section (South Eastern Missouri) the plight of these people is pitiable. They insist that they have been removed from the crop-share status to that of day labor to make way for the machine and so cut production costs.

Mexico's Economic Troubles

We have but to look beyond our southern boundary to find agrarian and industrial conditions far worse than those in the United States, perplexing and distressing as the latter are. Much has been written lately both for and against the policies of the present Mexican government. The background of conditions in Mexico is outlined in the following clippings:

Probably the most important fact outside the United States for Americans is that a revolution is now going on next door—in Mexico. It is a quiet, bloodless revolution, the kind that remakes the world without violence or spectacle. If it works, the United States will eventually have a prosperous neighbor, a huge natural market for American manufactured goods. And a beginning will have been made in giving the submerged masses of Latin America a share in their governments. If it fails, Mexico will careen back into bloody, picture-making civil warfare. Whether it works or fails depends almost solely on the Tarascan Indian, President Lazaro Cardenas.

For 100 years the Mexican masses have heard promises. For 160 years their daily wage (about 5 cents) has remained the same.

For 400 years white men have kept the Indians in abject peonage. Cardenas, elected in 1934, proposes to give Mexico back to its people before his term ends in 1940. "We want fewer Indians and more Mexicans," he says.

Mexico is peopled with Indians knowing little, living on little, working just enough to keep alive, kindly at heart and humble in spirit. These are the Mexican masses, for centuries accepting their fate with infinite patience.

Let there be no misunderstanding about two fundamentals: that the Mexican masses sorely need help and that President Cardenas has spared no efforts to give them the help which they deserve. Nine out of ten Mexicans still live on a standard so low as to make our Southern sharecroppers in comparison seem affluent. For houses they have brush or mud shelters; for light, only the fire they use to cook their scanty fare of beans and parched corn; for rest, only the ground. Most of them go without shoes and have as personal property little more than the clothes on their backs.

Canada's Problems

Our neighbor to the north is also having a very discouraging experience as indicated in the following Canadian Press dispatch:

Canada is suffering from a "let-down of spirit and morale" as a result of years of depression and mounting unemployment, according to a report just published by the Canadian Welfare Council.

Entitled "This Weary Pilgrimage; the Dependency Outlook in Canada, 1939," the summary is based on returns from 210 public or voluntary welfare agencies throughout the Dominion. The survey notes that "an abiding weariness, a fatigue, seems to be upon the land, grim acceptance on the part of the taxpayer that 'relief is here to stay'; a terrible, tragic apathy on the part of the people that 'Well, we'll never get work again anyway.'"

Dr. Butler Speaks

We close this symposium on the tangled economic situation with an excerpt from a recent address by Dr. Nicholas Murray Butler, President of Columbia University, New York City:

This world is a world at war. In its every part it is at war, either military or economic. In addition it is everywhere making

colossal preparations for war at appalling costs to the earnings and savings of the people and with disastrous results to the social, economic and political life of the several nations.

Historians will say we are mad, incompetent to control our systems. We have shown complete incompetence to come face to face with the great economic and social problems of our time, and because of that incompetence, because of feebleness of purpose and will, this civilized world is wobbling and is in a position where it can be dealt with by dictators, as our grandfathers would never have believed to be possible.

Dr. Butler's last quoted remarks are remarkably similar to the prophetic description of our times in Psalms 107:27: "They reel to and fro, and stagger like a drunken man, and are at their wits' end." Thank God, however, the Psalmist follows with the assurance that "then they cry unto the Lord in their trouble, and He bringeth them out of their distresses." Yes, it is abundantly evident from many Bible prophecies that the remedy for the present world distress will not be found in human wisdom or effort but only in seeking divine counsel; which the Scriptures assure us will ultimately be done—Micah 4:1-4.

If men would reverently resort to God's Word they would find therein not only a frank and convincing diagnosis of society's ills, but also the principles which would—and under the Lord's Kingdom now near—will cure them. For instance, note the prophetic statement of the Apostle James (5:1-8), that, in the last days of this age there would be a great heaping together of wealth in the hands of a few; and that its "rusting," or idleness, would be a marked feature of that time. Is not this just what Mr. Kettering, quoted above, says is our trouble, and just what many others recognize it to be?—namely, the idleness of capital and resulting idleness of the workers.

But the Apostle James goes further, and says that this great accumulation of wealth in the hands of the few is the result of unjustly withholding the wages of the workers—that is, the owners of the productive machinery and raw materials retaining more than an equitable share of the joint product of capital and labor. If the holders of great wealth could realize this and immediately begin a process of redistribu-

tion of wealth so that every member of society had an inalienable interest in the land—from which all wealth flows—the "market" for the products of farm and factory would no doubt expand enormously; with resulting employment for all willing to work.

"The earth hath He (God) given to the children of men," (Psalms 115:6) is the divine statement of the only sound, clear title to earth. When men were few in number no special laws were necessary to insure equitable access to it and its products, upon which all are dependent.

Thus when Abraham journeyed into Canaan he evidently found none to object to his use of the land for grazing his flocks and herds. But when God gave Canaan (now Palestine), a small land, to a numerous and rapidly increasing people, He established laws which should furnish invaluable instruction today to both Jews and Christians in high positions.

In dividing the land of Palestine among the Hebrews a portion was assigned to each family; and the title was so arranged that it was impossible for a family to lose control of their possession, except for relatively short periods of time until the next Jubilee, or fiftieth year.

In Leviticus, chapter 25, these land laws are recorded. They provided that if one of the Hebrews became poor he might "sell" his possession to meet his current needs. But in reality this sale was only a lease running until the next Jubilee year, and the price was based upon the number of years the purchaser, or lessee, would have control of the property.

The law provided further that even before the Jubilee, the original owner could, at any time, redeem his property and regain possession, repaying the proportionate amount to the one who had "purchased" it, based upon the number of years yet remaining until the Jubilee. This right of redemption was also extended to the near relatives of the one compelled to part with his possession.

Thus we see how the divinely given land laws of Israel effectively prevented the development of a "pauper class." The worst that could befall a family was the temporary loss of their property until the Jubilee, when it would be returned to them.

An example of the operation of these land laws of Israel is provided in the story of Naomi and Ruth, re-

corded in the book of Ruth, which we briefly recount. Owing to a famine in Caanan, Naomi and her family removed to Moab and sojourned there for ten years. During their stay her two sons married women of Moab, and we read that later both her husband and her two sons died. Naomi determined to return to Caanan and the two daughters-in-law decided to go with her. One of them, upon Naomi's recommendation, returned to her home in Moab; but Ruth could not be persuaded, and her determination to remain with her mother-in-law is stated in the famous expression of loyalty recorded in Ruth 1:16, 17:

Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

While this was a delightful expression of affection and loyalty, it was more than this. It also implied that Ruth had fully accepted the faith of Naomi and had become a Hebrew proselyte, and eligible to all the advantages she later received through operation of the Jewish law.

Apparently Naomi's husband had sold his inheritance, possibly when the family moved to Moab; and, while they would have received it back again at the next Jubilee year, it left Naomi and Ruth without resources when they arrived in Caanan. No doubt Naomi was very familiar with the law, and with her approval Ruth took advantage of another of those divinely given statutes in order to provide for their necessary food. The law permitted the poor to glean the fields that had been reaped, and express provision was made that some grain was to be left in the corners of the fields for the benefit of the gleaners. Ruth went to a field to glean and thus met the owner, Boaz, who later became her husband.

Boaz was a near kinsman of Naomi and at Ruth's request he undertook to provide for them, by exercising his right to redeem their possession. Before he could do so however he was required to suggest that course to a nearer relative and give him the opportunity of thus befriending them.

The nearer relative proved unwilling to redeem the land, formerly the property of Naomi's husband,

and to marry Ruth and raise up a son to inherit her deceased husband's possession, and thus to become the provider for Naomi in her old age. Upon his refusal, Boaz performed the kinsman's part according to the law; and when their son Obed was born it is most interesting to note the congratulations of the neighbor women to Naomi, to the effect that he would be a "restorer of thy life, and a nourisher of thine old age."

Let us note carefully that all of these steps in providing for Naomi's welfare were the normal outworking of the laws pertaining to the land; and that the first born child of Boaz was to perpetuate "the name of the dead (first husband of Ruth, Naomi's son Mahlon) upon his inheritance."—Ruth 4:10.

A careful study of the Jubilee law is intensely interesting, as we consider how its principles would, if applied today, quickly solve the most perplexing problems of men and nations—the economic problems. Many believe that transgression of just economic laws is responsible for much, if not all, of the conflicts between nations as well as individuals; and that the divine program given to Israel would heal society's fundamental ills and thus remove the cause of wars which, from time immemorial, have weakened and tormented the peoples of the earth.

Consider, for instance, how the Jubilee principle would affect our situation if put into practice. Suppose that every member of society had a stake in the land; an interest of which, no matter what misfortunes one suffered, he could not become permanently dispossessed. His interest in the land might enable him to earn his livelihood as a farmer, or, might result in his becoming part owner of land used for the building of a railway, or a factory, or a city suburb—from which he would draw revenue as rental.

But in any event, he would never be without potential resources. Think not only of the peace of mind that all our citizens would gain as the result of such an arrangement, but of the great reduction in taxes if none who were able bodied needed help from the state. And since it is generally recognized that sub-normal living conditions often result in disease and crime, general economic independence would result in the easing of the burden now borne by society in caring for the indigent sick, and criminals.

It would be incorrect, however, to think that Israel's laws contemplated unchanging equality in the economic status of every citizen, regardless of individual efforts or ability. The Jubilee law specifically provided that the return of property in the fiftieth year applied only to fields and village property. Holdings in the walled cities were not included in the Jubilee provisions, and could be sold so as to give permanent ownership to the purchaser. (Lev. 25:29-31.) While these laws were no doubt designed to prevent both excessive wealth and extreme poverty, yet it was possible for the more able and thrifty to accumulate wealth through trade, and through the cultivation of fields "purchased," or leased, between Jubilee years.

The law was intended to prevent permanent impoverishment of any member of the commonwealth, and would have accomplished this had it been observed by the Jewish people. Unfortunately it did not long continue to be so observed. The foregoing story of Naomi, Ruth and Boaz has its setting in the early history of Israel after their entry into Canaan; Obed, the son of Boaz and Ruth, being the grandfather of David, Israel's second king. Later the Hebrews proved disobedient as a people to the wise laws given them by God at the hand of Moses, the observance of which would have guaranteed their continued possession of Canaan and the favor of God in all their affairs. (See Deut. 28:1-14.)

Thus the Prophet Isaiah, writing shortly before the overthrow of their last king, the destruction of Jerusalem and the exile of the Hebrews to Babylon, calls attention to their failure to observe the Jubilee law which, as we have seen, provided for return of the land every fiftieth year, and warns of impending calamities as a punishment therefor. Note these strong words and their implications in Isaiah 5:8:

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

Here we see that human selfishness led to monopoly of the land and hindered obedience to these laws which would have meant such a different history for the Jewish people if they had been faithfully observed.

Another prophet, Micah, gives a similar account of Israel's failure to observe their land laws, as follows:

Woe to them that devise iniquity, and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they defraud a man and his house, even a man and his heritage.—Micah 2:1, 2.

What a marvelous opportunity we see, was missed by the nation of Israel. By faithful obedience to their God-given laws they not only would have preserved their own national life and welfare, and their land, but would have become a light to all other nations—a living illustration of the divine wisdom and justice in their economic and social arrangements. Well would it be for the world today, both Jews and Gentiles, if they would return to the principles embodied in these old laws given to Israel and put them into operation. While this, no doubt, would be the solution for the baffling economic problems of the world, yet the Scriptures do not warrant us in hoping that these principles will be adopted as long as selfishness remains the motivating power of men and nations.

Social Security in the Kingdom

One of the most prominent topics of our day is Social Security. Sincere efforts are being made by governments to provide for workers an assured income in old age and during periods of unemployment. It is encouraging to see the awakening of public conscience on this subject, as represented in these income plans and in the redistribution of land such as is now in progress in Mexico.

But all these plans are meager indeed compared with the Divine Program soon to be inaugurated. In the "times of Restitution" (Acts 3:19-21), which is but another name for the Kingdom of Christ on earth for which Christians have been praying for so many centuries, much the same conditions envisioned by Israel's land laws will prevail only on a far grander scale.

Israel's laws were designed merely as a type or picture, as the Apostle Paul states (Heb. 10:1); but the realities, in the Kingdom of Christ, will be far beyond the ability of man to conceive, much less to achieve in his present fallen state. Then there "will be no more curse"; whereas today we are still under the curse pronounced in Eden in the words, "Cursed is the land for thy

sake, . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."—Genesis 3:17-19.

When our first parents were created and placed in a specially prepared portion of the earth, the Garden of Eden, it was not necessary for Adam to laboriously till the soil to obtain sustenance. According to the record (Gen. 2:15), he was merely "to dress it and to keep it." How interesting to turn from that scene of human perfection and happiness to the prophetic picture of conditions soon to obtain in the earth, when Eden is to be restored—world-wide:

But in the last days it shall come to pass, that the mountain (symbol of kingdom) of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills (shall supersede all earthly governments); and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion (type of Christ and His church), and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.—Micah 4:1-4.

In the Scriptures gold and silver are frequently used as symbols of material wealth which mankind have set up as idols; and their desire for which has obscured God and His precepts. The whole world is now passing through a time of unprecedented trouble, the very foundations of our civilization being shaken. According to the prophecies of the Bible, in which the present experiences are clearly foretold, this trouble must continue and increase until mankind have realized their great error in seeking material gain instead of the will of the Creator.

As we have seen in the prophecy of the Apostle James, to which reference has been made, the possession of wealth involves responsibility to use it. And failure to use it for productive purposes today is causing great suffering in the world. These conditions are soon to be changed and mankind, both rich and poor, brought to realize that "a man's life consisteth not in the abundance of the things that he possesseth," as the Lord says. (Luke 12:15.) How fully this accords with the prophetic statement:

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.—Isaiah 13:12.

But as a result of and following this great period of trouble, in which gold and silver will lose their value (Ezek. 7:13), the real desires of all mankind will be attained, as we read: "I will shake all nations, and the desire of all nations shall come." (Hag. 2:7.) Then the desire for real and permanent Social Security will be realized by all men, including

eternal life to those who come fully into harmony with the righteous principles and laws of Christ's Kingdom. Let the words of the prophet assure us of the glorious outlook for mankind after he has learned much-needed lessons in the intervening time of distress:

For behold, I create new heavens and a new earth (a new social order based on unselfishness): and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create. . . . There shall be no more thence an infant of days, nor an old man that hath not filled his days: for as a child shall one die an hundred years old (if obedient he might live forever); but the sinner, being an hundred years old, shall be cut off. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit (as frequently occurs in our present imperfect social order) they shall not plant, and another eat; They shall not labor in vain. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all My holy mountain (Kingdom) saith the Lord.—Isa. 65:17-25.

Thank God for the assurance that the dead, too, shall come forth from the grave and share in these glorious conditions, if willing and obedient to the just and righteous laws then in operation; and that then, after Christ's Kingdom has accomplished its work of restoring the willing and obedient of mankind to perfection, "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. 21:4.

"WORLD NEEDS SUPERMAN"

Recently, the Rev. Dr. William H. Rogers, pastor of the First Baptist Church, Broadway and Seventy-ninth Street, New York City, in speaking of the present distress of the world, said:

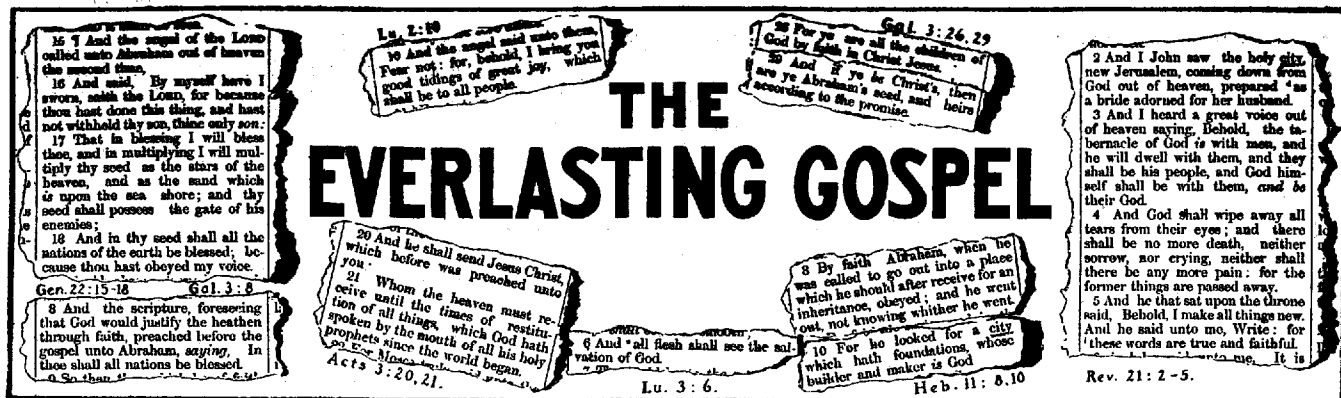
"The world needs, and is looking for, a superman. There is a common conviction that the rulers have been unequal to and unworthy of their tasks. They are unable to cope with the terrific problems of national life.

"No statesman can solve the financial problems of his nation. No government can deal successfully with the unemployment situation. No group of business men can find the solution for our economic problems. The nations are not certain of their philosophies. The

world is bewildered and beclouded with the expectation of a common catastrophe."

These words of an outstanding clergyman reflect truly the ever-increasing bewilderment of the people as they search blindly for a way out of their distresses. The Bible points out that One more wise and powerful than even a superman is soon to take charge of world affairs, and that through this "King of kings" the desire of all nations shall come. It is the privilege of the Christian today to bear witness to the fact of the incoming reign of Christ. The 128-booklet, "God and Reason," is excellent for use in your witness work. They are priced at 5 cents each, in any quantity.

THE DAWN, 136 Fulton Street, BROOKLYN, N. Y.



Evolution vs. the Bible

THIS discussion is in defense of the Bible. If the Bible is God's Word of truth it would seem superfluous for anyone to attempt to defend it—it should need no defense. In reality that is true. The Bible is its own best defender. Yet the apostles have set us an example and have also instructed that we should "earnestly contend for the faith," and therefore we feel that it is not presumptuous for anyone to assume the role of defender of the faith when any phase of it is seriously attacked.

There can be no doubt of the fact that the evolution theory does attack many plain statements of the Bible. It attacks the Genesis record of man's special creation, and of his subsequent fall into sin and death; for the Darwinites say that man did not fall, but that he has been slowly but steadily evolving, from lower to higher planes of civilization and culture throughout many hundreds of thousands of years. The evolutionist must necessarily scoff at the Genesis account of Adam and Eve and call it an allegory, which is but another way of saying that it is a fairy tale, about on a par with that of the three little pigs and the big bad wolf.

And when the evolutionist discards this Genesis story he must also dispense with much of the Bible, both of the Old Testament and of the New—for it is referred to again and again by the various inspired writers, clear on down to the Book of Revelation. Jesus Himself is called "the second Adam," who eventually is to give abundant life to this dying race of the first Adam, whose transgression brought upon us the inevitable death penalty.

In 1 Corinthians 15:45 St. Paul refers to Adam as "the first man," and in 1 Timothy 2:13 he declares "Adam was first formed, then Eve." Again, in 1 Corinthians 15:22 he says that "in Adam all die," and in Romans 5:12 he explains that "by one man sin entered into the world, and death by sin." And in Acts 17:26 we are told that God "hath made of one blood all nations of men."

Jesus is repeatedly referred to as man's Redeemer, and we are told that He came to seek and to save that which was lost—the lost paradise of Eden and the perfection of life that was enjoyed therein before man transgressed. But evolution insists that nothing was lost, that man never needed a Redeemer, and that Jesus' death on Calvary's cross couldn't possibly have been a ransom for anybody, because nobody needed a ransom. Man, they say, is bound to evolve to greater and greater heights, by a natural law which carries him ever forward by slow, infinitesimal steps of perpetual progress, or by a principle of the survival of the fittest; and that this law would have continued to operate for man's benefit regardless of whether Jesus suffered and died or not.

Thus evolution denies the Bible scheme of things from first to last, and denies Jesus' blood and ransom sacrifice, and His coming restorative work. It therefore becomes of considerable importance to Bible students to know something about the evolution theory and how its arguments may be combatted: for if evolution cannot be rebutted by sound argument, then no one's faith in the Bible is secure. If the evolution theory can be successfully

combatted, then our faith in the Bible as God's Word is buttressed and made stronger.

It is not surprising that Darwinism has made such headway in recent years. One reason for this is that Christians have been lukewarm in defending the Bible against its assailants. So fully has this condition of spiritual lethargy crept over Christendom during the past and present generation, that today most of the occupants of the pulpits believe the evolution theory in preference to the Bible. Some indulge in various fantastic forms of reasoning on the subject, which enable them to say that they see no antagonism between human evolution and the creation story of Genesis!

Occasionally one here and there has raised his voice against the incoming tide of "science falsely so-called," but unfortunately much of the anti-evolution arguments to date have emanated from well-meaning but poorly informed persons, who have failed to combat theory with logic. Many of these would-be defenders of the Bible have merely laughed at Darwinism and passed it off with a foolish joke, which may have amused but which certainly does not convince anyone.

Even during the famous Scopes trial in Dayton, Tennessee, a few years ago, the arguments which were presented against evolution were unconvincing, and therefore the outcome of that trial caused the would-be defenders of the Bible in our sunny southern sister state to be made a laughing stock in the minds of millions of people the world over; and Darwinism thereby gained an additional foothold. But the fault

is not with the Bible, but with the defenders of it who have failed to properly inform themselves before they undertook to combat evolution's arguments.

The best weapons by which to combat the theory of human evolution are to use the statements of evolutionists themselves. It is a universally accepted principle in the law of evidence that when a party makes an admission against his own interest, it is strong evidence that the declaration is true. Therefore, if we can summon to the witness stand some of the leading authorities on evolution of the present day, and draw from them the admission that they have not one tangible scientific fact on which to base the Darwinian theory, then we shall have a strong case for presenting to the jury. And this is precisely what we propose to do in this article. We cannot actually summon these witnesses in person, but we can summon their records, we can move to admit into evidence their published statements; and the readers shall be the jury to pass upon the facts of the case that will be laid before them.

The issue is clearly drawn. The Darwinists themselves are the complainants. They have appealed to the court of reason to ban the Bible as an unscientific book. They assert in their declaration that man is a creature of evolution. The exact words of Darwin himself, as taken from his original book entitled "Origin of Species," read: "I believe that animals are descended from at most only 4 or 5 progenitors; and plants from an equal or less number. . . . Analogy would lead me a step further, namely to the belief that all animals and plants are descended from one primordial form."

Let us now give the evolutionists a chance to build up their case. The defense will patiently sit by until they have presented their proofs and rested, before we submit any evidence in rebuttal. But we shall insist that they keep within the limits of their pleadings and do not wander afar. They have said that all plants and animals, including man, have sprung from one or few primordial forms.

When did this wonderful process of evolution begin? They answer that it began as soon as the planet cooled down sufficiently to permit life to exist, which was probably upwards of two billion years ago.

Where did the first life germ come from? They answer that it just came about by sheer accident. Certain atoms of matter just happened to assemble themselves in a particularly complicated pattern—a certain number of atoms of carbon attached themselves to a certain number of atoms of oxygen, nitrogen and hydrogen, in the same relationship to each other as are found in living protoplasm today—with the result that the process we call life just naturally resulted.

Well, that sounds rather simple, Mr. Scientist, doesn't it? Yes, he answers, it could easily have happened.

Then we presume the same thing is happening right along today—atoms just naturally or accidentally happening to come together in such a way that life spontaneously is generated? Well, no, answers the scientist, we are not prepared to say that such a thing is happening right along. In fact, we don't like to use that term "spontaneous generation of life." So far as we know today, life germs do not begin in that way, but they come about by cell division from other living cells.

But there were no living cells in the beginning. When this planet was a sizzling hot ball of fire, no life germ could have been here at that time could there? No, evidently not.

Then the very first living cell, that first or principal primordial germ that Mr. Darwin spoke about, must have spontaneously generated from nothing more than a number of lifeless atoms of carbon, oxygen, nitrogen and hydrogen which just happened to gather themselves together in a particular proportion and in a particularly complicated pattern. Yes, is the answer of the witness.

Then, Mr. Scientist, I presume you can do the same thing today, can you not? If these lifeless atoms could have done it themselves, surely you with all your scientific wisdom and experience can take those atoms, in exactly the same proportion as you find them in living protoplasm, and put them together, and produce organic, living matter, from inorganic, lifeless atoms, can you not? Well, no, answers the witness, We have tried it time and again, but we never yet have succeeded in producing life in our laboratories.

They next put on the witness stand Prof. William Bateson, the

foremost English biologist, and we cross-question him. Prof. Bateson, you are a great biologist, having made a study of life cells for many decades. What do you know about the origin of life from lifeless atoms? He answers, and his answer is taken from a special article which he wrote some time ago for *Science* magazine, and it reads as follows:

"Of the physics and chemistry of life we know next to nothing. Living things are found by experiment to have powers undreamed of, and who knows what may be behind it?"

We put this same cross-question to Prof. George A. Dorsey, of the University of Chicago, a leading evolutionist and author of the very popular book entitled, "Why we behave like Human Beings." We want him to tell us not only about the origin of life, from inanimate matter, but we also ask him where the inanimate matter itself came from. He answers in his famous book, as follows:

"Science knows nothing of the ultimate origin of matter, or of the source of energy. The problem of the origin of life is locked up in the origin of matter and energy. Life has never been produced in any man-made laboratory. Protoplasm has been reproduced artificially, and it does everything but live."

It is evident, therefore, that evolutionists do not know how their evolutionary process began, nor the origin of the materials with which they deal. Admittedly they cannot give any more logical answer than does the Bible, which asserts that matter and life were created by a supreme Intelligence.

But passing by the question of life's origin, the evolutionists then proceed to tell us all about how one form of life gradually changed into another and higher form of life, from the one-celled amoeba to the jelly-fish, then to vertebrate fish, then to amphibian, froglike creatures who could breathe in the air as well as in the water; then birds, then quadruped mammals, then quadrumanous like apes, and finally man. To hear them testify on direct examination you would think these expert witnesses knew all about it, and had abundant proof for every statement they make, but on cross examination they begin to hedge considerably.

Prof. Thomas Hunt Morgan, of Columbia University, is on the stand. He says that evolution is proven by four distinct lines of reasoning. What are these four lines? He answers that the first line of evidence for evolution is that there are too many anatomical similarities between various living animals, including man. He then says: "We find it difficult to believe that such complex, yet similar things could have arisen independently."

The second strong argument for evolution, he says, comes from the study of fossils of extinct animals, which further show marked similarity of species. In fact, in some of our great museums, they have these fossils on display, arranged in a series, so you can see the similarity, step by step, from a small animal, on up to a large one like a horse.

The third argument for evolution, he says, is the change an embryo undergoes during the period of gestation. He remarks that the embryonic development of an unborn human foetus passes through successive stages in which it resembles various lower animals.

And the fourth and last line of argument for evolution, he says, is based upon experimental breeding, in which field, various hybrids have developed.

We now cross-examine him on the four great lines of argument. Now Prof. Morgan, you say that the fact that different species of animals have certain similarities of anatomical structure, suggests that there must be kinship between them. Yes, he answers, the fact that the forearm of the gorilla is similar to the forearm of a man, does imply kinship.

But, ladies and gentlemen of the jury, does that prove anything? It is inevitable that there should be certain similarities between different species of God's creatures, because there are certain mechanical and biological principles that are commonly involved in the function of them all. The dog and the horse both have to walk on four legs, and naturally the Creator would put similar structures on each of them to enable them to function in that manner. But that no more proves that the one evolved from the other than that a large building evolved from the house next door. There are similarities between the two houses, they each have four walls and a roof, because they are each to perform

somewhat similar functions. But they are otherwise unrelated. The same is true with the various creatures which God has made. He could make men and apes somewhat similar if he wanted to, but that would not prove that the one evolved from the other. Indeed there are more differences than there are similarities between them. Why not stress the differences instead of the similarities? If the similarities prove evolution, then we submit that by the same law of logic the differences between the species **disprove** evolution.

Now as to the second line of argument for evolution. Prof. Morgan, you said that the displays of fossils or skeletons of extinct and living animals in our museums furnish an argument for evolution. These displays always begin with the smallest and most primitive looking creature, and gradually go on up to the more complex organisms. School children look at these displays and think they are being shown tangible proof of evolution. Prof. Morgan, are these museum-exhibits actual proofs of evolution; is the arrangement artificial or true to facts; did that small animal down there at the start of the exhibit live millions of years before this last one up here at the head of the exhibit; and do all the skeletons in between represent a gradual sequence in point of time; or may not any or all of these animals have lived contemporaneously?

He answers, on page 9 of his well-known book on evolution, as follows: "Because we can often arrange the series of structures in a line extending from the very simple to the most complex, we are apt to become unduly impressed by this fact, and conclude that they have arisen in the order of their complexity. But this conclusion is not necessarily correct."

Indeed it is not. It is well known that all these fossil exhibits in our museums are artificially and deceptively arranged, without any regard to any chronological sequence, merely to impress the onlooker that each of the animals evolved from the one immediately preceding it.

Prof. J. P. Lotsy, famous Dutch phylogenist takes the stand. He has devoted much of his life to arranging these museum exhibits and making "reconstructions" from fossil fragments. But under cross-examination he admits (we quote from page 140 of his book on "Evolution

by Hybridization"): "Phylogeny, that is, reconstruction of what has existed in the past, is no science at all, but a product of fantastic speculations. This is not written down lightly; nobody cares to destroy his own efforts."

The third line of argument mentioned by Prof. Morgan is that a human foetus undergoes many different changes before birth, and that at certain stages it looks like some lower animal. This is such a thin argument for evolution that it hardly calls for any rebuttal. Naturally the embryo undergoes successive changes, it is inevitable; and the fact that the ears at one stage of development resemble the gills of a fish no more means that we are related to fish than that we are related to the man in the moon.

The fourth argument presented is that cross-breeding has produced some hybrid monstrosities, different from the parents. This is not an argument for evolution, but against it. The fact is that the evolutionists, ever since Darwin's day, have been experimenting with the crossing of species. And all they ever have produced are sterile species. You can cross the horse and the donkey, but the resultant offspring is a mule that cannot perpetuate its kind. The same is true when you cross the horse and the zebra. And so, every time they have attempted to produce a new species by crossing two structurally similar species, nature calls a halt and will not let the hybrid offspring cross with anything—it is always sterile. Nature is thus opposed to the crossing of species, instead of encouraging it.

Now that the evolutionists have presented their four great arguments, we will call some witnesses in rebuttal. We will not call anti-evolutionists, we will call evolutionists themselves.

Dr. Ethridge, now dead, who was the fossil expert of the great British Museum, came to the conclusion that evolution could not be proven by the fossil displays. He said:

"Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. In all this great museum there is not a particle of evidence of the transmutation of species."

Our next witness is Prof. J. B. Warren, of the University of California. He says:

"There certainly should be at least a few recorded instances of the evolution of one species from another. ...but no such actual instance is known."

Next we call Prof. H. H. Newman, of the University of Chicago. On page 57 of his "Readings on Evolution" he says:

"Reluctant though we may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."

We also call Darwin himself to the stand. In his "Origin of Species" he makes this frank admission:

"In spite of all the efforts of trained observers, not one change of species into another is on record."

Now we call to the witness stand Prof. Vernon Kellog, of Leland Stanford University. On page 18 of his book entitled "Darwinism of Today" we find this admission:

"We only tell the general truth when we declare that no indubitable cases of species-forming have been observed. For my part it seems better to go back to the old safe ignoramus standpoint."

Our next witness is Prof. C. A. Seward, of Cambridge University. He is another evolutionist who has tried to prove it by critically examining the fossils of extinct animals and arranging them into series in the supposed order of their 'evolution,' but has found so many enormous gaps in the record that he gave it up as a bad job. In an article in Nature magazine he admits:

"A student who takes an impartial retrospect, discovers that the fossil record raises more problems than it solves." He calls attention to the fact that it is all right to theorize that birds evolved from fish, amphibians and reptiles, but so far as the fossils reveal, birds made their appearance suddenly and dramatically, in the Jurassic stratum of the Mesozoic era, with full feathers and wings; and there are no intermediate types of creatures between reptiles and birds. And this is but one of the many unabridged gaps in the fossil record.

Prof. Louis Trenchard More, of the University of Cincinnati is our next witness: He says, on page 161 of his book entitled "Dogma of Evolution," which was published in 1925 by Princeton University:

"The more one studies the fossils the more one becomes convinced that

evolution is based on faith alone; exactly the same sort of faith that one must exercise when he encounters some of the great mysteries of religion (as for example, the trinity)."

We next call Prof. Geoffrey Smith, of Oxford University. He has made a study of the fossils of sponges, echinoderms, molusca and worms, taken from strata which are believed to represent the earliest geological ages, millions of years ago. We have these same species of animals still living in the sea today. But certainly they must have undergone great changes in these millions of years, so that there would surely be many differences between a modern mollusk and a fossil mollusk that lived back in earliest geologic times. But this is what he says of them, on page 91 of his interesting book entitled "Primitive Animals:"

"If we examine the fossil shells, and then those of living species of today, with the minutest care, we are unable to detect the smallest difference between them."

We next call Prof. R. S. Lull, author of "Reading in Evolution." We ask him if man is still evolving, and if so what actual proof do we have of that fact. He answers on page 95 of his book as follows:

"Man's physical evolution has virtually ceased, and in so far as any change is being effected, it is largely retrogressive." In other words, man is falling, instead of going upward.

This is corroborated by Prof. Arthur Thompson, of Aberdeen, who admits that—

"Modern research is leading us away from the picture of primitive man as brutish, dull, lascivious and bellicose. There is more justification for regarding primitive man as clever, kindly, generous, and inventive."

Our next witness is Dr. William Emerson Ritter, of the University of California. He gives his testimony through the columns of Science magazine as follows:

"If one scans a bit thoughtfully the landscape of human life for the last few decades he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again."

Then comes Prof. D. H. Scott, the British naturalist, who testifies through Nature Magazine as follows:

"It now is evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed. Not only is the omnipotence of natural selection gravely impugned, but variation itself, the foundation on which Darwinism seemed to rest so securely, is now in question....In fact it is clear that we know astonishingly little about variation."

And later, before the British Association the same scientist made these plain remarks:

"For the moment, at all events, the Darwinian period is past. We scientists can no longer enjoy the comfortable assurance that once satisfied so many of us—all is again in the melting pot. Now in fact a new generation has grown up that knows not Darwin."

We wish we had space to present more witnesses, and to discuss especially the three fossils that evolutionists have tried to foist upon the world as proof of the prehistoric existence of an ape man. If space permitted, we would show by the testimony of the scientists themselves, that none of these fossils prove what their finders had claimed, and that there is no actual proof, archeologically or otherwise, for the theory of human evolution.

EVOLUTIONISTS at the CROSSROADS

Many believe in the theory of human evolution without realizing that there is no scientific basis upon which to base their belief. Sometimes these can be helped to see the Scriptural viewpoint, not by ridicule, but by a logical analysis of the claims of evolutionists. The 128-page booklet, "Evolutionists at the Crossroads" presents such an analysis, and you will find it helpful in your witness work along this line. They are priced at 20 cents each; 7 for one dollar.

The Dawn, 136 Fulton St., Brooklyn

The Christian Life

DEAD UNTO SIN

"For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

—Romans 6:10, 11.



SIN is the root of all the trouble through which humanity has passed during its entire downward course from the days of Eden until now. Sin, in brief, is disobedience to the law of God, the Creator, who, by virtue of being the Life-giver, has a just right to demand obedience. It was through one man's disobedience that sin entered into the world, and death by sin, and death has passed upon all because all have sinned. (Rom. 5:12.) "But," explains the apostle, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) And so, in the divine economy it works out that while "the wages of sin is death," yet there is hope of escape from death because "the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

Marvelous gift, indeed, is this "gift of God" through which eternal life is obtained. It is a gift that was prompted by love, which should be the motive back of every gift. John tells us that "God so loved . . . that He gave" this wondrous gift of His Son, and Paul explains that the Father "commendeth His love to us" in providing that while we were yet sinners His Son should die for us. And this gift was all sufficient to effect a release from sin and death. In order, however, to be thus effective, it must be accepted. It is not the Father's intention to force this gift of His love upon anyone. It is only to "whosoever believeth in Him [Jesus]" that the assurance is given that they shall "not perish, but have everlasting life."—John 3:16.

Now just as belief in, and acceptance of, this unspeakable gift of God is essential in order to participate in the life-giving blessings accruing therefrom, so it seemingly should follow that those who do from the heart believe, and with their lips make confession of their belief, would not need to die. The fact and philosophy of this is very simple—"The wages of sin is death," and we are witnesses of the very literal manner in which the disobedient world of mankind have been receiving their wages—all are going down into the tomb. But since Jesus came into the world to die for sinners, thousands upon thousands have sincerely believed on Him, yet not a single one of these has escaped going down into the tomb. How, then, is it true, that the "gift of God is eternal life, through Jesus Christ our Lord"?—Rom. 6:23.

Those who hold the view that the death of Jesus was for the purpose of opening up a way for believers to go to heaven when they die, thus escaping the otherwise sure fate of an eternity of torture in hell, are not, of course, faced with any particular problem along this line. To them, death as we know it, is the inevitable gateway to heaven; and consequently, they never think of the ransoming work of Jesus as affecting, one way or another, the present material life of human beings. From their standpoint, it is the "immortal soul" which they suppose is possessed by every human being, that is involved in the Christian philosophy of life and death. True, to have their philosophy work out right, even then, it is necessary to think of death as meaning separation from God in a place of punishment, and life as dwelling with God in a place of happiness.

But to those who have learned that the Bible does not teach the inherent immortality of the soul theory, and who know that death, which is the wages of sin, is the absence of life; and that ever since Jesus died to give us life, believers, as well as unbelievers, have continued to die, Paul's statement of Romans 6:23—"The gift of God is eternal life through Jesus Christ our Lord"—calls for an explanation. If the gift of God was, as the Scriptures so clearly teach, for the purpose of setting aside the sentence of death that came upon the world of mankind through disobedience of Adam, then why should not believers in that gift be released from the necessity of dying?

"Dead Unto Sin"

The Scriptural answer to this question is contained in the words of our text—"Likewise reckon ye also yourselves to be dead indeed unto sin." There is a vast difference between these words and those of Romans 5:12, where we are told that sin entered into the world and "death by sin." The whole world of mankind is dying "by sin;" that is, they are paying the wages of sin, which is death. There is nothing "reckoned" about this. It is all very real, very literal—every graveyard testifies grimly to the full measure with which the wages of sin are meted out. No, non-believers do not need to reckon themselves as dying, they *are* dying.

But Paul's words to the consecrated believers speak of a death that is reckoned. What does he mean? The key to the apostle's meaning is in the

word "likewise"—"Likewise, reckon ye also yourselves to be dead indeed unto sin." To what does the "likewise" apply? This he has just told us; that is, he has explained that you are also dying unto sin. The thought clearly is that just as Jesus actually "died unto sin" we are to "reckon" that we also "die unto sin;" that is we are to consider that we die the same kind of a death that Jesus died.

This, evidently, is the apostle's explanation of what he means earlier in the chapter where he speaks of our being "planted together in the likeness of His death," and of being "baptized into His death." This, in other words, is the "likeness" of His death, namely, that Jesus died "unto sin," so are we to "reckon" ourselves as dying "unto sin." The question then arises, How did Jesus die "unto sin"? He could not die unto sin in Himself, because He was "holy, harmless, and separate from sinners." (Heb. 7:25.) Jesus' death "unto sin" therefore, must have been, and was, a death calculated to affect the result of sin in the lives of others. Indeed, this is exactly what the apostle explains, saying, that while we were yet sinners Christ died *for us*. He likewise died for the whole world of sinners, that they might have an opportunity of being made free from sin and its wages, and live.

Sacrificial Death

Jesus' death, therefore, was a sacrificial death. He did not die because He Himself was a sinner and condemned to die. Rather, He died voluntarily, that others who were condemned to die, might live. He took upon Himself the wages of sin that belonged to others. It was thus that Jesus died "unto sin." Because the life Jesus thus sacrificially offered up on behalf of others was a perfect life, hence an uncondemned life, it became the "propitiation [satisfaction] for our sins, and not for ours only, but for the sins of the whole world."—1 John 2:2.

Yes, the sacrifice of Jesus was full satisfaction for our sins, and for the sins of the whole world; yet at the same time, even though we accept this gift, we apparently continue to die even as when we were yet sinners. The reason? Paul explains it. "Likewise, reckon ye yourselves also to be dead indeed unto sin." Yes, "likewise"—just like Jesus—we now are to die a sacrificial death, we are to be "planted together in the likeness of His death." Having accepted the provision of life through Christ, there is no more legal necessity that we should die; but like Jesus, we offer ourselves for death, to be "dead unto sin" on behalf of others.

This, in a word, explains why not a single consecrated believer since Pentecost has ever enjoyed the restitution blessings purchased by the death of Jesus. The "times of restitution" belong to the Millennial age, and the Gospel age has been an age of sacrifice, an age during which consecrated believers in Christ have been participating in sacrificial death with Him, and thus sharing with Him in the great offering by which the blessings of health and life will be dispensed

to the dying world of mankind when the due time comes.

More Needed Than Propitiation

When the apostle thus explains that the death of consecrated believers is an offering "unto sin" he does not wish us to understand that by our death we, in any way, assist in the *payment* of the penalty for sin. The Scriptures make it very clear that Jesus alone did this. Yes, He is the "propitiation" or satisfactory payment, as we have seen, not only for our sins, but also for the sins of the whole world. This is a fundamental teaching of the Scriptures which must be maintained as the basis of a proper understanding of the manner in which we share in the sacrificial work of Christ.

But in the divine program whereby a sin-cursed and dying world is finally to be reconciled to God, it is seen that in order for full reconciliation to be effected something more than propitiation for sin is required. If we think of the ransom as the purchase price, then there remains, as it were, the delivery of the goods, which, in this case, would include all that is implied in the actual restoration to perfect life of the billions who have died since the days of Eden. In the divine program, the church takes part in this great work of reconciliation and restoration, upon the condition of voluntarily dying as Jesus died—a sacrificial death.

The fact that more is needed for the reconciliation of the world than propitiation for sin is apparent by the fact that had the plan of God ceased to operate at the moment Jesus died, not a single one of Adam's children would have ever received life through His death. The fact that not one throughout the centuries that have followed His death has received restitution blessings is evidence that a further necessary preparatory work is still going on.

A simple illustration might be that of a patient afflicted with a malignant growth or tumor, such as cancer. Nothing will save the patient's life but the removal of the cancer; and, in the hospital where the sufferer lies, there is only one person who is able to remove the cancer, and that is the specialist and surgeon whose skill is now depended upon to save this patient's life. Now the patient cannot live unless the cause of death is removed; and there is only one, the surgeon, who can remove the cause of death. But, if nothing more were done for the patient than to remove the cancer, death still would claim its victim.

Imagine, if you can, a surgeon removing a cancer from a chloroformed and half dead patient, and then walking out of the operating room, and bidding his assistants to walk out with him, expecting that, with nothing further being done, there will be a glorious recovery of health. This, of course, is unthinkable. The assistant surgeons, internes, nurses, cooks, housekeepers, and all others who have to do with the management and care of the hospital, have a share in helping to restore the patient to health; but not a single one of them, nor all of them together, could have saved the patient's life until the cause of death

had been removed. Only the surgeon could do that. But with the cancer removed the cooperative work of the hospital staff begins. Under the supervision of the surgeon, the patient is carefully removed from the operating room to a comfortable bed; watched over, and cared for, during the long period of convalescence; and if all goes well, a full recovery is the final result.

The Cancer of Sin

It is sin that has dealt a death blow to humanity, because God, in His wisdom and justice, has decreed, that no one who disobeys His law can continue to live. Our illustration does not, of course, fit in every detail, but we can properly think of Jesus as the great Surgeon who, alone, had the ability to render sin powerless as a death-dealing agency to those who accept Him as their Redeemer. He, alone, is the propitiation for sin. He pays the penalty for sin, hence divine justice does not demand the death penalty of those who accept this provision. But the full restoration of mankind to perfection and everlasting life requires more than the satisfaction of the demands of justice accomplished by the ransom. The cancer, shall we say, is removed, but the patient is still prostrate and helpless, and needs to be nursed back to health.

It is in this further work of removing the effects of sin, and to thereby restore the willing and obedient of mankind to life, that the church is invited to share. It is all a part of the work of reconciliation, a sharing in the divine plan to remove sin and its result—death—from the earth. For this reason the sacrificial work of the church is Scripturally styled a dying “unto sin”—a sin-offering. It is not an offering to propitiate for sin, but an offering which is related to the work of removing the sin and its results for which propitiation has already been made by the blood of Christ.

It is in this sense that the church is said to be “planted together in the likeness of His death.” It is the manner of dying that is the same, not the result of the dying. Both die sacrificially, “unto sin.” The death of Jesus provides payment of the penalty of sin, the death of the church has to do with the great work of eliminating the results of sin, hence the result of the church’s sacrificial death is dependent upon the previous result of the sacrificial death of Jesus; and related to it as effect to cause.

Workers Together With Christ

Another apostolic manner of expressing this same vital truth pertaining to the sacrificial work of the Christ is that of 2 Corinthians 5:18-21, and 6:1. We quote: “And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s

stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we may be made the righteousness of God in Him. We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.”

How plainly the apostle thus sets forth the manner in which the church shares in the great work of reconciling a lost world! It is all of God he explains. That is, it is the divine plan or method made possible by Him through the gift of His own dear Son. This gift, first of all, reconciles us to Himself, and then He makes *us* ministers of reconciliation. The philosophy of this, Paul explains, is that God was in Christ, that is, working through Him, reconciling the world to Himself—this is the great objective of the whole plan. The reason that it is a workable arrangement is because the ransomed believers do not have their trespasses imputed unto them. As long as sin is imputed, death must continue. But the ransom sets aside the just condemnation for sin in order to give the dying one a chance to recover.

One of the first things necessary beyond the ransom itself, is a knowledge of the ransom. This truth is spoken of by Paul as the “word of reconciliation.” Equipped with the “word of reconciliation” we become ambassadors of Christ. Brother Russell explained that the church’s part in the sacrificial work of Christ has to do with the manner in which the merit of the ransom is made available for the blessing of the world; and that is exactly what the apostle is telling us in this 5th chapter of 2nd Corinthians.

God is working through Christ to reconcile the world, and has made us the ambassadors of Christ to convey to the world the vital information concerning the basis upon which reconciliation to God is possible—the “word of reconciliation” which, through the church, will be “testified to all in due time.” Now this, the apostle explains, means that we are “workers together with Him [Christ]” in the great program whereby sin is destroyed and sinners restored to harmony with God and to life everlasting. No wonder the apostle admonishes us not to receive this “grace of God in vain.” What grace it is, indeed! To think that members of the fallen race, sinners even as all the others, could be laid hold upon by God, justified through the blood of Christ, and used together with that sinless One in the recovery of our fellow men.

Sacrifice Required

The actual work of reconciling the world as a whole, and of restoring mankind to health and life, will be during the thousand years of Christ’s reign, the Millennium; but in order for the church to live and reign with Christ and share in that great future work, she must now suffer and die with Him. The present result of the sacrifice and suffering of each consecrated believer is the building up of the church itself in preparation for the great future work of dispensing blessings to the world, hence the apostle speaks of filling “up that which is behind of the af-

flections of Christ...for His body's sake, which is the church."—Col. 1:27.

It should be remembered, however, that the church is being prepared to administer blessings to the world of mankind, hence, whatever sacrifices are now being made on behalf of the church, are being made, also, for the world. We are commanded to lay down our lives for the brethren, and when we obey this command, we are also laying down our lives for the world because the brethren are being trained to serve the world. Our sacrificial death with Christ is Scripturally referred to as a "baptism" into His death, and Paul declares that this baptism is on behalf of the dead world.—1 Cor. 15:29.

The Church Sacrifices

To reiterate a thought already presented, those who accept the sacrificial work of Christ, should, from the standpoint of mere justice, have no further occasion for suffering and death. Receiving the gift of God, they should live, and not die. We have seen, however, that the time for such a program has not yet come, and that God is now merely preparing the channel through which the life-giving blessings purchased by Jesus will flow out to the dying world during the next age. It is for this reason, then, that the only condition upon which any can now receive the benefit of Jesus' sacrifice is that they, in turn, die with Him, their sacrifice being made "acceptable" through the merit of His atoning work. Thus the Apostle admonishes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

Anyone who is accustomed to thinking of the Christian life merely in terms of what we receive from Him, will be surprised to note how much the Scriptures say about our sacrifice. In Philippians 2:17, the Apostle speaks of being "offered upon the sacrifice and service of your faith;" that is, the sacrifice necessary to build up the body members in the most holy faith. The Philippian brethren had made sacrifices to help Paul, and this he refers to as an "odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." (Phil. 4:18.) The "odour of a sweet smell" is an allusion to the incense offering on the golden altar in the holy of the tabernacle. In Ephesians 5:2, Paul uses a similar expression concerning the sacrifice of Christ. Thus does the apostle identify the sacrifice of the church with that of Christ as being represented in the sacrificial services of the typical tabernacle.

In 1 Peter 2:5, the Apostle explains that the church is indeed a priesthood of God, constituted such for the very purpose of offering sacrifice. The word "spiritual" in this text is not found in some of the older manuscripts, and is probably not a part of the original text. If it is authentic it would merely mean that Peter is contrasting the sacrifice of animals during the Jewish age, with the church's present sacrifice of time, strength, talents, and all, in the great service of reconciliation. Such might properly be

referred to as a spiritual sacrifice in contrast with the literal slaying of animals. The important lesson in the text is that the church, even as the priesthood of old, is appointed for the work of sacrifice.

Not only is the term sacrifice itself thus Scripturally applied to the present ministry of the church, but many other like-meaning expressions are also employed by the inspired writers of the Bible to convey to our minds the full significance of the Christian life. We are admonished to deny ourselves, to take up our cross, to be crucified with Christ, to suffer with Him, to die with Him, to follow in His footsteps, to be killed all the day long, to be counted as sheep for the slaughter, to go to Him without the camp, to follow the Lamb, to lay down our lives, to give rather than to receive, etc., etc.

While none of these expressions, either directly or remotely, imply propitiation for sin by the sacrifice of the church, they all indicate that the church does offer herself in sacrifice, that she dies with Christ; and it is the great Apostle Paul himself who, in our text, declares that this offering, this death, is "unto sin," showing that in the economy of God, He uses it as a part of the divine program to destroy sin and its effect, death. In Romans 6:6, this is referred to as a destruction of the "body of sin." According to Romans 12:1, the individual bodies of consecrated believers are not "destroyed" but offered in sacrifice, and not looked upon by God as sinful, but "holy and acceptable."

The individual bodies of all mankind are being destroyed by sin quite apart from any association with Christ, such as being "crucified" with Him. This "body of sin," therefore, the destruction of which depends upon our being crucified with Christ, is evidently the great mass of sin operating throughout the whole world, alienating mankind from God, causing all the suffering and death we see around us on every hand. Jesus died in order that this body of sin might be destroyed, and we are "crucified with Him," also, in order that it might be destroyed.

Bodies Dead Because of Sin

We should always note the distinction between the "body of sin," and our own individual bodies. In Romans 8:10, our individual bodies are referred to, and concerning them the apostle writes: "And if Christ be in you, the body is dead because of sin." What profound truth is here expressed! Actually, as we know, the bodies of all mankind are dying because of sin, being condemned to death through Adam. What then does the Apostle mean by saying, "If Christ be in you, the body is dead because of sin"? Seemingly he should have said that "if Christ be in you the body is alive," should He not?

Indeed, the Apostle does speak of our mortal bodies being "quickened," or made alive (Rom. 8:11.); but in verse 10, he evidently is referring to the sacrifice of our bodies, even as in chapter 12:1, where he admonishes us to present our bodies a living sacrifice. First they must be presented in sacrifice—a living one contrasted with the dead ones of the Law dis-

pensation—and then they are “quickened,” or made alive through Christ. It is this work of sacrifice, this dying “unto sin,” that makes our bodies “dead because of sin.” But it is only in lieu of the fact that Christ is dwelling in us, and we are in Christ, as members of His body, that this acceptable sacrificial work is possible.

Shall we Continue in Sin?

The casual reader of the first 13 verses of the 6th chapter of Romans might easily conclude that Paul is merely admonishing the Christian to a resolute course of opposition to sin in his own body; and this, indeed, is the premise of the lesson. But it is in presenting the strongest argument he could think of as to why we should fight sin in our own bodies that the Apostle reveals the profound truth concerning our participation in the sacrificial work of Christ, our being “planted together in the likeness of His death.”

In the 5th chapter, the apostle stresses the fact of the legal right to life accruing to all through the sacrificial work of Christ; that He struck off the legal demands of the law of God by which all sinners were condemned to death. Thus, he explains, life is now a gift from God, and is by grace—unearned by merit of our own. Then he follows up with the question, “What shall we say then? Shall we continue in sin, that grace may abound?”—Rom. 6:1.

It is Paul's answer to this question that is so remarkably enlightening. Apparently the strongest argument he could think of as to why we should not continue in sin, and one which he evidently felt the church at Rome would understand, was because we are dying with Christ and thus colabouring with God in order to destroy sin; hence that it would be quite inconsistent to be sympathetic with, or in any way tolerate, that for which we are giving our very lives to destroy. “How are we that are dead to sin [dying as a sin-offering], to live any longer therein?” the apostle enquires.

As though there might be a possibility of mistaking what he means, Paul follows up by adding, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” And then, to make sure that we grasp clearly just what he means by this he goes on to explain, as our text shows, that Jesus' death was a death “unto sin,” and that “likewise” our death with Him is “unto sin”—“crucified” with Him that the “body of sin might be destroyed.”

Then comes the “therefore” of the apostle's argument—“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God.” In a word, the apostle is here saying that we should think of ourselves or reckon ourselves as being alive from the dead—as though through the merit of Christ we had actually been restored to life—and now are

to offer ourselves in sacrifice, as “instruments of righteousness unto God.” And this is to be with the thought that our suffering, our sacrifice unto death, is in the likeness of Jesus' death, a dying sacrificially “unto sin.” This being true, we should not in any way whatever, willingly compromise with sin in our own bodies, or let it have dominion over us. It would be inconsistent so to do.

We have learned to know something of the awfulness of sin, and its results. Our vision of God, through His Word, causes us to love Him and to love His law. Our love for Him causes us to become enemies of that which is out of harmony with Him. Sin is an enemy of God, and we have enlisted in the great cause of reconciliation, and by divine grace have become colabourers with Jesus in the work of destroying sin from off the earth. We are laying down our lives in this great cause—dying “unto sin,” and to destroy the “body of sin;” hence, we must not, as the apostle indicates, for a single moment show any friendship for this hideous enemy. No, we must not fraternize with sin in any of its forms.

Grace, operating through Christ, strikes off the shackles of sin, and permits us to be legally free; but we must not “continue in sin that grace may abound,” because our shackles have been struck off in order that we may enlist in God's great army of righteous servants who are being “planted together in the likeness of His death,” and thus being prepared, as His ambassadors, to finally, and everlastingly, put an end to sin and death in the whole wide world.

The Coming World Dictator

The booklet, “The Coming World Dictator,” announced in the last issue of *The Dawn*, is meeting with wide spread approval. It contains a brief, concise and up-to-the-minute presentation of truths relative to the present-day fulfilment of prophecies, and the near-establishment of the Kingdom in which Christ will be the Ruler. These booklets are available in lots of 10, or more, at the rate of 2 cents each; Canada and Foreign, 2½ cents. Single copies 5 cents. We trust that at such a low price this timely message will be given a wide distribution.

Ecclesias, when ordering in lots of 100 or more, may have the booklets with their address in them, instead of *The Dawn* address, if they prefer.

The Dawn, 136 Fulton Street, Brooklyn, N. Y.

In the Light of His Countenance

"God be merciful unto us, and bless us; and cause His face to shine upon us. .Selah."—Psalms 67:1.



UNCTUATION was not in use at the time David wrote the Psalms, but the Psalmist indicates the conclusion of a thought, or a break between thoughts, by the use of the word "selah." Thus our text concludes with this word, indicating that the remainder of the psalm has to do with a different subject, although a subject which is closely related to that of verse one, which is our text. Beginning with verse two the psalm clearly has to do with the work of the Messianic Kingdom period when the glory of the Lord is caused to fill the earth, and the people righteously judged and blessed. Verse one is in the nature of a prayer on behalf of the Lord's people at this time in order that through them the promised blessings of life and happiness might indeed come to the world later on.

We have a similar thought to this brought to our attention in the ministry of Jesus. In the Master's prayer, recorded in John 17, He declares that He is not praying for the world, but for His followers, those whom the Father had given Him. He declares that He has given them the Father's Word, that through it they might be sanctified; and He prays for a full sanctification of His people. He explains that He had sanctified Himself so fully that He was wholly at one with the Father, and then He prays that His followers might also be at one with Him and the Father. And all of this, "That, the world may believe" that the Father had sent Jesus.

Thus, while Jesus did not at the time pray directly for the world, His prayer for His church was that the world might come to believe in the great gift of God's love, and through believing have life. So David expresses the same sentiment—"God be merciful unto us, and cause His face to shine upon us; . . . that Thy way may be known upon the earth; Thy saving health among all nations." This is clearly a reference to restitution blessings that will come to the world through the Christ. Then, as indicated in verse three, the people will indeed praise the Lord because they will learn to know Him. It will be the time also, as shown in verse four, when the nations shall be glad and sing for joy, because the Lord shall be the judge of the people and His judgment will be a righteous one. And He will also then be the Governor of the nations.

"God Be Merciful"

One of the very first things necessary in order for us to enjoy the favor of God and be used of Him in connection with His great plan to reconcile a lost race, is the exercise of His mercy toward us. We were all sinners, hopelessly estranged from God through wicked works; and only because He exercised mercy and made a provision whereby we could

come to Him through Christ, can we have a standing before Him. The contemplation of this thought should help to keep us very humble, and to look with sympathy upon the imperfections of others. Indeed, to imbibe this spirit of mercy in our own hearts is a long step in the direction of the attainment of Godlikeness in our lives. It is brought home to us in the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us." So let us continue to pray for mercy, and to extend mercy.

"And bless us," our text continues. The extending of divine mercy is a blessing; and in the case of the church it is that glorious blessing of justification, a standing before God, a realization that He is our God and that we are His people. It is the blessing of having been inducted into His family. And what rich blessing this is—"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." (1 John 3:1.) Because of this blessed relationship with the Father, John adds that the world knoweth us not; but this is true only of the present time. The ultimate result of our being blessed in this manner shall be that the world will believe, even as Jesus prayed.

"And cause His face to shine upon us." This is, as it were, the very fulness of divine favor, the cream of Christian experience. To dwell in the light of the Lord's countenance, to realize that He is causing His face to shine upon us, is to realize a sense of His nearness to us: to help us, to bless us, to guide us, to protect us, to temper our trials, to be a companion, a friend, a Father unto us.

When God Hides His Face

Psalm 27:9 reads: "Hide not Thy face far from me; put not Thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation." This prayer of David is, in sentiment, akin to the poet's words: "O let no earthborn cloud arise, to hide Thee from Thy servant's eyes." The hiding of the face was an ancient method of showing disapproval; and in fact, even today sometimes a parent will show disapproval of what a child is doing, or has done, by turning aside as though ashamed of the child's misconduct. In David's relationship to the Lord he did not want this to happen to him—he wanted to dwell always in the light of the Lord's countenance.

Psalm 34:16 indicates that God hides His face from those who do evil; and Job 36:7 says that He withdraws not His eyes from the righteous. Another Scripture shows that God's favor is shown to the righteous in that He cares for them, the promise being that His eyes run to and fro throughout the whole earth to show Himself strong on behalf of those whose hearts are perfect towards Him.

From the very beginning of divine revelation we

see this principle in operation. Genesis 3:9, 10, is an example. Adam had sinned, and he knew that he was not worthy of God's favor. When God enquired, "Where art thou?" it should not be understood to mean that the Creator couldn't find Adam, but rather that He was emphasizing the fact that He knew that sin had been committed, causing a state of alienation. Adam was so conscious of this himself that he sought to hide away from the face of God. Cain, also, because of his sin, said, "From Thy face shall I be hid."—Gen. 4:14.

God's Face

What is the face? It is the index of the mind, the crystal, as it were, where the hidden motions of the heart are revealed to others. Disease and imperfections of various kinds frequently prevent the faces of fallen men from serving as true indexes of the heart; yet nevertheless we often find ourselves drawn to one person and repelled by another, simply by the expression of the face; and most of us are quite capable of registering approval or disapproval through our faces.

Thus the Scriptures use the face to illustrate how God shows His approval to His people. We do not see the literal face of the Heavenly Father, but He has beamed upon us through the loving provision He has made in Christ. John 1:18 declares: "No man hath seen God at anytime; the only begotten Son, which is in the bosom of the Father, He hath declared Him." Jesus said that he who had seen Him had seen the Father. Jesus was like God in kindness, in sympathy, in mercy, in justice, and in love. The works which He did were the Father's works, and the words which He spoke were the Father's words. Thus, those who saw and heard Him saw and heard the Father.

The purpose in Jesus thus revealing the Father was to show the Father's favor. Thus we might say that Jesus is to us the Father's face, because through Him divine love is made manifest. In another sense the Scriptures indicate that God's love is revealed to us through the face of Jesus. The apostle says: "For God, who commanded the light to shine out of darkness, hath shined in our hearts,

to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6.) This passage would seem to indicate that we are able to appreciate the knowledge of the glory of God, through the Gospel, assuring us of His favor and love towards us, in proportion as we grasp clearly the reason why He sent Jesus to be our Redeemer, and the interpreter of divine love.

God's Favor to the World

In the wide expanse of the divine plan we see that more than six thousand years ago God withdrew the light of His countenance from mankind as a whole. "In God's favor is life". (Psa. 30:5) and because the world lost God's favor all have died. This principle is expressed in Psalm 104:29: "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust." But Peter assures us that "Times of refreshing shall come from the presence of the Lord" [Greek, "from the face of the Lord"], and this refreshing of the human race will mean restitution of all things, spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-23.

Meanwhile, the church, during this Gospel age, has been dwelling in the light of the Lord's countenance. His love has been bestowed upon her; and every faithful individual in the church has rejoiced in the knowledge that the Heavenly Father has been very nigh to help and bless in every time of need. In this blessed experience the church is being prepared to reveal the knowledge of the glory of God to the world. As the great antitypical priesthood it will be the privilege of the church, having herself enjoyed the richness of divine favor herself, throughout the Gospel age, to be the channel of similar blessings to the world. Thus will be fulfilled on a grander scale than ever before the invocation of divine blessing which God told Moses to command the typical priesthood to pronounce upon Israel as follows;

"The Lord bless thee and keep thee: the Lord make His face to shine upon Thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."—Num. 6:24-26.

—Contributed

Christian Liberty



ANY people think of freedom as the liberty to do as one likes. Now if one gives proper thought to the matter, he must see that the only way to liberty is through obedience to law. For example, if the natural law of seed sowing and harvest were not complied with, starvation would result. If the law of gravitation were disregarded, life would be imperiled and rendered impossible. But if men keep these laws, or in other words, control their liberties, the conquest of the whole world of nature is the result. He is only free who disci-

plines his freedom. The highest ideal of freedom is the Christian ideal. If one obeys the law of Christ, he finds true freedom. Freedom is liberty to do, not what one likes to do, but what one ought to do.

In the Old Testament, we read how liberty was won and lost. Joshua had a faith that led the people across Jordan, broke up two conferences of kings, subdued the land of Canaan and divided it among the tribes of Israel. God had fulfilled His promise to the Jews and had brought them out from Egyptian bondage into a land flowing with milk and honey. Having done so, He called on them to be faithful to Him and to His laws. Under the faithful administration of a righteous law, the Israelites enjoyed a

liberty far in advance of other nations—a liberty to worship Jehovah, a liberty to advance to the high destiny to which their God had called them.

In his last address, prior to his death, Joshua had talked very earnestly to the people and had pleaded with them to be faithful to God. Only thus, he argues, could they enjoy peace and rest in the land that God had given them. Impressed by their aged leader's earnestness, the people promised to obey, saying in effect, "We will serve the Lord only." But Israel soon forgot this promise. The people regarded not the marvellous works of God in their behalf—His acts of mercy and kindness. Not relying upon Him, they met reverses at the hands of their enemies. Finding that they did not conquer these, they were forced to live among them; so the worshippers of Jehovah lived side by side with the worshippers of Baal. Of course, the inevitable happened. So prone is the carnal mind to evil, so much more satisfying is it to the natural desires to worship a representative of God that can be seen, that the people fell away into sin and idolatry. As had been foretold, they came under the domination of their enemies and suffered grievous oppression and slavery at their hands. When, in their misery, they cried to God, He sent a deliverer; but as soon as this one died, the people were led away into sin again. The refusal to obey God's law led them each time to a loss of their liberty.

The book of Judges makes sad reading. It is one long record of failure, defeat, disaster and dissolution. Failure to occupy all the land that God had given them. Failure to turn out the enemy. Internal dissension and jealousy, leading at last to civil war in which the tribe of Benjamin was almost wiped out of existence by the others. The law of God had ceased to be read and expounded by the Levites. The people lost the freedom they had formerly enjoyed. We are told that "every man did that which was right in his own eyes." (Judges 17:6; 21:25.) What a disorderly state of things ensues when, unrestrained by any moral law, men take such a course as this. Yet that is the kind of liberty that some people want today. But it is not liberty at all, it is merely license.

The book of Joshua in the Old Testament has its counterpart in the New Testament in the apostle's letter to the Galatians. Let us look at a few expressions:

"I marvel that ye are so soon removed... unto another gospel"—*apostasy*.—Gal. 1:6.

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"—*flesh*.—Gal. 3:3.

"But now, after ye have known God, ... how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"—*bondage*.—Gal. 4:9.

"Christ is become of no effect"—*fallen from grace*.—Gal. 5:4.

"Ye did run well; who did hinder you?"—*Opposition*.—Gal. 5:7.

"Use not liberty for an occasion to the flesh"—*carnality*.—Gal. 5:13.

Does the Apostle speak of disunion, strife and civil war between brethren? Yes, indeed! "If ye bite and devour one another, take heed that ye be not consumed one of another." What a disastrous state of things! And that, right in the church of God. And was it not the greatest teacher of all time who had said; "By this shall all men know that ye are My disciples, if ye have love one for another." (John 13:35.) Alas, all that had been forgotten. What was now occurring was nothing short of tragedy. How had it all come about?

St. Paul had visited Galatia on his second journey. While delayed there by sickness, he had been the means of converting many of its people. Their great failing was instability. Quick to receive impressions, they were quick to lose them. At one moment they might become attached, and at the next opposed. The apostle was received with enthusiasm, or as he expressed it, as an angel of God. They believed the gospel that he preached, and relinquished the religion of their pagan deities. How attentively they listened as the great apostle unfolded the story of redemption through the sacrifice of Jesus, the unspeakable privileges of the Christian called to fellowship with Him in His sufferings now and in the glory hereafter. They had never heard a love story like this one. It all seemed too good to be true. With what joy and satisfaction they entered upon their new life. What a relief it was to exchange the slavery of sin and paganism for a freedom only to be found in Christ. How they loved the messenger who had brought such good tidings.

But St. Paul had to pass on, and after his departure all was changed. In the absence of their great teacher, they made common cause with their adversaries. They forsook the apostle's teaching and repudiated his authority. Some Judaizing Christians had come among them, insisting that the Mosaic law and the rite of circumcision were binding upon them and upon all converts. They called in question St. Paul's authority and claimed to have a commission superior thereto. They disparaged the teaching of personal faith in Jesus. They looked for salvation from a literal observance of the Jewish law, and they tried to force this on the Galatians. The truth that God was their Father, and they were His sons, was beclouded, and their old relationship to Jehovah was reestablished in its place. Specially did they insist on circumcision, which they proclaimed was the only avenue to covenant relationship with God. Then, no sooner did the convert submit to this old-time rite than they loaded him with ritualistic ceremonies in the performance of which his energies were all consumed. The result was startling and disastrous. A spirit of strife and jealousy was inculcated, and the cultivation of the fruits of the Holy Spirit was neglected.

To such an attempt to wreck the gospel work among the Galatians, the apostle makes reference in a vigorous epistle, and attacks the error. He points out that Christianity is not a sort of glorified Judaism, not something added to the Law, but something that supersedes it. It is complete deliverance from the Law bondage made possible by Christ's death. It is righteousness to be sought not by legal observance but by faith. An appeal is made to the Galatians to hold fast to their new found liberty and not lose their grip. But the apostle cautions them not to give way to self-indulgence under the name of liberty. But one servitude they might submit to—the servitude of love. In so doing, they would fulfil the law of God, for he who loves his neighbor as himself will need no other rule of life.

What is the secret of liberty? How do we regard it? And how can we be sure that we shall never like the Galatians, lose it? We have already said that freedom can be enjoyed only by obedience to law. The greatest freedom can come to us only as we obey the highest law—the law of Christ. Christianity is law-full because it is love-full. There is a most intimate relationship between love and liberty. He who does not love cannot be free. He who loves God enjoys perfect moral freedom. Paul teaches that the secret of liberty is not in obedience to the desires of the flesh but in submission to the guidance of the Spirit of God. To be real Christians we must not only acknowledge Jesus as a Saviour, but also as Lord—the ruler of our whole being. Self needs to be dealt with as definitely as sin. There are many who confess their sins but do not deny self. The question comes to us, Are we doing the things WE would, or the things HE would? If we are His and His alone, we cannot do the things we would. Our freedom in Christ is not liberty to do as WE like.

In Galatians 6, verses 1-10 our attention is drawn to four things which freedom in Christ will produce in a Christian; namely, forbearance, humility, liberality, well-doing. I think we may go so far as to say that if we allow these four principles to guide our lives, we shall enjoy the best kind of freedom and never again lose it. Of course we are all prone to fall at times, no matter how carefully we guard our steps. Not because we have sympathy with sin, but by reason of the weakness of the flesh or some unfavorable environment, we slip and find ourselves down. Well, if we injure ourselves, we need to apply a spiritual remedy. And if a fellow member of the body of Christ suffers some injury, we should apply a restorative. We must not deceive ourselves; we are, indeed, our brother's keeper. In Romans 15 the apostle says that we who are strong ought to bear the burdens of the weak and not to please ourselves. We must help one another to get rid of infirmity or weakness. It may try our patience to do so, but it is part of the work to which we are called, and it should be done in a spirit of meekness and kindness; for at some time or other we ourselves may be overtaken in a fault.

After all, the best of us are full of imperfections. On the strength of our own merit not one of us could commend himself to God. If we think a lot of ourselves, we are not pleasing to Him, but are merely being foolish and deceiving ourselves. We must learn to think humbly of ourselves, remembering that our standing with the Lord is not because of human perfection but because of proper wills, good intentions, consecrated hearts. Let us then examine ourselves to see how we are standing in the grace of humility. To the extent that we are thus progressing, we have ground for rejoicing. But on no account must we compare ourselves with others, but with the perfect standard set forth in the Scriptures.

Some of the brethren may find themselves burdened with responsibility, or with trouble of one kind or another. 'There are times in the experience of nearly every one when the waves of trouble surge around him, and the spirit is almost overwhelmed. It may be a burden of bereavement, or of business or family cares, physical or mental suffering. How opportune at that time is the sympathy and counsel of a fellow member of the body. "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

If cooperation had been more closely followed during the Gospel age, it would have done much to prevent that distinction between clergy and laity and the spirit of pride and overlordship to which teachers have so often succumbed. Both in the Old Testament and in the New it is shown that God has sometimes used an obscure and little known disciple to reveal His will or to bring to light some feature of His truth.

The Apostle Paul evidently thought that those who receive blessing at the hands of a teacher may properly seek opportunity for recompensing either with thanks or in some other satisfactory way, helping him to carry forward the work of teaching in any good and profitable manner. We may be sure, however, that if Paul's words refer to material support, he did not avail himself of any such assistance, for he tells us that he worked with his own hands in order to secure the necessary things of life.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8.) Here the great law of sowing and reaping is clearly expressed. God cannot be deceived by any outward or lip service. Whatever the sowing is, so will the fruitage be. A sowing of thistle seeds brings a crop of thistles by the inevitable operation of the divine law. If we sow wheat, we reap wheat. If in our intercourse with others, we allow the selfish, ambitious spirit to control us, we need not expect to find ourselves growing in the character likeness of God's dear Son, and becoming fitted for the heavenly glory.

We sow to the flesh every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to

have sway in our hearts and lives. On the contrary, each resistance to the desires of the flesh toward selfishness, and each exercise of the new mind toward things that are pure and noble, good and true, is a sowing to the Spirit, which, if persevered in, will ultimately bring us the attainment of everlasting life in the divine kingdom.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:9, 10.) Those who wish to live right, according to the lines marked out by the Spirit, hearken to the words of Jesus and the apostles and should start out by making a full consecration of themselves; then should continue faithful and not become weary in striving against sin and the natural tendencies of the fallen flesh. "It is more blessed to give than to receive." (Acts 20:35.) The heavenly Father is constantly giving us blessings, so we who are being trained in the school of experience, and who are endeavoring by His grace to develop characters like Christ's own, should endeavor to do our

best for the good of others, thus endeavoring to acquire a disposition of generosity toward all, but especially toward those who are of the household of faith. To do this, is the proper exercise of Christian liberty.

The advice the apostle gives in this chapter is very clear and covers a wide field of activity. If we apply our hearts and minds to the proper doing of these things, there will not be much opportunity to do the things of the flesh. If in our endeavor to follow the law of love, to lay down our lives in the service of the brethren in accordance with the example set us by our Lord and Master, if our hearts are filled with the Spirit, there will be no room for the spirit of fear or self-interest. If we wish to enjoy our liberty in Christ, if we desire to be well pleasing to Him, if we hope to gain glory, honor and immortality, we must live in obedience to the law of the spirit of righteousness, we must conform our lives to the law of Christ, our example, or we can never hope to reach those things which are reserved in heaven for all those who love Him supremely.

—Contributed

The Bread and the Cup



IN THE evening of Sunday, April the second, many of the Lord's people throughout the earth will assemble to commemorate the death of our dear Redeemer. Such annual gatherings are always blessed occasions for the fully consecrated saints of God, as it is a reminder of the great foundation fact of the ransom upon which our faith so firmly rests; and also currently brings to mind the condition upon which anyone, in this age, may enjoy the benefits of Christ's redemptive work, namely, by taking up their own cross and following Him faithfully into death.

Jesus died as the Lamb of God, typified by the pass-over lamb of Israel, and through His death the sins of both the church and the world are taken away—upon conditions of belief—"that whosoever believeth on Him, might not perish, but have everlasting life." (John 3:16.) As the deliverance of firstborns of Israel depended upon the sacrifice of the passover lamb, and as Jesus was the antitype of that lamb, so when we commemorate His death we have forcibly brought to our mind the glorious redemption, or deliverance, of the "church of the firstborns, whose names are written in heaven."

And, as the deliverance of all Israel from their bondage in Egypt quickly followed the passing over of the firstborns, our commemoration of the death of the antitypical Passover Lamb should also cause us to rejoice in the glad, new day of restitution now so near for the whole world of mankind. Indeed, the true Christian spirit will never permit any consecrated child of God to lose sight of the wonderful blessings He has provided for "all the families of

the earth." The true Christian life cannot be a narrow, self-centered life. Jesus' own life was not such; and if we are following in His footsteps, our outlook and service, like His, will be a broad, comprehensive one; causing us to be unselfishly interested in the welfare of all to the extent of laying down our lives, first on behalf of the "household of faith," and also on behalf of "all men, as we have opportunity." —Gal. 6.*

Primary Significance of the Bread and Cup

"We recall the circumstances of the first memorial—the blessing of the Bread and the Cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating with Him in every and in every manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

"In presenting to the disciples the unleavened bread as a memorial, Jesus said, 'Take, eat; this is My body.' The evident meaning of His words is, This symbolizes, or represents My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we

recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, 'The Bread of God is He which cometh down from Heaven, and giveth life unto the world.' 'I am the Bread of Life.' 'I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever; and the Bread that I give is My flesh, which I will give for the life of the world.'—John 6:33, 35, 51.

"In order to appreciate how we are to eat, or appropriate, this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His pre-human existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and hence free from sin—that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life 'a Ransom for all, to be testified in due time.'—1 Tim. 2:3-6.

"When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to 'eat,' appropriate to ourselves; that is to say, His perfect *human* life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

"In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should *rise from the tomb* on the Divine plane of life, that He should ascend to the Father and deposit the sacrificial merit of His death in the hands of Justice, and receive from the Father "all power in Heaven and in earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

"It is this same blessing that the Gospel church of this age receive by faith, in their Redeemer; namely, justification by faith—not justification to a *spirit* nature, which we never *had* and never *lost*, and which Christ did not *redeem*; but justification to *human*

nature, which Father Adam *possessed* and *lost*, and which Christ *redeemed* by giving His own sinless *flesh*, His perfect *human* life, as our Ransom sacrifice. The partaking of the unleavened bread at the memorial season, then, means to us primarily the appropriation to ourselves, by faith, of *justification to human life-right—a right to human life*—with all its privileges, which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes primarily our Savior's life given for us, His human life, His being, His soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of Resurrection rights and privileges secured by our Lord's sacrifice of these.

Deeper Significance of the Loaf and the Cup

"Now let us note that God's object in *justifying* the church *by faith* during this Gospel age, in advance of the justification of the *world* by *works of obedience* in the Millennial age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His body. This deeper meaning of the memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of truth, shall come, it will guide you into all truth, and will show you things to come."—John 16:12, 13.

"This Spirit of truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the memorial; for St. Paul says, writing to the consecrated church, 'The Cup of blessing for which we give thanks, is it not the *participation* of the blood of Christ? The Loaf which we break, is it not the *participation* of the body of Christ?'—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?—'For we, being many, are *one Loaf* and *one Body*.'—1 Corinthians 10:16, 17.—*Emphatic Diaglott*.

"Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite body of many members, of which Jesus is the Head (1 Corinthians 12:12-1.), and that this body, this church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to the Father's purpose.

"It is not our *spiritual* life that we lay down, even as it was not *Jesus' spiritual* life that He laid down. As He sacrificed His actual, perfect being, His *humanity*, so we are to sacrifice our justified selves, *reckoned* perfect through Jesus' merit, but not *actually* so. Likewise the Loaf and Cup represent *suffering*. The grains of wheat must be *crushed* and *ground* before they can become bread for man; they cannot retain their life and *individuality* as *grains*. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participating in the one Loaf and the one Cup. But it is *His* blood, the virtue of *His* sacrifice, that counts. *Our* blood has virtue only because of His merit counted to us, only because we are members of His body.

"Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life—not life *retained* but life *shed*, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the Ransom-price for the whole world. 'There is none other name given under Heaven or amongst men whereby we must be saved.' (Acts 4:12.) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His Cup, and to be broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality.—Romans 6:3-5; 2:7."—Z., March 15, 1916.

How We Partake of Christ

The very practical manner in which the Christian partakes of Christ, as the bread which came down from heaven, is brought to our attention by the Master Himself, in John 6, particularly in verses 53-63. Here Jesus points out the necessity of eating His flesh and drinking His blood as symbolized in the bread and cup, in order to obtain life. This was difficult language for the people to understand, and even the disciples were almost stumbled by it; so in the 63 verse an explanation is given of the practical manner in which it works out in the heart and life of a believer.

In this verse Jesus says, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are

life." To paraphrase this thought, it would seem to be about as follows: "When I speak about eating My flesh and drinking My blood, do not think I mean it to be literally so; for actually this would profit you nothing. It is the spirit—the spirit of truth—contained in the words that I speak unto you, that quickeneth, or giveth life. That is to say, you partake of the life-giving benefits of My sacrificed life upon the basis of belief in the message of truth which I am giving to you."

Viewed from another standpoint, the partaking of the broken body and shed blood of Jesus, is something that is understandable and practical. It is, in fact, just another way of saying that "Whosoever believeth on Him, might not perish but have everlasting life." But such a vital belief in Jesus and in His teachings involves much more than merely a mental assent thereto. It must be a belief that leads to full obedience if it is to be vitalizing, "quickeneth." It must be a belief that leads one to become a disciple of the Master—to take up his cross and follow Him.

Thus seen, partaking of His flesh and of His blood, during this Gospel age, means a belief that leads to actual participation in His sacrifice—"planted together in the likeness of His death." There is no other basis upon which one can receive the life-giving benefits of the broken body and shed blood of Jesus during this age except by agreeing to follow Him into death. Yes, during this age of "better sacrifices" the only ones who share in His life, are those who are willing, for His sake and the gospel's sake, to first of all lose their lives.

It will not be so during the "times of restitution of all things." Then those who "obey that prophet" will have the opportunity of being restored to life, and will not be invited to share in the suffering and death of Jesus. But that time is not here yet; so belief in the words which He speaks unto us means that we will gladly take up our cross and follow Him. From this standpoint, our partaking of the memorial emblems should be but a reminder of that which we have actually been endeavoring to have worked out in our lives during the year; and which, by God's grace, of the course of self-sacrifice we intend to energetically pursue until it ends in death. May it be so that memorial time this year will find us all more fully consecrated to the doing of the Father's will than ever before.

The Contradiction of Sinners

In partaking of the memorial emblems one cannot but have in mind the circumstances surrounding the closing hours of Jesus' earthly ministry. Shortly after He had instituted the memorial, He explained to His disciples that the "hour of darkness" had come. This evidently meant that from now on to the close of His earthly experiences, the "prince of darkness," Satan, was to be given a pretty free hand in heaping shame and suffering upon the Prince of Life.

In Hebrews 12:3 the apostle admonishes us to "consider Him, who endured such great contradiction

of sinners against Himself, lest ye be wearied and faint in your minds." In these closing and trying hours of the Master's life, we can see how the "contradiction of sinners" was heaped upon Him. He was both the beloved Son of God, as well as the "King of kings, and Lord of lords," yet both of these glorious realities pertaining to Him were "contradicted" during those dark hours when Satan, the prince of darkness, was permitted to vent his spite against Jesus.

On the mount of transfiguration Jesus had been reassured of His Sonship; now His expressed belief in this relationship with the Father was one of the contributing causes of His death. Jesus knew of all the wonderful promises of God pertaining to His future Kingship; but because He asserted belief in what these promises meant to Him, He was, under the Roman law, worthy of death. So we see the Son of God, and the greatest of all kings, crowned with thorns, jeered at, spat upon, and killed. The while, a cry ringing in His ears, "He has saved others, let Him save Himself"; yet by His refusal to save Himself He was providing salvation for all, yea even for those who there reviled Him.

What contradiction this was; yet, "as a sheep before His shearers is dumb, so He opened not His mouth" in self defense. Not only was Jesus thus contradicted by Satan, the chief of sinners, and those who were his cohorts, but His burden of suffering was increased by the fact that one of His own disciples betrayed Him, while the others forsook Him. But He drank the "cup" which the Father poured for Him, and gained the victory.

So as we commemorate these closing hours of the Master's life of sacrifice, we will want to "consider Him," not merely in the sense of reminding ourselves of what He suffered, but in order that we ourselves, when drinking the cup which the Father has poured for us, will not "become weary and faint in our minds." We may not be contradicted in the same full sense in which the Master was, but if we are faithful to the truth, we will be looked upon unfavorably by both the world and professing Christians. While we can, and do, rejoice in the truth, and in the blessed assurance it gives us of Sonship relationship with God, yet our friends and relatives may look upon us as being deceived into following a will-o-the-wisp. To thus go forward in the course of self-sacrifice when so many think that we are wrong, will take courage and endurance.

But just as the Father, through the angels, and otherwise, comforted and strengthened the Master, so He has promised to help us; and only through His help, may we hope for final victory. As we face the realities of the Christian life, realities of which we are so forcibly reminded by the memorial supper, may we lean hard upon all those glorious promises of God by which He assures us that we may, if we will, be strong in Him and in the power of His might. It is only as we look away from self, and turn fully to Him for help, that we may hope, to finish our course with joy and victory.

SHARING OUR BLESSINGS

HOW often all of us probably have had the experience of wishing that someone else could share some particular joy with us. We catch a glimpse of some beautiful scene of nature, for example, and we almost instinctively remark, "I wish so-and-so could see this." And when it is possible for us to share our joys and blessings with others, they mean much more to us than otherwise would be possible. This will be true of the blessings that reach you month by month through the pages of *The Dawn*.

You are invited to share the blessings of *The Dawn* ministry with all of the brethren whose names and addresses you can furnish us. You have probably thought of sending us a list of such addresses, but for some reason or other haven't as yet gotten around to do it. Or, perhaps you haven't previously noticed the announcement of the three-months trial subscriptions. This invitation is also extended to the thousand or more who are now on the three-months list.

Those to whom we are particularly interested in sending *The Dawn* for three months are our brethren who now, or at some former time, have been associated with Present Truth. If you know of any such, we will be glad if you will mail us their names and addresses, that we may send them a three-months free trial subscription to *The Dawn*. These subscriptions are paid for from a special fund provided for the purpose. We check all addresses received to make sure there is no duplication, so do not hesitate to send us names thinking we may possibly have received them from some one else.

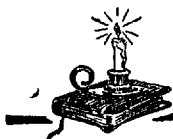
Zionism in Prophecy

Today the Jew is a very prominent character in world events. This should make it very opportune to bear witness to the Messianic Kingdom hope as it relates to the return of divine favor to this much persecuted people. Many should be interested in learning why this ancient race is now undergoing such trials; and even the Jews themselves should be more receptive to a message of comfort at the present time than in the past. "Zionism in Prophecy," then, should be a very timely piece of truth literature for use just now.

"Zionism in Prophecy" points out unmistakably from the Scriptures that the time is here when God is restoring His favor to the Jew, and shows that the present temporary persecution of this people is permitted and intended by the Lord as a means of turning their hearts towards Him and towards the promises He has made to restore them to safety and peace in the land that was given to their father, Abraham.

If you have not read "Zionism in Prophecy," send for a copy now. They are priced at 20 cents each, single copies. In quantity lots for witness work, 7 copies for \$1. In lots of 50, or more, 10 cents each.

The Dawn 136 Fulton Street Brooklyn, N. Y.



International Sunday School Lessons



PETER EXHORTS TO CHRISTIAN LIVING

March 19—1 Peter 3:8-18

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous and His ears are open to their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

GOLDEN TEXT: As He which hath called you is holy, so be ye holy in all manner of conversation.

—1 Pet. 1:15.



HE exhortation given here is for Christians, not for people of the world. God's people should be of one mind in regard to the great essentials of the truth. They should

have unity of purpose, unity in their fight against error and sin, and always should recognize the one great Head of the church, and remember His words, "Ye are My friends if ye do whatsoever I command you." (John 15:14.) And we know that His instructions regarding Christian deportment and development are set forth in a most beautiful manner in the sermon on the mount.

"Love as brethren, be pitiful, be courteous." Christians should love as brethren because they have the whole world against them. Jesus said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.) The Lord's disciples have common interests, and the same great goal is held out before them. They should be pitiful, full of pity for others of like precious faith, and for the poor groaning creation that is waiting "for the manifestation of the sons of God." (Rom. 8:19.) They should be courteous. Jesus was a true gentleman, and His followers should have the same spirit and disposition.

To render evil for evil, and railing for railing, is the way of the world, but should not be the manner of conduct of Christians. "If ye love them which love you, what reward have you?" said the Master, "Do not even publicans the same?" (Matt. 5:46.) "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that you may be the children of your Father which is in heaven." (Matt. 5:44, 45.) What a high and beautiful standard Jesus thus raised for His people. It is, indeed, a God-like standard, and the aim of every true Christian is to be as God-like as possible in this "present evil world."—Gal. 1:4.

And then to "refrain thy tongue from evil, and thy lips that they

speak no guile." (1 Pet. 3:10.) What power in the tongue to injure or to bless. We are told that the people of Christ's time marveled "at the gracious words which proceeded out of His mouth." (Luke 4:22.) James says, "the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth." (Ja. 3:5.) "Death and life are in the power of the tongue." (Prov. 18:21.) From Z. '99, p. 75, we take the following:

"The tongue's influence exceeds that of all our other members combined: and to control it, therefore, in the Lord's service, is the most important work of the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness,—how often have such changed the entire course of human life!—yea, how much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated reputations, etc.!—or, as the apostle declare, 'set on fire the course of nature,'—awakening passions, strifes, enmities, at first unthought of. No wonder he declares such tongues 'set on fire of Gehenna'—the Second Death!"

If we sanctify the Lord God in our hearts," then we know that "out of the abundance of the heart the mouth speaketh," and our words will give expression to thoughts that are pure, sweet, kind and true. "Keep thy heart with all diligence, for out of it are the issues of life."

QUESTIONS:

What are some of the essentials of the Christian life on which all consecrated Christians should seek to be at one?

Does the Lord promise to care for those who disregard His instructions relative to the proper deportment of a Christian?

How does a Christian sanctify the Lord God in His heart?

PETER INTERPRETS CHRIST'S SUFFERINGS

Mar. 26—1 Pet. 1:17-23; 2:20-25

17 And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

21 Who by Him do believe in God, that raised Him up from the dead and gave Him glory; that your faith and hope might be in God.

22 Seeing that you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born [begotten] again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

1 Peter 2: 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently, But if, when ye do well and suffer for it ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow His steps:

22 Who did no sin, neither was guile found in His mouth:

23 Who, when He was reviled, reviled not again, when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:

24 Who His Own Self bare our sins in His Own Body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the shepherd and Bishop of your souls.

GOLDEN TEXT: Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.—1 Peter 3:18.



HE First Epistle of Peter begins with the words, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

That the salvation alluded to has been revealed during the Gospel age, there can be no question, for God has revealed it to His own people. That the Law age did not give this salvation, we well know, for the Apostle said, "The Law, which I thought to be unto life, I found to be unto death." Yet the sacrifices offered during the Law dispensation pointed, in type, to the greater sacrifices of this Gospel age — the bullock of the Atonement Day foretyping Christ Jesus in the sacrifice He made. Then, that the Passover lamb was a type of Jesus, we are assured by the words, "Christ our Passover is sacrificed for us, therefore let us keep the feast." The Apostle here is not alluding to the symbolic feast which the Jews kept in type, but to the real feast in which we find our spiritual viands in the great doctrines of the death and resurrection of Jesus.

The sacred writer says that Christ "was foreordained before the foundation of the world, but was manifest in these last times for you." (1 Peter 1:20.) The disciples all knew that Christ had been put to death, and some of them had had indisputable proofs of the fact that He had been raised from the dead. Doubtless the thing that most encouraged them was the outpouring of the Holy Spirit at Pen-

tecost. The great movement of the Gospel age had received a proper start, and its own momentum and the power of God were to carry it forward to the full accomplishment of the divine purpose.

The words, "being born again," might better have been translated, "Being BEGOTTEN again," for the Apostle is alluding to the beginning of the new life, the life of the truth, which is "hid with Christ in God." The actual BIRTH will take place at the time of the First Resurrection; for "This corruptible must put on incorruption, and this mortal must put on immortality," and God's people will be born into the heavenly Kingdom, even as the people of the world will be ushered into the earthly Kingdom when the prayer is fulfilled, "Thy Kingdom come."

The Apostle calls the Word of God the incorruptible seed. As, therefore, natural seed is planted in the earth, so this incorruptible seed is planted in the mind of the believer, and this is what the Lord used as His instrumentality to do the begetting and the quickening work that are essential in the progress of "bringing many sons to glory." So, likewise, as good natural seed grows and produces fruit, the Word of God grows in the mind and heart of the Christian and produces the fruitage of the Spirit, such as love, joy, peace, long-suffering, etc. And it brings forth, too, the fruitage of activity in the service of the Lord.

"See that ye love one another with a pure heart fervently" is a splendid admonition. The progress that the Christian makes will be measured by the degree of his faith and love. No one was ever injured by the possession of too much love, though love should be balanced by wisdom.

QUESTIONS: With what words does Peter begin his First Epistle?

What is the salvation revealed during the Gospel age? How was it typed during the Jewish age?

How has God encouraged His people during the Gospel age?

Why is God's Word called "incorruptible seed"? How is it planted? How does it grow?

How is the Christian's progress measured?

SAUL BECOMES NEW MAN

April 2—Acts 9:1-12, 17-19

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?

5 And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit.

18 And immediately there fell from his eyes as it had been scales:

and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

GOLDEN TEXT: If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—

2 Corinthians 5:17.



SAUL of Tarsus had been a very zealous exponent of the religion of his fathers.

He was very earnest, very devout, and verily believed that he was doing God a service in persecuting the Christians. It was because he was not operating with selfish motives, but was honest at heart, that God performed a miracle on his behalf for the sake of enlightening his mind and showing him where the real course of truth lay.

Tarsus—the place where Saul was born—was one of the notable cities of those times, being distinguished for scholarship and fine arts. Saul belonged to an influential family, was a Roman citizen, and had the advantages of a good education. He had also been instructed in a special course of theology (knowledge of the Jewish Law) under Gamaliel, one of the great teachers of that day. His early training, therefore, stood him in good stead later in life and enabled him to become a writer of great clarity and power, and as the Lord said, "A chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."

It was the zeal of Stephen that had stirred up Saul to such a pitch of enthusiasm for the Jewish religion which seemed to be menaced by this new cult that had grown up mushroom-like, almost overnight. Saul felt that he was called upon to do something in the matter; for he was not of those who are "neither cold nor hot." He would contend for what he believed to be right. Armed with authority to make arrests, he was on the way to Damascus when he had an entirely unexpected interview with the last one that he had expected to meet, and that was the Lord Jesus. Instead of arresting others, he was the one to be arrested. A great light overwhelmed him and he fell

to the earth, and then he received the amazing information that he had been persecuting that Jesus, who, instead of being merely a crucified Jew, was the risen Lord of glory. And this was the wonderful turning point in the life of Saul. No longer a persecutor of God's little ones, he was to become the brave, self-sacrificing apostle to the Gentiles, to write those mighty letters which he has given to the church, and finally to die a martyr's death.

The person whom the Lord sent to visit Saul in his state of blindness and restore to him his sight was a poor, humble disciple. He had to exercise some faith and courage to visit a man with Saul's reputation for opposing Christians. However, he faithfully did his work. It is notable and significant that the Lord did not send one of the Apostles from Jerusalem. In fact, so far as we know, Ananias was not even an elder or a deacon. And as the Lord used this man, so He can use any one who is humble and filled with the divine Spirit. If we are ready to be used, and willing to be used, then the Lord will surely use us as the opportunity may arise.

Saul took his stand for Christ and forthwith was baptized. Then he attended the meetings where the Lord's people congregated. He put on the armour of God and became a valiant soldier of the cross of Christ. He preached Jesus and Him crucified and gave great encouragement to the church. He left behind him a great example in faithful service. Then, at the last, he could say that he had fought a good fight, had kept the faith, and knew that he would receive, in due time, a crown of life from the Lord.

We have the same source from which to draw strength sufficient as did Paul; the same loving Father directs our course; may our finish be as Paul's.

QUESTIONS:

What educational advantages did Saul have early in life?

Tell the story of Saul's conversion.

What is the secret of our being used by the Lord?

What did Saul do after his conversion?

PETER PREACHES THE RISEN CHRIST

April 9—Acts 13:16, 23-31, 38, 39;
1 Corinthians 15:19-22

16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

23 Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before His coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of His feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning Him.

28 And though they found no cause of death in Him, yet desired they Pilate that He should be slain.

29 And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepluchre.

30 But God raised Him from the dead:

31 And he was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 Cor. 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

GOLDEN TEXT: But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Corinthians 15:20.



OD had sown the seeds of truth in Israel for a long period, and now the harvest must be reaped. Paul reminds his audience of the favors that God had shown to their nation in the past. He leads them on from one step to another in God's progressive work. He points out how the Lord had given them victory over the Canaanites, and had appointed them judges and then had acceded to their request for a king. Then he mentions David, and reminds them that Christ was to be of David's line. John, the forerunner and announcer of Christ, is introduced into his discourse, and that brings him to his great central theme, which is Jesus the crucified One, the risen Saviour and Redeemer.

The Apostle's argument is simple, logical, and convincing to those persons who have the hearing ear for truth. That it brought forth results we know from the narrative, which is to the effect that "When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the Word of God."—Acts 13:42-44.

While there was no secret about the fact that Jesus had been crucified, it was a matter of the greatest importance to convince those whose minds were receptive to truth that He was actually risen from the dead. Here, indeed, were the two great and indispensable facts—that Christ had died as a sacrificial offering on behalf of mankind, and that He had been raised in order that the merit of His sacrifice might be applied, first to believer's of the Gospel age, and then to the world at large.

In the 15th chapter of 1st Cor-

inthians, from the 17th to the 22nd verses, inclusive, the Apostle says, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The fact of the resurrection of Jesus has been established by many undeniable proofs recorded in the Scriptures. The Apostle says that because of our Lord's faithfulness "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

While Jesus was the very first fruit of the resurrection, the Church is also said to be "a kind of firstfruits of His creatures;" for the Church will have part in the First Resurrection, or resurrection of the saints. (Jas. 1:18.) After that, will come the general resurrection in the process of which, as Jesus said, "All that are in the graves shall hear His voice, and shall come forth." (John 5:28, 29.) The divine Kingdom will be in operation at that time, for "He (Christ) must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

QUESTIONS:

How did Paul introduce the doctrine of the death and resurrection of Jesus?

Did Paul's discourse produce any practical results? If so, what were they?

What is the importance of the resurrection of our Lord?

Tell some of the occasions on which Jesus appeared after His resurrection.

Explain, "If ye then be risen with Christ, seek those things which are above."

CHILDREN'S HOUR



In the Days of Daniel



IN OUR last story," said Uncle Eb, "we spoke of King Nebuchadnezzar and his wonderful dream; and I have something more to say about him to day. The great image of that dream evidently suggested something to the king's mind, for what did he do but go and make an image—that is, had it made—and set it up in the plain of Dura. It may have been an image of himself. At any rate, it represented his power and his reign. It was nearly a hundred feet high, and seemed to be all of gold. I suppose it was made of wood and covered with gold. Well, he decided to dedicate this image, so he sent for the princes, the captains, the governors, the judges, the counsellors, the sheriffs and all the rulers of the provinces, to come to where the image stood, and to be there on a certain date.

"When the whole multitude of the people had assembled, a herald cried out and said, 'To you is commanded that at the time you hear the sound of many instruments of music, you shall fall down and worship the golden image which Nebuchadnezzar the king has set up.'

"Now there were certain Israelites that refused to worship this great image, for their law had commanded them not to worship anything but the God of heaven. And when the king learned that these men had refused to comply with his law, he sent for them and examined them concerning the matter. He said to them, 'Is it true that you have failed to fall down before my image of gold?' And they replied that it was true. Then they said, 'Our God whom we serve is able to deliver us from the burning fiery furnace that you have threatened to cast us into, and He will deliver us out of your hand, O king, But even if He does not, we will not serve your gods, nor worship the golden image that you have set up.'

"Well, the king became very furious at that reply, I can tell you. He at once gave orders to have the furnace heated much hotter than usual. Then he commanded the most mighty men in his army to bind the three Israelites, whose names were Shadrach, Meshach and Abed-nego, and cast them into the fiery furnace.

"Now the furnace was heated so hot that the flame of the fire slew those men who cast in the three Israelites.

"And then Nebuchadnezzar, the king, beheld a wonderful sight. And he went to his counsellors and said to them, 'Did we not cast three men into the midst of the fire?' They answered, 'True, O King.'

"And the king said, 'I see four men loose, walking in the furnace, and the form of the fourth is like the Son of God.'

"Then Nebuchadnezzar came near to the mouth of the furnace and called to the men and said, 'Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither.' Then these three came forth from the fire.

"Then the princes, the governors, the captains, and the counsellors, came together to see these men upon whose bodies the fire had done no injury, nor was their hair singed, nor was there even the smell of fire upon them.

"And the king said, 'Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His servants who trusted in Him. Therefore I make a decree, That all people who shall speak a word against the God of these men shall be destroyed.' Then the king promoted the three Israelites in the province of Babylon.

"Now one night this King Nebuchadnezzar had another dream. And he called in Daniel to interpret this dream for him, for the magicians and astrologers could not do so. This time, however, he told Daniel what the dream was. He said, 'I saw a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong. It reached up toward heaven and spread out toward all the earth. The leaves of the tree were fair, and the fruit was much, and was meat for all. The beasts of the field had shelter under it, and the birds of heaven dwelt in its boughs, and all flesh was fed by it. Now as I looked upon the tree, a watcher and a holy one came down from heaven; and he cried aloud and said, Cut down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it and the birds from its branches. But leave the stump of its roots in the earth bound with a band of iron and brass, and let it be wet with the dew of heaven, and let a beast's heart be given to him, and let seven times pass over him.'

"Then Daniel hesitated to interpret the dream, for he knew that it applied to the king. But upon being urged to give the interpretation, he said, 'The great tree which you saw, O king, represents yourself, for you have become very great, and your dominion is unto the ends of the earth. But as the tree was cut down, so shall you be cut off from the kingdom for a certain season, even for seven years, and your dwelling shall be with the beasts of the field, and you will eat grass like oxen, until you learn the great lesson that the most high God rules in the kingdom of men and gives the power to whomsoever He will. But you will not lose your throne, but will return to it when your period of punishment has expired.'

"Now all this that Daniel predicted came upon the king. One day about a year later, he walked in his palace, and praised himself instead of praising God. He said, 'Is not this great Babylon that I have made for a house of the kingdom, by the might of my power and for the honor of my majesty?'

"And even while the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to you it is spoken; the kingdom is departed from you. And they shall drive you from men, and your dwelling shall be with the beasts of the field, and seven times shall pass over you, until you learn that God rules in the affairs of men.' So, that very hour the king became insane, and went out to live with the beasts just as it had been foretold. He was in that condition of mind for seven years, and then one day his reason returned to him, and he realized what his experience had been for and that God alone exercises the final authority and power in all things.

"After a time, another king came to the throne; for King Nebuchadnezzar had died and had been laid away in the tomb. The new king's name was Belshazzar. He was not a good king, and was too fond of the wine-cup. On one occasion he made a great feast to a thousand of his lords, and they had quite a hilarious time. He was not satisfied with the ordinary drinking vessels, but commanded that they bring forth the gold and silver vessels which his father, Nebuchadnezzar, had taken out of the temple in Jerusalem. So the wine was poured into these, and the guests drank out of them.

"Now while the merrymaking was going on in full swing at this banquet, there came the fingers of a man's hand which wrote some words upon the palace wall. The king was amazed at this sight, and great fear seized upon him, as well it might. And he cried out that they should bring in the magicians and the soothsayers to read to him the writing. But none of the wise men could make it out, although they had been offered a large reward for so doing. And the king was greatly troubled.

"However, the queen remembered about Daniel, and she said to the king, 'Do not be worried about this matter. There is a man here who interpreted dreams for your father, and he can do the same for

you.' So Daniel was brought in before the king, and was asked if he could read the writing, and he replied that he could. And the king said, 'If you do so, you shall be clothed with scarlet and have a gold chain about your neck and be made the third man in the kingdom.' But Daniel replied that he did not desire the king's gifts, but yet he would read the writing.

"Moreover, he said 'O king, The most high God gave your father great power and glory, so that all people were under his dominion. He killed those whom he wished to kill, and he preserved those whom he wished to keep alive; he promoted some, and he put down others. But his heart became lifted up with pride, and he took the honor and the praise to himself. Then he was driven out from men and became like the beasts, till he learned that the Great God is the ruler over all things. And although you have known all this, you have not humbled yourself, but have been vain-glorious, and you have taken the sacred vessels out of the house of God and have used them in your banquet, and you have praised the gods of silver and of gold and of brass, of iron, wood, and stone, that cannot see, nor hear, nor know, and you have not acknowledge the true God of heaven. So, now, this is the writing that has been written, Mene, Mene, Tekel, Upharsin.

"The word Mene means, God has numbered your kingdom and finished it. Tekel means, You are weighed in the balances and are found wanting. And the last word means, Your kingdom is divided and given to the Medes and Persians.'

"And how long do you think it took for this writing to be fulfilled? Why, it was fulfilled that very night. Outside the city of Babylon, the Persians had been trying for some time to get in and take the place. And now at long last they succeeded, for they did a very clever thing. You see, the walls of Babylon were so high that they could not climb over them; and, of course, they could not get through them, or knock them down, for they were too thick. Now then, here was a problem for them to solve. And how did they solve it? Can anyone tell me?"

"I think you once told us that they dug their way under the walls," said Peter.

"Well now, that is very nearly correct," replied Uncle Eb. "You see, it was like this: There was a great river flowing right through the heart of Babylon. It was called the Euphrates. Well, the Persians dug a new channel for this river. It must have been a big undertaking, but they accomplished it unknown to the Babylonians, then they turned the waters of the Euphrates into this new course, and in the dead of night, marched right along the bed of the old river into the city while that great banquet that I told you about was going on. The city was captured, and the king was slain, and the government changed hands and the Medes and Persians became the rulers over Babylon. Thus came to pass the remarkable fulfilment of the handwriting on the palace wall of the king."

Talking Things Over



HOLD THE LINE

A STORY is told of a lady who lost a valuable diamond necklace while at a theatre. She did not discover the loss until the next morning, and then she immediately telephoned to the theatre manager to enquire if the necklace had been found. It was early in the morning, and the theatre manager replied that while the necklace had not been turned in, it was quite possible that it might be found somewhere on the theatre floor, and suggested to the lady that she hold the line for a few moments while a search was made.

The necklace was found, but when the manager went to the telephone to report the good news to the one who had lost it, she had become tired of holding the line, and had hung up her receiver. She had taken for granted that the necklace had probably been stolen, and that there was no use in getting in touch with the theatre manager again. She had not given him her name; so the manager, although having found the necklace, was unable to restore it to its rightful owner because she did not "hold the line."

This is a simple story, and perhaps it never happened just as told, nevertheless, it illustrates an important factor in the Christian life; namely, that the follower of the Master often misses many rich blessings through failure to "hold the line." The lesson could well apply in the matter of prayer. We may ask the Lord for blessings which His Word indicates He is pleased to give us, and yet fail to receive the blessings simply because we are not patient in looking for the answers to our prayers. Or perhaps we are not earnest enough in our praying. The Heavenly Father does not always grant our requests immediately; but often, in order to test our patience, or to bring about some other desirable result in our life, permits us to wait on Him. It is then that we need to "hold the line."

And in other matters besides prayer, we also need to learn the lesson of patiently waiting on the Lord. Perhaps we yearn to do more in His service. We may feel ourselves hedged in and hampered by earthly cares, or by infirmities, and find it hard to understand why, when the zeal of the Lord's house is like a burning fire shut up in our bones, we are not permitted to be out in the forefront of the battle. But here again we need to learn the lesson of patience. The Lord, in His wisdom, may be accomplishing more through us by permitting us to remain "on the shelf," than if we were busily engaged in doing things for Him. Meanwhile, let us learn the lesson

of patience, using faithfully the little opportunities of service that do come our way, and patiently "hold the line" while waiting for the Lord to open up the wider fields.

Again, perhaps conditions in the home, or in the class, or at the office or factory where we work, are not just what we would like to have them. We have done the best we can ourselves, but perhaps our efforts are misunderstood. If so, then this affords another opportunity for the exercise of patience. Perhaps the Lord wants us to try a little harder; to be a little kinder, a little more tolerant of others. In any case, let us continue to wait upon the Lord, and not take matters into our own hands that properly belong to Him. In these respects too, let us "hold the line," not attempting to put our hands to the ark to steady it.

How true are the apostle's words, "Ye have need of patience." We need patience in prayer, in service, in our fellowship with the brethren, and in all the daily tasks of life. Failing to patiently wait upon the Lord, many of the rich blessings of the narrow way are sure to be missed. Let us continue to "hold the line."

* * *

THE WORK IN BROOKLYN

THE almost constant increase in the amount of literature being used by the friends throughout the country brings great joy to the brethren at Brooklyn who are engaged in printing and shipping these messages of truth; and our only regret is that due to imperfections we are unable to render as efficient service as we would like to do. However, we wish to assure the friends that we are doing the best we can.

Some of our readers will remember that over a year ago mention was made in these columns that *The Dawn* had outgrown the space it was occupying, and that ways and means were being considered for obtaining the necessary additional room to carry on. Several months ago an empty shop was leased a few doors removed from our present location, in which a part of the office work has been conducted. Recently, we have been fortunate in being able to lease additional space in the building at 136 Fulton Street, where we have been located for more than three years, so that now, when the remodeling and rearrangements are complete, both office and plant will again be under the same roof.

Naturally this enlarging of quarters, rearrangement of machinery, office equipment, etc., has occasioned some delays in the filling of orders; but we trust that shortly "moving day" will be over, and that under the new conditions we will be able to render better service than heretofore.

In addition to securing additional space in which to carry on the work here in Brooklyn, arrangements have been made to have Kingdom Cards printed in Detroit, Mich. One of the young brethren in Detroit owns a small printing plant, and others have volunteered to help him, and together they will undertake to print Kingdom Cards for us. We are hopeful that this will enable us to still further promote this branch of the work. However, this will make no difference in the sending in of your orders for Kingdom Cards, as they will be sent direct to our Brooklyn office as heretofore.

Special imprints of local class addresses, etc., on the Kingdom Cards, should not delay to any great extent the filling of orders; and we are very glad indeed to continue this service. We are also glad to furnish tracts with local class addresses imprinted on them. It is not always possible, however, to make these special printings of tracts promptly upon receipt of orders. Tracts, in lots of 1,000 or more may be ordered with special imprints, but when sending in for these specially printed tracts, be prepared to wait from one to three weeks for your order to be filled.

We have been greatly encouraged by the large number of orders that have been received for the booklet, "The Coming World Dictator," and have been specially glad to note the number of classes that have ordered supplies of these booklets with their local address imprinted. We trust that many more of the classes will do likewise. In ordering the booklets thus printed, the orders necessarily cannot be filled quite as promptly as when ordered out of stock; but when our new arrangements are complete we hope that all orders for these booklets with special imprints will be filled within a week after receipt. Later we hope to be able to furnish all vest-pocket booklets with local address imprinted; but are not prepared to do this yet with any except the "Dictator" booklet.

We rejoice more and more in the privilege of co-operating with the brethren throughout the country in their service of the brethren and in the blessed work of making known the glad tidings of the Kingdom; and we ask a continued interest in the prayers of all that we may be guided aright in doing those things which the Lord has put into our hands to do, as our share of the work.

INCREASING BLESSINGS

Increasing numbers of the friends are finding joy in the sending of Consolation Cards to the bereaved. From time to time we have reported the results being obtained in this work by Brother Gates, of Memphis, Tenn. The following excerpt from a recent letter from Brother Gates indicates that his average of replies is keeping up well, and in fact, is increasing:

"I am enclosing check for which please send me promptly one hundred more 'Hope Beyond the Grave' booklets. The requests for this booklet are increasing. The ratio is now about one request for each seven or eight cards sent out. Today's mail brought requests for three Divine Plans, one 'God and Reason,' and five 'Hope Beyond the Grave.' Total for the week: five Divine Plans, one 'God and Reason,' and thirty-nine 'Hope Beyond the Grave.' I know that you will rejoice in this evidence of the Lord's blessing upon our combined effort to serve His precious truth."

EXCERPTS FROM ENCOURAGING LETTERS

"Dear Brethren of The Dawn: Greetings in our Master's Name! I wish to write just a few lines of appreciation and encouragement. How thankful I am that The Dawn came to me when I was almost in despair.

"I have been reading The Dawn now since June 1937 and find it all sufficient for our help and encouragement as every article reflects the spirit of love which is the predominating influence of the Christian life.

Yours in Christian love, —W. G. W., Ark."

"Dear Brethren: I cannot express to you the great joy and peace which has come back into my life, through reading The Dawn, after almost two years of confusion. It is unto my dear Heavenly Father I give thanks for His goodness in bringing me back amongst His people. With much Christian love, Your sister in the Truth,

—M. R., Can."

"Dear Brethren: I have been in the Truth since 1915; have all of Brother Russell's books and have taken the Watch Tower 25 years.... I am 84 years old and my wife is 84. We live alone on the farm where I was born and although not able to do much work in the Master's service we do what we can as opportunity affords. I am happy to think I have come back to the truth again. Your brother in the Lord.

—G. G. L., Pa.

"Dear Brethren in Christ: Your publication has just recently come to my attention and after carefully reading and praying I find it to be in full accord with the teachings of our dear Brother Russell. So with full confidence that it is of the Lord I am sending a dollar bill and wish to be on your mailing list.

"I will further add that the message given in the three Dawns which I have read has been a life saver to me. I received them at a time when they were needed **very, very** badly. I thank the Lord for them. Will you please send the small edition of 'The Coming World Dictator'—a few of them. I may be able to interest some. With much Christian love, I remain, Your sister in Christ—F. A. K., Ore."

"GOOD HOPES" REPORT

(Months of October, November, December)

For the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. The first item listed in each Fund includes all donations under \$5.

FREE TRACT FUND

A1-582-A1-615	\$ 42.74
1-586	5.00
1-594	135.15
1-600	8.00
1-601	22.40
1-613	17.50
Balance October 1.....	69.22
Transferred	400.00

Total \$700.01

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 794, 840

Total cost of printing and shipping \$610.69

Balance \$89.32

GENERAL FUND

F6-1581-F6-1676...	\$71.84	6-1640	25.00
6-1583	25.00	6-1641	10.00
6-1584	5.00	6-1642	5.00
6-1585	5.00	6-1643	18.00
6-1586	25.00	6-1644	20.00
6-1588	5.00	6-1645	5.00
6-1589	10.00	6-1647	25.00
6-1593	10.00	6-1650	10.00
6-1597	5.00	6-1651	32.50
6-1601	25.00	6-1652	5.00
6-1604	25.00	6-1653	5.00
6-1605	5.00	6-1654	5.00
6-1610	5.00	6-1656	5.00
6-1612	15.00	6-1657	5.00
6-1614	23.60	6-1665	5.00
6-1616	5.00	6-1666	25.00
6-1617	10.00	6-1669	5.00
6-1618	10.00	6-1671	100.00
6-1621	25.00	6-1672	25.00
6-1623	10.00	6-1673	20.00
6-1624	47.20	6-1674	20.00
6-1628	5.44	6-1675	25.00
6-1629	6.30	6-1677	5.00
6-1631	10.00	6-1678	5.00
6-1632	25.00	Balance October 1..	302.61
6-1633	25.00	Total	\$1172.49
6-1635	5.00	Transferred	\$900.00
6-1638	5.00		
6-1639	10.00		
Balance			\$272.49

TRAVELING SPEAKERS FUND

C3-1190-C3-1248..	\$63.32	3-1229	5.00
3-1194	15.00	3-1231	9.00
3-1196	5.00	3-1232	10.00
3-1204	5.00	3-1236	5.00
3-1205	5.00	3-1239	5.00
3-1208	5.00	3-1241	5.00
3-1209	5.00	3-1242	5.00
3-1210	10.00	3-1243	66.65
3-1212	5.00	3-1244	10.00
3-1213	5.00	3-1246	5.00
3-1217	5.00	3-1247	110.00
3-1218	5.00	3-1249	5.00
3-1219	5.00	3-1250	5.00
3-1220	5.00	Balance October 1..	106.29
3-1221	16.00	Transferred	100.00
3-1223	5.00		
3-1224	5.00	Total	\$636.26
3-1225	5.00	Traveling Expenses	\$481.28
3-1227	5.00		
3-1228	5.00	Balance	\$154.98

Number of class meetings served, 266; total attendance, 8,341.

Number of public meetings served, 52; total attendance, 4,450.

FREE SUBSCRIPTION FUND

E5-125-E5-143	\$ 24.67
5-135	10.00
5-138	5.00
5-141	5.00
Balance October 1	105.40
Transferred from General Fund	250.00

Total \$400.07

Number of 3 months subscriptions charged to this fund, 663 at 25¢ each; \$165.75. Number of annual subscriptions charged to this fund, 115 at \$1 each: \$115.00.

Total charge \$280.75

Balance \$119.32

FREE BOOK FUND

G7-75-G7-76	\$ 2.50
7-77	5.00
Balance October 1	32.07
Transferred	100.00

Total \$139.57

Booklets charged against this fund, 1,379 at 5¢ each: \$68.95; Other books, \$2.45.

Total charge \$71.40

Balance \$68.17

(Continued on bottom of next page)

COMING CONVENTIONS

NEW HAVEN, CONN., Sunday, March 19. This one day gathering will be held in Fraternal Hall, 19 Elm Street, the first session beginning at 10:00 A. M. The New Haven Convention is specially arranged for the convenience of brethren in Connecticut, but friends from Massachusetts, New Jersey and New York states are also expecting to attend. A very blessed season of fellowship and service is anticipated, and it is suggested that the word be passed along to as many of the brethren as possible.

At 3:00 P. M. there will be a specially advertised public address on the subject, "The Coming World Dictator." All believers in the ransom for all are cordially invited.

WILMINGTON, DEL., MARCH 25, 26. A very interesting program has been arranged for this Annual Pre-Memorial gathering in Wilmington. Brothers Shirley DeGroot, George M. Wilson and George S. Kendall are among the speakers who will be present from a distance. While the convention proper does not begin until Saturday, the 25th, there will be an advertised public meeting, addressed by Brother Kendall, on Friday evening; and no doubt many of the visiting friends will desire to reach Wilmington in time to attend this meeting; which will be held in the Unitarian Church, 807 West Street. This meeting will open at 7:30 P. M.

With the exception of Saturday evening, all sessions of the convention proper will be held in the Jr. O. U. A. M., Hall, 907 Tatnall Street. The Saturday evening session will be held at the Cardinal Restaurant, 217 West 9th Street. A cordial invitation is extended to all believers in the ransom for all.

CHICAGO JUNIOR BIBLE CLASS CONVENTION. Saturday and Easter Sunday, April 8, 9. A hearty welcome is extended to all. There will be a baptismal service, and friends desiring to symbolize their consecration to the Lord, will please communicate with the secretary, Irene Zielinski, 2346 Iowa St., Chicago, Ill.

PIQUA, OHIO, June 17th and 18th. Further details of this gathering will be announced as the arrangements are completed.

BROOKLYN, N. Y., April 30. This will be the Brooklyn Ecclesia's regular 5th-Sunday gathering, and will be held in the usual meeting place of the congregation, which is the Lecture Room of the Church of the Pilgrims, 109 Remsen Street, Brooklyn. Meetings will begin at 10:00 A. M.

GARY, IND., Sunday, May 14. This one-day convention is sponsored by the Gary Junior Bible Class. For further information address, Mike Dembowski, 1812 Massachusetts Street, Gary Ind.

PITTSBURGH, PA., Sunday, May 14. This all-day gathering of the Tri-State district will be held in the regular meeting place of the Pittsburgh Ecclesia of Bible Students, which is the old Bible House Chapel, located at 610 Arch Street, N. S., Pittsburgh. The chapel is now known as the O. of I. A. Temple. All are cordially invited.

CINCINNATI, OHIO, May 27, 28. Plans for this two day convention are now being made, and details will be announced later.

CHICAGO, ILL., May 27-30. The Chicago brethren announce that plans for this convention are just getting under way. Details will be announced later.

DETROIT, MICH., July 1-4. Further details of this four-day gathering will be announced later.

LOS ANGELES, CALIF., July 1-4. Arrangements for this gathering are in the making, and will be announced later.

DETROIT, MICH., Junior Bible Students Convention, September 2-4. This will be the annual gathering of the Junior Bible Students in Detroit. Details later.

WARRINGTON, ENGLAND, Easter Convention. A general convention will be held at Warrington, England, during the Easter holiday, under the responsibility of the Warrington Class. Full details from Brother D. Stanley, 42 Euclid Avenue, Off Chester Road, Grappanhall, Warrington, Lanes.

MEMORIAL DATE. The memorial date this year will be Sunday evening after sundown, April 2.

"GOOD HOPES" REPORT Cont'd

CLASS FORMING FUND

B2-11--B2-12	\$ 3.00
2-09	10.00
2-10	15.00
Balance October 1	71.25
Transferred from General Fund	50.00
<hr/>	
Total	\$149.25
Total charge	127.03
<hr/>	
Balance	\$22.22

The Divine Plan of the Ages

The Divine Plan of the Ages will ever continue to be the standard text book of Bible Students. Whether tracts, kingdom cards, or booklets are used to introduce the truth, the Divine Plan of the Ages is eventually needed to assist the student to a knowledge of the details of God's purposes. We have an excellent cloth bound edition priced at 50 cents the single copy; lots of 10 or more, 30 cents each, postpaid.

The Dawn 136 Fulton Street, Brooklyn N. Y.



To Us the Scriptures Clearly Teach

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

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

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

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

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