

APRIL

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FRANK AND ERNEST BROADCAST SCHEDULE 32

A HERALD OF CHRIST'S PRESENCE

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One Dollar a Year

My Morning Resolve

MY EARLIEST THOUGHT I DESIRE SHALL BE:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my vows unto the Most High."—Psa. 116:12-14

Remembering the divine call, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psalm 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

**"Faith can firmly trust Him,
Come what may."**

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SET FOR THE STRUGGLE

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."—LUKE 12: 2.

HOW fraught with meaning was President Roosevelt's statement, made earlier in the present global conflict, that it is given to this generation to hold a rendezvous with destiny! Students of the Bible recognize this, and even more. In the shifting scenes of nations, politics and religion, they see a divine destiny working out the pattern of a new order which will be the fulfilment of the promises of God, the establishment of the much-prayed-for Kingdom of Christ.

Under the impact of the foretold increase of knowledge, the people have been aroused to a realization of rights long denied them, and in their struggle for liberty and an equal share in the bounties of earth, no barrier which challenges victory is permitted to stand in the way. Whether these barriers be polit-

ical, national or ecclesiastical, and irrespective of their traditional value or sacredness, they must give place to the forces which are dedicated to the revolutionizing of a world.

This does not mean that any new order visualized by selfish men will necessarily be better than the old one. The prophetic increase of knowledge is revealing to mankind the evils of the past, and stimulating human hearts with a determination to destroy those evils, but only divine power and wisdom, operating through the Messianic Kingdom arrangements, will be able to give to the people the ideal conditions they are now being taught to expect.

Meanwhile, the contending forces of earth are struggling for positions of power and influence, from which they can control the policies of the nations

beyond the war. The lineup of these contending forces is most interesting. It involves much more than a contest in which the United Nations are on one side, and the Axis powers on the other. Within this outer ring of contestants there is raging a much more far-reaching and sinister struggle in which, as the battle-line becomes more clearly defined, is seen a contest of the old against the new.

Old forms of government, old political set-ups, old ideologies, and old religious systems are struggling for existence against the pitiless offensive of the new. Taking part in the conflict are not only nations and armies and civilian populations, but also the forces of intrigue, secret politics, opposing ideologies and contradicting religions.

On the battle-fronts of armies there is an unbelievable spilling of blood, and where contending ideologies and religions are struggling for survival, a merciless word-battle, in which no quarter is given to the enemy. Secret diplomacies, unholy alliances, and subtle intrigues, characteristic particularly of European nations and religions, are no longer able to carry on their fight under the smoke-screen of fabrication and deceit. If there was ever a time when the hidden things of darkness are being re-

vealed, as prophesied by Jesus, surely it is now.

In our opinion, the outstanding news of 1944 thus far has been Russia's attack on the Vatican. It is outstanding because it was at the behest of the non-religious rulers of Russia, and not necessarily because it was an attack on the Vatican. After all, the Vatican and its policies have been subject to the criticism and attack of anti-Catholic groups and organizations since the days of the Reformation. With rare exceptions, however, former attacks on the Holy See have received little public attention, especially since the dramatic days when the Reformation movement was at its height.

But this was different. Russia is one of the powerful allies in a group of nations which has set out to free the world from oppression. Her military successes thus far have given her wonderful prestige among her allies, and have earned for her the right to have a great deal to say at the peace table concerning what must and must not be in Europe after the war. Russia's attack on the Vatican, therefore, is being interpreted as revealing to the world what her attitude in that direction is to be.

According to an item appearing in *The United States News*,

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published in Washington, D. C., diplomats are expressing privately their opinion that this Russian attack upon the Catholic Church represents the opening gun in what is destined to be a duel between the Kremlin and the Vatican for the purpose of influencing future peace settlements as they will affect many of the countries of Europe. These diplomats claim that the Russian move is an effort to tie the Church to discredited and, they hope, soon-to-be-defeated Fascist regimes.

But this is not the whole story, merely one side of it. The same news journal, in a further summary of the situation, points out that it is the policy of the United States and Great Britain to work closely with the Vatican, especially in European affairs. Who will win out, and what the victory will mean, as between these opposing forces, are things that every student of the prophecies will watch with keen interest.

What this word-battle has already meant is almost unbelievable. Newspapers and periodicals in America are taking sides in the issue and discussing the policies of the Holy See frankly and freely, irrespective of whether their comments be for or against, and whether they be complimentary or derogatory.

Yes, secret things have come to light in a way that would have been difficult to imagine before they occurred. Commenting on this Russian exposure of the Vatican's secret diplomacy, the March issue of *The Protestant* magazine says:

"She [Russia] dares at last to point out the identity of one of the central figures in the march of world Fascism; the Vatican. Bluntly the Soviet government newspaper *Izvestia* calls the Vatican pro-Fascist. Of course it was not necessary to call the attention of the European people to this long obvious fact. The American people, however, have had no inkling of it. The press of the United States has kept the lid on this Pandora's box. Even the most liberal section of that press has walked on tip-toe around the subject of the Vatican's role in the present world crisis."

Also significant is the following quotation from the same magazine, *The Protestant*:

"Fascism wrought a change in the status of the Church, a change so great that it amounted to the beginning of a world revolution. It launched upon the world a new, powerful and sinister influence. It made the Church a temporal power, a sovereign nation. By doing this Fascism subverted the principle of the separation between church and state which had obtained in Italy since 1870. It threw in the face of the world a revived Papal Power, a political church empire long considered dead. Thus Fascism accomplished

at one stroke the first step in what Monsignor Sheen correctly calls the world Counter Revolution. And the whole thing practically passed without notice. The fruits of this revolution have been all the bitter fruits of World War II."

Speaking of Monsignor Sheen, *The Tablet*, a Catholic weekly paper published in Brooklyn, N. Y., quotes him as saying:

"When the world attacks the Church there will be a temptation to sneak out from under it, to escape the woe: A tendency to compromise, apologise, or even 'sell out.' But the attack may and will continue, for in these days the devil has a very long rope. Hold fast to your belief in the moral law. It is the solace of your soul: The only hope of America."

Catholics in this country, as well as elsewhere are not relinquishing their conviction that the hope of the world centers in an enlarged influence of their Church. *The Tablet* features a speech made in the Canadian Parliament by Frederick Dorion, independent member from Quebec, in which he enthusiastically advocated that the Pope be given a place at the coming peace parley. Mr. Dorion is quoted as saying in this speech:

"As long as the Vatican is deliberately left aside and excluded from international discussions, the suffering and unhappy peoples of the world will be offered only incomplete and insufficient remedies."

Secular magazines, as well as religious, now feel free to comment on what one publication has frankly referred to as formerly being the "sacred cow" of journalism, namely Vatican policies. From an editorial in *Life* magazine, we quote the following:

"There are plenty of Catholic Americans who agree with *Ives-tia's* criticism of Vatican policy. They have criticized it themselves, on the same grounds, in U. S. Catholic magazines. They think the Pope's neutrality has been too far 'above the battle,' too tolerant of fascism; they have heartily disapproved of his favoritism to Mussolini, Franco and Petain. But Stalin is the last man on earth they want to hear this criticism from."

Monsignor Sheen apparently believes that attacks against the Church will continue, and that as a result there is a danger of many abandoning the organization. He speaks of it as sneaking out to escape the woe. For many years past, those who have had ears to hear the message of God's Word have heard Him calling them out of Babylon—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Revelation 18:4) Apparently there are two ways

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of leaving an organization. One in response to God's invitation, and the other a sneaking out to escape the punishments that come upon an institution. We believe that the better way is that of responding to the voice of God.

We agree with Monsignor Sheen that growing unbelief and increasing opposition against churchianity will result in a loss of confidence in the churches on the part of many. There is an important lesson in this for Christians, a lesson which many will find hard to learn, while others, though knowing it, will hesitate to acknowledge; namely, that it is man-made Christianity that is under attack, and not the true Christianity of the Bible.

From the very beginning of the Christian era true followers of the Master have obeyed His instructions to separate themselves from the world. The accumulated evils of church-state rulership in Europe throughout the centuries of the past furnish convincing evidence of the tragedies that result when the divine will is not obeyed. The founding fathers of America recognized that church and state should be kept separate, and provided guarantees for this in the Constitution. Americans, therefore, should not feel too badly when circumstances de-

velop which threaten to break the shackles of political churchianity in Europe.

There is also another lesson for Christians in these developments, a practical lesson, involving our privileges as ambassadors for Christ and His Kingdom during this day of the Lord's wrath. If, as Monsignor Sheen fears, people will be sneaking out of institutions which the compelling logic of events is proving are not supported by the Lord, we should be on the alert to give them a helping hand. They will be disillusioned so far as their former beliefs are concerned. Learning, for example, of the destruction of the Benedictine Monastery, many will wonder why the Lord could not have prevented such an apparent tragedy.

At first, the tendency in most cases will be a slump into unbelief, but there will be those, and perhaps an increasing number, whose disillusionment will tend to open their minds to hear the Kingdom message. One of the purposes of the time of trouble is to humble the hearts of the people in order that they may be willing to accept the Lord's arrangements and bring their lives into harmony therewith. To the extent that this is accomplished in the minds of some, while the church is still this side of the

veil it will be our privilege to pass on the heart-cheering message of the Kingdom to them.

The first destructive spasm of this great time of trouble, as we have heretofore pointed out, began in 1914. The unexpected developments at that time began to have their effect on the so-called orthodox viewpoint of churchianity, that our uncivilized civilization was in reality Christendom—Christ's Kingdom. This view has been called in question increasingly since, so much so that today it is very rarely that the word Christendom appears in print. Pastor Russell, in his clear vision of world trends as they fulfilled prophecy, noted the effect of the first war upon the people, and the opportunities of service thus opened up to the Lord's ambassadors. Writing on the subject he said:

"Manifest now, and increasingly so as the days go by, the minds of thinking people will be opening to a realization of the truth. Now, as never before, they will need the Lord's saints to point them in the right direction—to bring the Scriptures to their attention and the various helps for Bible study which the Lord has been providing, and which are already in the hands of many. As society and religious systems will be reeling as a drunken man, as the Bible explains, these undeveloped saints of God will need the very help we by God's grace are enabled to render them.

Surely there never was so favorable a time as the present for rendering assistance to this class! More and more, as these find that they have been misled by the shepherds of the nominal system, they will be as sheep without a shepherd.

"To those who have the knowledge of God, of His Word, of His plan, the present and the near future offer certainly the most wonderful opportunities of which we could conceive. Whoever loves the Lord will love the brethren. Whoever would serve the Lord will be intent upon serving the brethren; and the more their need, the better the opportunity; and the greater our zeal, the greater the results for others, and the greater the blessing for ourselves. 'He that reapeth receiveth wages, and gathereth fruit unto life eternal.'—John 4:36."—*REPRINTS, January 1, 1916.*

It is not the business of truth-enlightened Christians to join in the struggle now being waged between the contending factions of human society. Let them continue shooting out their bitter words of accusation if they will, but as the shackles of superstition are broken, and human minds are opened to the hearing of God's Word, let us be ready with its message of good news. Let us rejoice in the confidence inspired by the promises of God's Word, that the bringing to light the evil practices on the part of the institutions of this world, while it may shake them

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to their very foundations, will in no wise interfere with God's plan to establish Christ's Kingdom by which all the world will soon be ruled and blessed.

And there is no other hope for the world except the establishment of the Kingdom of Christ. This becomes more and more apparent as human selfishness sabotages one after another of the benevolent plans worked out in the hearts and minds of noble-minded men and women who would like to see all the people happy. The rank and file of the people everywhere do want to see a better world, and are willing to work hard in order that their wishful thinking may be transformed into reality. Note the following passionate plea of Freda Kirchwey, which we quote from *The Nation*:

"Ordinary people everywhere are sick to death of the scramble for power of privileged groups; they are sick of intrigue, of divisions among men; they are sick of the cruelty which has made the world a place of horror and ignominy. What they want—all they want—are the opposites of these products of fascism and war. They want a breath of human warmth in a world grown cold with hate; they want freedom to work and talk and enjoy the decencies of life; to educate their children. They are willing to die—they are dying in millions—so that other men may have these things. But if they die only

to keep alive a world in which the hope of freedom again withers and hatred and war come to flower, then the payment for that deception will be even heavier than the awful payment exacted today for the deceptions of last time. It is our task—our only important task on this earth—to help create a world fit, not for heroes, but for ordinary men and women."

How glad we are to know that those who are dying in order that there may be a better world in which their children may live, will yet have the opportunity of living in a happy world themselves—not the world for which they died, but a better one, God's world of tomorrow. Christ died in order that God's world might become a reality, and that all who have longed and struggled for better things may be awakened from the sleep of death and enjoy its blessings. It is the privilege of the Master's disciples now to lay down their lives proclaiming the message of the Kingdom, and because we have assurance that it is God's way, we can die for a better world, and know our death will not be in vain.

"Tell the whole world these blessed tidings;

Speak of the time of rest that nears;

Tell the oppressed of every nation,
Jubilee lasts a thousand years.



The Christian Life

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“The hearing ear, and the seeing eye, the Lord hath made even both of them. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.”

—PROVERBS 20:12, 13.

A VERY important lesson for every Christian to learn is the fact that all the blessings which he enjoys are his as a result of the grace and mercy of God. This is true, also, of the natural man, who, as a product of the Creator, properly owes all that he possesses to Him who is the fountain of all blessings.

Among the gifts with which God has endowed the natural man are the five senses of hearing, sight, taste, smell, and touch. All that goes to make life truly enjoyable is communicated to the intelligence through these senses. In the symbolisms of the Scriptures, our Heavenly Father employs

these natural senses to illustrate His endowment of new creatures in Christ Jesus. Thus we find that there is a spiritual hearing, spiritual sight, spiritual taste, spiritual smell, and spiritual touch.

In our text are mentioned two of the senses with which both the natural man and the new creature are endowed, with the reminder that it is only when one is awake that he enjoys the blessings that reach him through a proper use of the gifts with which he is provided. This is true in a very marked way with new creatures in Christ Jesus, who are admonished not to sleep as do others, but to be awake and alert that they may at all

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times be responsive to the blessings which can be theirs by the proper use of divine provisions.

If we are indolent and drowsy as new creatures, loving to be at ease in Zion, the result is sure to be spiritual starvation, and a consequent loss of the proper use of all of our spiritual senses. The apostle reminds us that the nourishing, life-giving meat provided by God belongs only to "those who by reason of use have their senses exercised to discern both good and evil."—Hebrews 5:14.

FEELING AFTER GOD

The sense of touch, or feeling, is used in the Scriptures to symbolize not only a similar gift with which new creatures in Christ are endowed, but also to illustrate qualities of mind and heart possessed by those who desire to be in harmony with the Creator, even before they become Christians. The apostle speaks of those who "feel" after the Lord. (Acts 17:27) The illustration here is that of one feeling for an object with his hands, when neither sight nor hearing reveals its whereabouts or identity.

Man, when originally created, was given the quality of worship and veneration, and with it, a sense of dependence upon the Creator. As a result of the fall

the race has lost contact with God, but there have been those throughout the ages who have longed to be in harmony with Him, and these have gropingly reached out for Him. From this class He selects His people. God's recognition of those whom He calls is manifested through His giving them eyes to see and ears to hear the truths pertaining to His plan, and their part therein.

This longing desire of the individual to be in harmony with God, and to serve Him as well as to depend upon Him, does not cease with the divine call and recognition. It serves also as an important quality in the character of the new creature, only now it is not a mere groping in the dark after God, but a passionate, yet enlightened desire to be pleasing to Him, and to know and serve Him better. David expresses the true feelings of every new creature in Christ, saying, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."—Psalm 42:1.

This proper feeling after God has associated with it a keen realization of our dependency upon Him. If we are truly humble, we will seek the blessings from God which we so sorely need, and which He alone can

provide. The humble-minded among the Israelites at the time of Jesus' first advent earnestly sought the blessings which they believed He was able to give. One of these said, "If I may touch but His clothes, I shall be made whole." (Mark 5:28) Here the close relationship between the sense of touch and the receiving of blessings from the Lord is emphasized.

When the Master revealed Himself to Mary following His resurrection, and Mary sought to embrace Him, Jesus said, "Touch Me not; for I am not yet ascended to My Father . . . and to My God, and your God." (John 20:17) The New Testament use of the Greek word here translated touch, shows its meaning to be that of making contact with the hope of receiving blessings. Jesus' statement to Mary, therefore, is merely explaining to her that until He ascended to His Father and sprinkled the antitypical mercy seat with the blood of atonement, He was not in a position to grant her the blessing which alone would be of permanent value to her.

But now it is different. The blood has been applied for the responsive and receptive, and by faith they are able to make contact with Him who is the foun-

tain source of life and blessing. Symbolically speaking, then, our spiritual sense of touch is that quality which prompts us to seek divine blessings, and to worship at the throne of heavenly grace. Our natural feeling should neither influence us, nor be our guide as new creatures. God guides us by enabling us to hear His Word of truth, and to see the vision of His great plan.

THE HEARING EAR

The blessing of spiritual hearing is of inestimable value. Jesus said to His disciples, "Blessed are . . . your ears, for they hear." (Matt. 13:16) The blessing to which He referred by this symbol is described in the 11th verse of the chapter, where the Master said to His disciples, "It is given unto you to know the mysteries of the Kingdom of heaven." Jesus did not tell the disciples that they were to be congratulated upon their ability to fathom the mysteries of the Kingdom, but reminded them that the understanding which they enjoyed had been "given" to them.

Referring to Israel as a whole, at the time of His first advent, Jesus explained that their ears were "dull of hearing." (Matt. 13:15) Because of this, it was not given them to know the

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mysteries of the Kingdom. In the case of these, the gift of hearing was withheld because of their lack of appreciation and hardness of heart. Even though this condition had not existed, they could not have enjoyed the blessings of spiritual hearing unless favored by God. In verse 17 are mentioned men who were as godly and zealous as the disciples, and yet they could not "hear." These were none other than "many prophets and righteous men," of whom Jesus said that they desired to hear these things, but failed in their attempt, because it was not God's due time to reveal these truths.

From this we can see how greatly favored we have been of the Lord if we have been given ears to hear, and hearts to appreciate the glorious Gospel of the Kingdom—the divine plan of the ages.

Let us not think for a moment that we have attained this wonderful knowledge through any brilliancy of our own. Let us remember that others who have been similarly blessed also have this mark of divine approval. A proper attitude of humility before the Lord, in view of the great things He has done for us, should make us careful in our judgment of the brethren and in our dealings with them.

If we properly appreciate God's gift of the hearing ear, we will endeavor to use the gift to His glory. Jesus said to His disciples concerning statements of truth He had made to them, "Let these sayings sink down into your ears." (Luke 9:44) Evidently Jesus' thought here is that the disciples should give special attention to what He was saying. The importance of properly using the sense of hearing given to us by the Lord, is further emphasized in Proverbs 8:32-34, where we read, "Now therefore hearken unto Me, O ye children: for blessed are they that keep My ways. Hear instruction, and be wise, and refuse not. Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors."

Of special interest at this time—the period of Christ's second presence—are the words of Jesus recorded in Revelation 3:20, where He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Here we have brought to our attention our part in connection with the hearing of the truth, that is, the privilege of responding, and inviting the Lord to come in and

sup with us.

The apostle admonishes that we be not merely hearers of the Word, but also doers. (James 1:22) If the Lord has blessed us with the hearing ear, so that through this medium we have been made acquainted with His presence, and the glorious message of truth associated therewith, we should act in harmony with what we have heard. We should be *doers* of the Word. If we expect to continue receiving the blessings of the Lord, we cannot go on in life as the world does, merely being glad that we know something of the truth, but otherwise doing nothing about it.

“HEARKEN, O DAUGHTER”

Through the Prophet David, the Lord addresses those whom He invites to become a part of the bride class, saying, “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him.” (Psalm 45:10, 11) Here, again, our part in connection with hearing is reiterated. We are not only to incline our ears to hear the words of the Lord, but upon hearing, we are to forget all other considerations except that of doing His

will. Even such things as important and dear to us as our own people must take second place in our lives, if God’s gift of a hearing ear is to result in the rich blessings for us that He intended.

Isaiah 55:3 reads. “Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” To “incline” our ears unto the Lord means to give close and undivided attention, to shut out from our hearing, as far as possible, anything and everything that distracts our attention from what the Lord is saying to us. Only those who thus shut out these diverting things from their lives, through making a full consecration to do God’s will, and faithfully carry out that consecration day by day, can expect to receive God’s covenant blessings. Thus, again, we are reminded of our part in the receiving of this divine gift of spiritual hearing. It is the gift of God, but if we fail to use it, or misuse it, we will be depriving ourselves of the rich spiritual blessings that otherwise could be ours.

Isaiah 30:21 reads, “Thine ears shall hear a word behind thee, saying, This is the way,

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walk ye in it." The use of the symbolism here, indicates that it is through our spiritual sense of hearing that God reveals His will to us, to guide us in the way we should serve Him. If our ears are dulled to the hearing of God's instructions, we will be uncertain of the direction in which we should walk, and the manner in which we should serve.

EYES TO SEE

In Matthew 13:16, Jesus indicates that spiritual vision, as well as the gift of spiritual hearing, is to be esteemed a great blessing from the Lord—another means by which we are able to know the mysteries of the Kingdom of heaven. Spiritual vision is closely related to spiritual hearing, yet the symbolism brings additional thoughts to mind. Ability to hear the Word of the Lord seems to be related more particularly to God's invitation to serve Him, and our hearty and obedient response thereto, while spiritual sight conveys the thought of ability to discern not only God's will for us at the present time, but His plan in general, especially the wondrous truths pertaining to the establishment of His Kingdom.

This thought is suggested in Isaiah 33:17, where we read,

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." The "King" whom we see by spiritual vision, is Jesus, as Jehovah's agent. The Apostle Paul speaks of this, saying, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man." (Heb. 2:9)

What a great blessing it is to be able thus to "see Jesus." Millions are able to see Jesus as a teacher of high moral ethics, and a leader in other respects, but only those who are blessed by God with true spiritual vision, see Him in His true position in the divine plan as the Redeemer of the world.

Millions who have hailed Jesus as the Redeemer, have not been blessed with an understanding of the words they used. They have not discerned the ransom feature of the divine plan. They have not discerned Jesus as the Son of God, the Logos, who was made flesh for the suffering of death. Not discerning this, they have understood only that which they have learned through human philosophy, which has been far from the truth.

But the vision of seeing Jesus

includes more than our discerning the ransom feature of the plan, fundamental though this is. The Messianic promises of the Scriptures reveal Jesus also as the future King of earth, the one who, reigning for a thousand years, will subdue all enemies under His feet, and, at the close of that mediatorial reign, deliver up the Kingdom to His Father. —1 Cor. 15:24-28.

The apostle says (Heb. 2:8), "But now we see not yet all things put under Him." That which we do not yet see as an accomplished fact is that which the prophet speaks of as the land that is very far off. True spiritual vision, then, enables us not only to discern the purpose of Christ's first advent, but also the object of His second presence. It enables us to understand that the work of redemption is a necessary precursor to His glorious Kingdom reign. It is the ability to understand the entire plan of God, to "see" what has already been accomplished, and to look forward to the fulfilment of that which has been promised—in the land that is very far off.

THE PURE IN HEART SEE GOD

One of the Beatitudes (Matt. 5:8) says, "Blessed are the pure in heart, for they shall see God." Here is spiritual discernment

that enables us to see beyond the plan of God to the Author of that plan. It is a perceiving of the divine character that is revealed by the plan. Such ability to see is given only to the absolutely pure in heart. Purity of heart signifies undivided devotion to the Lord. If in our hearts there is still some room for self, and we are not all for God, our vision will come short of actually beholding the glorious character of our Heavenly Father.

If, on the other hand, we can truly say from the heart, "None of self and all of Thee," and are prepared to go all the way in self-sacrifice to do the Lord's will, our devotion is rewarded even now with faith's vision of the glory of God. If we continue our whole-hearted devotion to the Lord faithfully even unto death, our vision of faith will be rewarded with the glorious privilege of being in the actual presence of our God, and seeing Him literally face to face.

SPIRITUAL TASTING

When God enlightens us, and we find Him whom we seek, He gives us the great joy of tasting that He is good, and gracious, and loving, and kind. David refers to this, saying, "How sweet are Thy words unto my taste! yea, sweeter than honey to my

mouth!) (Psalm 119:103) From this symbolism we get the thought of experience. In the natural realm, we may see food that appeals to the eye, but when we taste it and find that it is good, the appraisal of sight has been verified. So in the spiritual realm, when we taste the good Word of God, and the powers of the world to come, it means that we have taken these things to ourselves and have proved their value in our own experiences.—Heb. 6:4-6.

This thought is borne out by the words of David, saying, "O taste and see that the Lord is good: blessed is the man that trusteth in Him." (Psalm 34:8) In other words, tasting of the Lord through His Word is a putting of His promises to the test, and we have the assurance of His Word, as well as that of our own experience, that those who do this in sincerity are truly blessed.

The Apostle Peter exhorts that those who have thus "tasted that the Lord is gracious" should desire the sincere milk of the Word, "that they may grow thereby." (1 Pet. 2:2, 3) Evidently the apostle is not here using the term "milk of the Word" as in contrast with what Paul designates the "strong meat." Verse 1 admonishes the

laying aside of "all malice, and all guile, and hypocrisies, and envies, and all evil speakings." Those who do this, he says, are like newborn babes, that is, they are pure, innocent, unassuming and wholesome. Peter's illustration is evidently the same as that employed by Jesus when He said, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven."—Matt. 18:3.

Having employed the illustration of infants it was but fitting that Peter continue with a logical sequence of symbolism by using the food of infants to picture the purity of the Word of God, upon which we feed and grow strong in the Lord. In Hebrews 5:12-14, Paul contrasts the elementary truths of Christianity with the more advanced doctrines of the Word, referring to one as "milk," and the other as "strong meat," but Peter seems to be using the term milk in a different sense, namely, to illustrate the purity and the rich nourishing qualities of the truth and its power to promote growth in those who are pure in heart.

EATING THE BOOK

A still further experimental knowledge of God and His truth is brought to our attention in

Revelation 10:9, where the divine plan is likened to a book, which, when eaten, is sweet to the taste, but causes bitterness in digestion. Here we are given warning what to expect as a result of fully appropriating the truths of God, and applying them in our lives. The promises of God are always sweet, and how we rejoice in them, relishing, as it were, every blessed assurance of His Word by which He tells of His love and tender care.

We are not to forget that obedience to the Word leads to bitterness of experience through trial and persecution. No one could rejoice in the sweetness of the Father's Word more than did Jesus, yet His faithfulness to it led to suffering and death, even the cruel death of the cross. Those who are following faithfully in the Master's footsteps should not expect to have experiences different from His.

SWEETSMELLING SAVOR

The symbolism of smelling is used in the Scriptures in connection with the thought of sacrifice and devotion. In Ephesians 5:2 the apostle says, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor." By this language the apos-

tle takes our minds back to the services of the typical tabernacle, where, in connection with the sacrificing work of the priest, incense was burned, the odors of which penetrated beyond the second veil into the Most Holy.

The regulations governing the services of the tabernacle were very exacting. In taking the blood of the sacrifice into the Most Holy to sprinkle upon the mercy seat, it was essential that the incense first be burned at the golden altar in the Holy in order that the smoke of the incense could precede the priest as he passed under the veil. If the smoke of the incense did not thus reach the Most Holy ahead of the priest, he would die as he passed under the veil. The typical significance of this seems clear. The smoke of the incense was the evidence of the sacrificial work properly carried out. That is why the sacrifice of Jesus is spoken of as "a sweetsmelling savor to God."

But the application of this symbolism is not limited to Jesus alone. The church is invited to "fill up that which is behind" of His sufferings, and to share His sacrifice. (Col. 1:24) Our work of sacrifice is directed particularly on behalf of the brethren. Indirectly, it is

GOD ENDOWS THE NEW CREATURE

also on behalf of the world. In Philippians 4:18, the Apostle Paul, alluding to the evidence of sacrifice on the part of the church at Philippi in sending him a gift while in prison at Rome, refers to it as, "an odor of a sweet smell, a sacrifice acceptable, wellpleasing to God." Here we have the authority of Paul himself for applying the typical lessons of the tabernacle to the church, as well as to Jesus. It shows, furthermore, that God is testing the sincerity of our consecration by the whole-heartedness of our sacrifice.

The symbolism of smelling is used particularly to help us understand God's viewpoint of Christian sacrifice, but we can profit from it otherwise, also. It should enable us to discern between true devotion to God, and mere lip service. It is a sense by which we may test, as it were, the value of truth, and its application in our own lives specially, and in a limited way in the lives of others. Where we can smell no odor of sacrifice, we may well wonder how deeply the truth has taken hold of the life. Our vision of truth should reveal the privilege of sacrifice on behalf of others, and our heart devotion to the truth

should make us quick to lay down our lives that others may be blessed.

Should there be two groups of professed Christians in the same community, both believing the same truths of the Word, and one group is actively sacrificing in order to reach out and help others, while the other group is merely enjoying the truth for themselves, our sense of spiritual smell should direct us to those who, according to the standards of God's Word, are the most pleasing to Him. Surely those who are most pleasing to God should be the ones most pleasing to us.

If these spiritual endowments of the new creation are to react in genuine and lasting blessings to us as followers of the Master, it is important that we use them continuously. In the natural realm, when sleep overtakes an individual, all of his senses lie dormant. But the apostle, admonishing us against spiritual lethargy, says, "Let us not sleep as do others." (1 Thes. 5:6) Let us, then, dear brethren, remain awake and alert, using the qualities which the Lord has so abundantly provided, in order that we may know Him better and serve Him more faithfully.



THY SHIELD AND THY REWARD

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield and thine exceeding great reward."—GENESIS 15:1

THESE words were addressed to the "father of the faithful," and as a heritage they descend to his children—to all those who are of the faith of Abraham (Gal. 3:7; Rom. 4:16), whether of the fleshly or the spiritual seed. Abram had entered into covenant relationship with God. God had called him to separate himself from his native country and kindred and friends to follow the course of His providential leadings toward an unknown land. And Abraham, in full reliance on the promise of God, had obediently severed the familiar social and business ties, and, with his wife and family and father and nephew who shared his faith and obedience to God, started on his pilgrimage to the unknown land. And having entered the land and received the promise—"All the land which thou seest, to thee will I give it and to thy seed forever," etc.—though he was not then permitted to own a foot of it, he wandered up and down in it as a pilgrim and stranger, encountering difficulties, too, in coming in contact with the godless inhabitants of

the land and with the Egyptians, yet always believing that what God promised He was able and willing also to perform in His own good time and way.

But that which taxed Abram's faith most was that, as the years rolled by, not only was the promise of the land delayed, but also the promised heirs who should inherit it; for not even one heir had yet come.

It was in one of these seasons of discouragement—though not of despair, for Abraham never relaxed his faith, but trusted and hoped still when in darkness and perplexity—that God in a vision graciously encouraged his fainting heart with the above words of cheer and hope—"Fear not, Abram: I am thy shield and thine exceeding great reward." Then Abram was permitted to inquire into the mysterious ways of God and received the renewed assurance that the promise had not been forgotten, and that his hope would certainly be realized.

We find a very similar fatherly providence in the case of Jacob, who also in the faith of Abraham had forsaken all to fol-

low the Lord's leading. In a time of great perplexity and trial of faith the Lord appeared to him in a vision prophetic of the future glory of His Kingdom and of the communication of its heavenly and earthly phases, and again confirmed His covenant unto him (Gen. 28:10-15); and Jacob arose from his sleep on the stony pillow, bearing in mind the bright vision of the Kingdom glory—of the messengers of God ascending and descending upon the ladder suspended 'twixt earth and heaven—refreshed and comforted, saying, "Surely the Lord is in this place and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven."—Genesis 28:16-19.

Thus God has always been watchful over His people, never suffering them to be tempted or tried beyond their power of endurance, yet permitting them often to be very severely tested. The consolation here offered to Abraham is that offered to all who are of the faith of Abraham, and its parallel in the New Testament is that precious statement of our Lord (John 14:21-23), "He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him, . . . and We will come unto him, and make our abode with him." So in the

midst of all the temptations and trials that beset us in our earthly pilgrimage, while we walk by faith toward the blessed inheritance reserved for the overcoming saints, we also may recognize the voice of our God saying, "Fear not; I am thy shield, and thine exceeding great reward."

"Fear not," beloved; "there is no fear in love; but perfect love casteth out fear; because fear hath torment" (1 John 4:18); "If God be for us, who can be against us?" or "Who shall lay any thing to the charge of God's elect?" Say in your heart as did Paul, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."—Rom. 8:31-39.

Do hosts of foes oppose themselves—place obstacles in your way, hinder your influence and seek to dishearten you by heaping upon you reproaches, and do circumstances seem to conspire against you to fill your heart with alarm and dread? Say to your soul, "Fear not," "hope thou in God," and mark His loving providences as—

*"Through waves and clouds
and storms,*

He gently clears the way—until a blessed acquaintance with God through such experiences develops in the heart that perfect love that casteth out fear. Then shall you enter more and more fully into the blessed rest of faith, and like the eagle that soars above the storm cloud, live at such an altitude of Christian experience as to enable you to rejoice in the Lord always and in everything to give thanks.

“Fear not, I am thy shield,” saith Jehovah. Then “Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God.” He would not have one of His children live in an atmosphere of tormenting fear, but would have them happy and always rejoicing in the glorious liberty of the sons of God, free from all fear and corroding care by simply trusting in Him, ever remembering the blessed promise—“The Lord Jehovah is a sun and shield [to shine upon our pathway and into our hearts and to protect us from all the fiery darts of the wicked]; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.”—Psalm 42:5; 85:11.

“I am [also] thy exceeding great reward.” Notice, the promise is not put in the future

tense, having reference to the promised glory of His people in the ages to come; but it is present, “I am,” etc. Yes, the abiding presence of God, manifested to the hearts of His people now, even today, in the midst of its cares, its vexations, its labors, its trials of faith, patience, and endurance, this is the blessed present privilege of all His saints. And not only the presence of God, but also of His dear Son, our Lord and Saviour, is also vouchsafed to us so long as we faithfully maintain our covenant relations with Him.

Should the child of God, the heir of glory, the inheritor of all the exceeding great and precious promises, and the present companion of Divinity itself which condescends to our low estate, ever feel desolate or forsaken or alone? or fear that His love will ever forsake or leave him to be tossed helplessly upon the billows of misfortune at the mercy of the prince of this world who now worketh in the hearts of the children of disobedience? Ah, no! Greater is He that is for us than all they that can be against us. We are not alone in the world; for we have the blessed promise, “I will never leave thee nor forsake thee.” (Heb. 13:5) Nor is the smallest interest of ours overlooked.”—Matt. 10:29-31.

How truly "*exceeding great*" is this present "reward" of the faithful saints who are daily and hourly walking with God—going about the Father's business, spreading abroad the honor of His name, meekly bearing the reproaches of Christ, enduring hardness as good soldiers in His service and taking up their cross daily and following in the Master's footprints. Truly we can say to the world, as did our Lord, "I have meat to eat that ye know not of." The world cannot comprehend our joy, nor know the sweets of this fellowship with God and His dear Son; for "The secret of the Lord is [only] with them that fear Him."—Psalm 25:14.

This joy in the Lord is, however, also compatible with much suffering; for the saints are all

to be made perfect through suffering, which was true also of those who shall constitute the earthly phase of the Kingdom. And, like their Lord, Christ Jesus, they will all be considered of the world as "smitten of God and afflicted." This is because the world cannot comprehend either the plan or methods of God for the refining and perfecting of the gold that shall by and by shine in the glorious Temple of God. Consequently, like faithful Abraham, we must be content to walk with God by faith and not by sight, like him hoping to the end for the promise, not expecting here to realize aught but the earnest of our inheritance, which we have in the present reward of the divine presence and approval.

—REPRINTS, *December 15, 1895*



Called to be Saints

"It is a part of our expectation that those who in this time come to a clear knowledge of the truth and give evidence of sincerity of faith in the precious blood and the depth of their consecration to the Lord's service, and who are granted a clear insight into the divine plan, should be considered as having this proof that they have been accepted with the Lord as prospective heirs with Christ Jesus."—**The New Creation**, page 96.

Suffering as a Christian

"If any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf."—1 PETER 4:16.

DISOBEDIENCE to the Creator's law is the original cause of all suffering. Some suffer because of being disobedient and some suffer because of the disobedience of others—either through heredity, or by opposition from those in darkness. Adam, the original wilful sinner, plunged the whole race into sin, suffering and death. The vast majority of the human race, following the course of least resistance, have done little to oppose the evil tendencies of their fallen natures, and have not fought against the evil practices of the world around them. They have not, however, escaped suffering.

Throughout all the centuries since the fall of man there have always been a few who have striven against sin, ones who have not willingly yielded to its selfish and debasing influences. Enoch, Noah, Abraham, Moses, David and others, are examples of such in the ages preceding our Lord's first advent. These righteous men suffered because they stood out in opposition to unrighteousness and because they espoused God's cause. They suffered for righteousness' sake.

But it remained for Jesus to furnish a perfect example of what it means to suffer for well-doing. He was perfect, hence, except for the opposition of the sinful world in which He served, He would not

have suffered at all. By experience, He would not have known suffering; yet He suffered. His suffering was on account of sin, yes, but not His own sin. He suffered for sin, as a sin-offering.

In Adam and Jesus, then, we have the contrasting examples of suffering the penalty of sin as a sinner, and suffering sacrificially on account of others' sins. It is this latter example of suffering to which the apostle refers in our text, identifying it as Christian suffering. It means to suffer for the same reason that Christ suffered, not because of evil-doing, but because of well-doing—a doing good on behalf of others.

It is more, however, than suffering merely because one tries to help others. The well-doing must be in harmony with God's plan, and in obedience to the divine will. If Jesus had refrained from proclaiming the truth, He would not have been crucified. He was the Light of the world, and the darkness of the world hated the light; and the Light Bearer was persecuted. We, His followers are now the light of the world. The darkness still hates the light, and daily we are challenged to let our light shine and to accept the privilege of suffering as a Christian.

If we suffer with Him faithfully unto death, we shall receive the crown of life.—Rev. 2:10.

BREAD FROM HEAVEN

*"Except ye eat the flesh of the Son of man,
and drink His blood, ye have no life in you."—John 6:53.*

THE power of the Master's teachings is partly in the fact that He used the commonplace things of life to illustrate the great truths contained in His message. Eating, drinking, seeing, hearing, sowing, fishing, shepherding, all were employed in His art gallery of instruction, to help His hearers grasp ideas that were foreign to them—ideas that stemmed from the mind of God, and therefore, incomprehensible to the human intelligence, except as they are associated with things common in the every-day experiences of the human race. Every human being has to eat and drink in order to live. Here was a fact that Jesus could and did use to assist His disciples in understanding the divine provision of everlasting life that centered in Him.

The selection of illustrations by the Master was sometimes governed by circumstances, and this also helped to make them appropriate and effective. Because of His miracles, it was but natural that a great multitude of people should follow Him around, partly out of curiosity, and partly because of

blessings they hoped to obtain from Him. Among these, of course, would be a sprinkling of true believers. His declaration that everlasting life was possible only by eating His flesh and drinking His blood, was made to climax a lesson which started with the feeding of a multitude of people with five barley loaves and two small fishes.

The following day, Jesus was again sought out by essentially the same company of the curious, and He took occasion—perhaps for the benefit of His immediate disciples—to tell them that their interest in Him was largely because He had provided them with something to eat. Then He admonished them, saying, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed."—John 6:27.

Understanding from the Master's use of the term labor, that He was speaking of serving God, they said unto Him, "What shall we do, that we might work the works of God?" (John 6:28)

Jesus replied, "This is the work of God, that ye believe on Him whom He hath sent." (John 6: 29) Here the Master uses the word believe with its fullest implications, which carries with it the thought of whole-hearted obedience. Those who truly believe, fully obey, and those who fully obey, gladly walk in the footsteps of the Master, and zealously carry on with the work of God so energetically pursued by Him.

Despite the many miracles which the people had witnessed, and from which many of them had benefited, they were not prepared to believe that Jesus was the Son of God, hence were not ready to be His true followers. They wanted further evidence, and inquired, "What sign shewest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."—John 6: 30, 31.

This question furnished Jesus with a further opportunity to employ the symbolism of food to make plain the hope of everlasting life that could be enjoyed by those who accepted Him and became His footstep followers. The manna which God provided in the wilderness served well

as a sign of God's blessing upon the leadership of Moses. But now the Heavenly Father had provided a sign even more convincing to those who had faith to believe. He had sent His dearly beloved and only begotten Son to earth, who had been made flesh for the purpose of offering it up in sacrifice for the life of the world.

The providing of manna in the wilderness was a wonderful demonstration of God's miracle-working power. By partaking of it, the Israelites had their lives sustained temporarily, but the coming of Jesus to earth involved a far greater miracle, and those who appropriate to themselves the life-giving virtues of His broken body and shed blood, will live forever. This was the vital truth which Jesus finally presented to the people, using His miracle of feeding the multitude and their reference to the manna furnished in the wilderness, as a background of illustration—"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."—John 6: 33

DULL OF HEARING

The people, however, were not in the proper heart attitude of faith to understand and accept the great truth which Jesus presented to them. They "strove

among themselves," the account tells us, "saying, How can this man give us His flesh to eat?" In reply, Jesus reiterated the lesson, saying, "My flesh is meat indeed, and My blood is drink indeed," but He made no further attempt to explain the matter to His public audience.—John 6: 52-59.

He did, however, offer a further explanation to His disciples. They, evidently, had been listening intently while He discoursed to the others, and they came to Him and said, "This is an hard saying; who can hear it?" When Jesus saw that the disciples murmured at the great truth He had symbolically expressed, He said, "Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?" —John 6: 60-62.

The disciples, not yet being blessed with the enlightening influence of the Holy Spirit, could not, of course, understand the full import of Jesus' words. How were they to know that in order for them to receive life through the broken body and shed blood of Jesus, it was first of all necessary for Him to return to the heavenly courts, and there present the merit of His sacrifice on the antitypical mercy seat? This great truth of the Gospel they would learn

later, when, as a result of Jesus appearing in heaven for them and for us, the Holy Spirit came upon the church at Pentecost.

Jesus knew that His disciples could not, with their natural minds, grasp the full spiritual significance of what He said. Nevertheless, He did not wish them to be stumbled and turned aside from following Him, as was the case with the others. So He did offer a partial explanation, in order that they might realize that He was not speaking of eating His literal flesh and drinking His literal blood. In the 63rd verse He explains, "The flesh profiteth nothing"—that is, it would do you no good to eat My literal flesh; that is not what I meant. Then He goes on explaining, "It is the Spirit that quickeneth," or giveth life. In case the disciples didn't understand what Jesus meant by the Spirit, He further says, "The words that I speak unto you, they are Spirit, and they are life.

How simple the matter becomes in the light of this explanation! We eat the flesh and drink the blood of the Son of man by believing on Him. To believe on Him in the true sense, means that we obey His commandments, that we conform our lives to His teachings. To

do this means a recognition of our own sinful and dying condition, and our need for the merit of His shed blood. It is thus that we are justified, and by faith now have life, and will actually have life in the resurrection.

LEST WE FORGET

How marvelously blessed were the Israelites in the wilderness of Sinai, to have the God of heaven supply them directly and miraculously with their daily bread! It is always inspiring to realize that God is taking direct action on behalf of His people. The sending of His Son as the true bread from heaven should mean even more to us today than the heavenly manna could possibly have meant to the typical Israelites.

And yet, how very easy it is for this blessed and precious truth to become commonplace in our lives! Doubtless, as year after year went by during that strenuous time when the Israelites were wandering through the wilderness, the gathering and eating of the manna from heaven lost much of the significance which they attached to it, and by which they must have been inspired during the first few days that it fell.

In the world, we are surrounded with sin and selfishness, and

daily we need to struggle against these influences as well as against the earthward tendencies of the flesh. It is so very easy, because of this, for our faith to fail in always grasping the full meaning of God's blessings to us, and our privileges in connection therewith. Probably this is one reason why the Lord saw fit to enjoin upon the church a yearly commemoration of the great work of atonement centered in Christ.

Yes, lest we forget, Jesus said, "This do in remembrance of Me." (Luke 22:19) On the night of the last passover before He died, He used unleavened bread and wine as an illustration of His broken body and shed blood, and gave them to His disciples, asking them to eat and drink. Thus the eating of His flesh and the drinking of His blood is represented in these Memorial emblems. On this point, a REPRINT article of *March 15, 1916* says:

"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 symbolized 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 restitution rights and privileges secured by our Lord's sacrifice of these."

DEEPER SIGNIFICANCE
OF THE LOAF AND CUP

The Apostle Paul refers to a still deeper significance which is attached to the partaking of the Memorial emblems. In 1 Corinthians 10:16, 17, he explains that the loaf and the cup picture our participation in the broken body and shed blood of Jesus. We do not really understand what it means to be a Christian unless we see this deeper meaning of the Memorial. The believing world of mankind will eventually receive life through the sacrificial work of Christ, but only His footstep followers during this age have the privilege of joining with the Master in His sacrifice.

The statements of the New Testament with reference to the church's privilege of dying with Christ and suffering with Him have to do with this deeper significance of the loaf and the cup. The call of the church is an invitation to sacrifice. When the apostle said, "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5), he had reference to a mind or disposition that leads to laying down one's

life humbly with the Master.

It is essential—very essential—that we recognize in the broken body and shed blood of our Redeemer the only true source of our standing with God, our justification. We should remember, also, that the entire body of Christ, the entire anointed company of which Jesus is the Head, suffer and die with Him. We should realize that this blessed privilege of sacrifice is included in becoming a copy of our Lord and Master.

Perhaps because it is more pleasing to the flesh to do so, we think of being like Christ more particularly from the standpoint of His kindness, His mercy, His generosity, His courtesy, His sympathy and love. These qualities are indeed a part of the Master's glorious image which should be growing in our lives. But there is also the sacrificing Christ; the Christ who stood firm for truth and righteousness in the face of bitter opposition from the promoters of error and unrighteousness; the Christ who because of His zeal in proclaiming the truth then due was hailed before the priests and rulers of His day, beaten, condemned to death, and crucified. When we partake of the Memorial emblems we are saying to the Lord and to the brethren

that we are committed to the task of copying Christ in this respect also.

Selfishness has become so ingrained in fallen human beings that even spirit-begotten new creatures in Christ Jssus find it difficult to extricate themselves wholly from its influence. The human viewpoint is almost always and entirely that of benefits to be received from any plans or associations which are being contemplated.

As new creatures, we have received rich blessings from the Lord, blessings the value of which cannot be estimated upon the basis of any standard known by man. We are to rejoice in these blessings, and to praise God for His benefactions; but we should remember, at the same time, that the privileges of the Christian life are not altogether those of receiving—they are also those of giving.

By faith we receive life from Christ. But if this gift is to be translated into actual immortality in the resurrection, we must die with Him. We properly rejoice in His loving care, in His mercy, in His sympathy, in all the precious promises of God that are ratified by His shed blood; but the fulness of our rejoicing is dependent upon the genuineness of our zeal, which

leads to faithfulness in suffering with Him.

Thus, by living in Him and dying with Him, by rejoicing in Him and suffering with Him, by receiving from Him and sharing in His sacrifice, we are blessed in the common union of body and blood of Christ. And this should be more than merely a beautiful theory to think and talk about. These principles of the true Christian life should be the impelling motive back of all that we think and say and do.

We cannot expect to do anything great in the sight of our fellow-men, but we can be faithful to the Lord in the little and everyday affairs of life. The Christian viewpoint of giving and serving to the glory of God will hallow the common tasks of life, so that whatsoever we do can be done to the praise of Him whose life we have received, and whose sacrifice we share.

We are not to suppose, however, that suffering and dying with Christ involves merely the changing of our viewpoint, and that otherwise we should go on as usual. Basically, the Christian life is one of full time and direct service of God. There are divinely approved deferments of time and talent, such as are necessary to make provision for those dependent upon

us, but otherwise it is the privilege of the Christian to seek ways and means of devoting as much of his life directly in divine service as possible.

The complexities of life in this modern world of today are such that even the consecrated followers of the Master find it difficult to devote a great deal of time to anything except just "making a living." But we can all try. A moment here, a moment there, can be redeemed and used directly in God's service, if the spirit of sacrifice is permeating our souls. And then, having done the best we can, oh, how blessed the thought that all the rest God will count as unto Him!

Jesus said, "My meat is to do the will of Him that sent Me, and to finish His work." (John 4:34) This is in keeping with the Master's quotation from the Old Testament, "Man shall not live by bread alone, but by

every word that proceedeth out of the mouth of God." (Matt. 4:4) In both these instances, life-sustaining food is used by the Master to illustrate the blessings received through a course of obedience in doing the Father's will. No one can have life who is out of harmony with God. By the same token, all those who surrender themselves wholly to the doing of His will, shall have life.

Thus it is, while God provides the bread from heaven in the gift of His beloved Son to be a propitiation for our sins, and for the sins of the whole world, the appropriating of that bread, the acceptance of the divine gift, is dependent upon the conforming of our wills to the divine will. This gift of God is meat to us, therefore, if, like Jesus, we are faithful to our consecration vows, and finish the work He has given us to do.



"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." —DAVID

Courage Born of Faith

THE WORLD has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify His grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but His, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness and meekness should characterize every Christian. —Selected

Passover Proving

The cup my Father pours
Shall I not drink?
And precious, holy thoughts
Shall I not think?
And if His love doth send
Less joy than pain,
And if all friends forsake,
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

If where once friend I had
I Judas find,
Still Jesus holds me in
His love entwined.
He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.
His love enfolds me fast—
I cannot fall.
The cup my Father pours—
I'll drink it all.

—HATTIE O. HENDERSON



The Bible

FRANK AND ERNEST



RADIO PROGRAMS

Answers

SOME FACTS ABOUT HELL

(Digest of Frank and Ernest Broadcast of April 2)

**RIGHTEOUS AND WICKED GO THERE — KING DAVID
SUFFERED ITS PAINS — JOB SOUGHT REST THERE
— DELIVERS UP ITS DEAD — FINALLY DESTROYED**

THE BIBLE is the most wonderful Book in the world. The more we study it, and the better we understand its teachings, the more fully we realize that it reveals to us a God of love. When mankind learns of the wondrous provisions of divine love, even the world-wide distress and sufferings of the present time will be understood and appreciated by the people to have been a preparatory feature of the enlightening process. And they will learn when they are restored in the resurrection. There is nothing that should be such a source of comfort to bereaved parents who are losing their boys in the war, than to know they are to return from death through the power of the resurrection.

But the precious promises of the Bible have long been obscure to many through a misunderstanding of its teachings concerning the subject of hell. What a dismal outlook it would be if we had to believe that nine-tenths of those who are now dying as a re-

sult of war, as well as otherwise, are foredoomed to an eternity of torture in hell fire, such as was taught back in the Dark Ages! Thank God, however, when we study the Bible carefully, we find that the torment hell of the past has no support in its sacred pages.

The Dark-Age creeds teach that only the wicked go to hell, but according to the Scriptures, both the righteous and the wicked go to the Bible hell when they die. In the Old Testament, the only Hebrew word for hell is sheol. The very first time the subject of sheol is mentioned in the Bible, a faithful servant of God indicates that he expected to go there when he died. A record of this is found in the 37th chapter of Genesis. The patriarch Jacob is the one concerned. His elder sons brought back the coat of his younger son Joseph. The coat was stained with the blood of a kid, and Jacob concluded that Joseph had been destroyed by a wild beast. In mourning for the death of his boy,

Jacob said, "I will go down into the grave unto my son mourning."

In this expression of grief the Hebrew word sheol is used, and in our King James version of the Bible is translated by our English word grave. Sheol means the death condition—a state of oblivion or unconsciousness. Originally, this was the meaning of the old English word hell. But with the traditional meaning attached to the word hell, it would hardly have been consistent for the translators to use it in the text just quoted. However, this does not change the fact that sheol is the only hell in the Old Testament. Jacob expected to go to sheol when he died, because he believed that his son Joseph was there.

This same Hebrew word, sheol, is translated hell in Psalm 55:15, where David, in speaking of his enemies, said, "Let them go down quick into hell." Naturally, those who are not aware of the fact that the grave mentioned by Jacob, and the hell mentioned by David, are in reality the same, do not realize that it is a condition into which both the righteous and the wicked go at death. This, however, is what the Bible clearly teaches.

As already noted, sheol is a condition of unconsciousness. Some have wondered how this could be, in view of a statement recorded in Psalm 116:3, where David says, "The pains of hell gat hold upon me." The interesting thing about this statement is that it is a righteous man who speaks of suffering the pains of hell, even before he died. The explanation is very simple. David is using the Hebrew word sheol which is the con-



Broadcast

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio	WADC 1350 k.	8:15 a.m.
Baltimore, Md.	WFBR 1300 k.	9:15 a.m.
Binghamton, N. Y.	WBNF 1290 k.	10:00 a.m.
Detroit-Windsor, Mon.	CKLW 800 k.	7:45 p.m.
High Point, N. C.	WMFR 1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ 1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL 560 k.	5:15 p.m.
New York, N. Y.	WMCA 570 k.	9:30 a.m.
Orlando, Fla.	WLOF 1230 k.	1:45 p.m.
Philadelphia, Pa.	WIP 610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW 1490 k.	9:45 a.m.
Pittsburgh, Pa.	W-47-P (Freq. Mod.)	9:45 a.m.
St. Albans, Vt.	WWSR 1420 k.	12:45 p.m.
Toronto, Ont.	CKCL 580 k.	9:30 a.m.

CENTRAL TIME

Bay City, Mich.	WBCM 1440 k.	10:15 a.m.
Cincinnati, Ohio	WCPO 1230 k.	10:15 a.m.
Clinton, Iowa	KROS 1340 k.	9:45 a.m.
Columbus, Ohio.	WHKC 640 k.	9:30 a.m.
Dallas, Texas	KSKY 660 k.	9:30 a.m.
Dayton, Ohio	WHIO 1290 k.	12:30 p.m.
Fergus Falls, Minn.	KGDE 1230 k.	9:45 a.m.
Grand Rapids, Mich.	(Thurs.) WLAV 1340 k.	9:15 p.m.
Indianapolis, Ind.	WIBC 1070 k.	9:30 a.m.
Knoxville, Tenn.	WBIR 1240 k.	9:00 a.m.
Louisville, Ky.	WGRC 1370 k.	8:45 a.m.
Medford, Wis. (Wed.)	WIGM 1500 k.	9:45 a.m.
Minneapolis, Minn.	WTCN 1280 k.	9:15 a.m.
Muskegon, Mich.	WKBZ 1490 k.	8:45 a.m.
St. Louis, Mo.	KXOK 630 k.	10:00 a.m.
San Antonio, Tex.	KMAC 1240 k.	8:45 a.m.
Wausau, Wis. (Sat.)	WSAU 1400 k.	5:15 p.m.
Wichita, Kans.	KFBI 1070 k.	11:00 a.m.
Wichita, Kans. (Mon.)	KFBI 1070 k.	5:15 a.m.
Wichita Falls, Tex.	KWFT 620 k.	9:15 a.m.
Winnipeg, Man.	CJRC 630 k.	10:30 a.m.

MOUNTAIN TIME

Edmonton, Alta.	CFRN 1260 k.	9:00 a.m.
Globe, Ariz.	KWJB 1240 k.	9:15 a.m.
Grande Prairie, Alta.	CFGP 1340 k.	10:15 a.m.
Jerome, Ariz. (Tues.)	KCRJ 1340 k.	6:15 p.m.
Kalispell, Mont.	KGEZ 1460 k.	4:45 p.m.

st Schedule

Nampa, Idaho	KFXD 1230 k.	4:00 p.m.
Phoenix, Ariz.	KTAR 620 k.	9:15 a.m.
Prescott, Ariz.	KYCA 1490 k.	9:15 a.m.
Safford, Ariz.	KGLU 1450 k.	9:15 a.m.
Saskatoon, Sask.	CFQC 600 k.	10:45 a.m.
Tucson, Ariz.	KVOA 1290 k.	9:15 a.m.
Yuma, Ariz.	KYUM 1240 k.	9:15 a.m.

PACIFIC TIME

Berkeley, Cal.	KRE 1400 k.	9:05 a.m.
Fresno, Cal. (Sat)	KMJ 580 k.	5:00 p.m.
Kelowna, B. C.	CKOV 630 k.	8:45 a.m.
Los Angeles, Cal.	KMPC 710 k.	9:15 a.m.
Portland, Ore.	KWJJ 1080 k.	5:15 p.m.
Riverside, Cal.	KPRO 1440 k.	8:15 a.m.
San Diego, Cal.	KFMB 1450 k.	8:45 a.m.
Seattle, Wash.	KJR 1000 k.	8:45 a.m.
The Dalles, Ore.	KODL 1230 k.	9:15 a.m.
Vancouver, Wash.	KVAN 910 k.	9:15 a.m.
Wenatchee, Wash.	KPQ 560 k.	10:30 a.m.

ATLANTIC TIME

St. John's, Nfld.	VOCM 1006 k.	5:00 p.m.
Yarmouth, N. S.	CJLS 1340 k.	10:00 a.m.

POLISH RADIO PROGRAMS

Boston, Mass.	WORL 950 k.	10:30 a.m.
Chicago, Ill.	WGES 1390 k.	8:30 a.m.
Chicago, Ill. (Wed.)	WGES 1390 k.	6:45 p.m.
Detroit, Mich.	WJBK 1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM 1480 k.	4:30 p.m.
Niagara Falls, N. Y.	WHLD 1290 k.	10:00 a.m.
Springfield, Mass.	WSPR 1270 k.	10:00 a.m.
Stevens Point, Wis.	WFHR 1340 k.	10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong	3GL 222 Metres	10:00 a.m.
Swan Hill	3SH 226 Metres	10:00 a.m.

South Australian Time

Adelaide	5AD 229 Metres	9:30 a.m.
Port Pirie	5PI 288 Metres	9:30 a.m.

Western Australian Time

Perth	6PM 227 Metres	5:15 p.m.
Northam	6AM 306 Metres	5:15 p.m.

dition of death. When that condition is fully reached, it is one of unconsciousness. In this case, however, the prophet is using the term to include the dying process, as well as death itself. Literally interpreted, what David really said was that the pains of sickness and disease, which were dragging him down into sheol, had already taken hold of him. It has no reference at all to suffering after death.

Another interesting Scriptural fact concerning hell is that Job, a faithful servant of God, prayed to go there when he died. Not only so, but Job desired to go to hell in order to escape suffering. Job's words are, "O that Thou wouldst hide me in the grave [sheol—hell], that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me!"—Job 14:13.

APRIL BROADCASTS

Week of April 2—

SOME FACTS ABOUT HELL

Week of April 9—

THE RESURRECTION

Week of April 16—

A WORLD-WIDE RELIGION

Week of April 23—

TWO SALVATIONS

Week of April 30—

THE SHEEP AND THE GOATS

How absurd this statement would be if sheol, the only hell of the Old Testament, were a place of torment. Job had suffered a great deal, both mentally and physically, and he was looking forward to death, even praying for death, knowing that in death he would be released from his troubles. But if sheol were a place of torment, as traditionally taught, Job's suffering would be greatly increased upon arriving there, and it would have been ridiculous for him to pray to go to such a place.

An interesting side-light on Job's desire to go to hell in order to escape suffering, is the fact that he did not expect to remain in sheol. After praying to go to sheol, Job asked the question, "If a man die, shall he live again?" Then, expressing his faith in the hope of returning from sheol—the Bible hell—he said, "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."—Job 14:14, 15.

Job's hope of a resurrection from death is substantiated in the New Testament. Christians, in general, believe that the New Testament teaches the hope of a resurrection, although many do not realize that a resurrection of the dead means a return from hell, and is so stated in the Book of Revelation. In this respect also, the Bible challenges the Dark-Age conception of hell which portrays it to be an eternal abode of the wicked from which there is no hope of escape.

How different from this is God's promise, recorded in Revelation 20:13, where we read, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." Strange, isn't it, in view of a plain statement like this in God's Word, how anyone could claim that those who go to the Bible-hell must remain there forever! This is understandable only when we remember that Satan, the devil, has been the deceiver of all nations. One of his methods of deceit has been to make light appear as darkness, and darkness as light. It is because men have been deceived by Satan that all the strange and God-dishonoring theories concerning hell have been taught and accepted.

At one time, of course, the Bible was not available to the masses as it is today, hence they were not in a position to check up on the accuracy of what they were being taught. Even today, while the Bible is available, people do not study it as carefully as they should. There is too great a tendency to take what someone else says on the subject, rather than to investigate and find out what the Bible itself says.

As we continue our investigation of the subject of hell, as the Bible presents it, we find that Jesus possesses the keys of hell, rather than the devil. (Rev. 1:18) We find, furthermore, that Jesus will use the keys of hell to unlock the great prison-house of death, and set its captives free. (Isa. 61: 1-3; Luke 4:18)

This is why hell will deliver up its dead. Upon further study, we find that Jesus' death as man's Redeemer is a substitute for the forfeited life of Adam and his entire race. That is why the Apostle Paul says that "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:21,22.

Hell Destroyed

Also important, in our search for Bible truth, we learn that the Scriptural hell is to be destroyed. This truth comes to light in Hosea 13:14. The word grave in this passage is a translation of the Hebrew word sheol, the only hell of the Old Testament. The passage reads: "I will ransom them from the power of the grave [sheol—hell]. I will redeem them from death: O death, I will be thy plagues; O grave [sheol—hell], I will be thy destruction."

This same wonderful truth is set forth in the 20th chapter of Revelation, in a passage that uses the word hell, which, in this instance, is a translation of the

Greek word hades. This is the last time the word hell appears in the Bible, and the text tells us that hades, or hell, is cast into a lake of fire, the lake of fire being a symbol of destruction. (Rev. 20:13-15) What a happy outcome of God's plan that will be! It is God's way of telling us that death itself is to be destroyed, that this evil will not forever continue to blight the peace and happiness of the human race. It is God's way of holding out to us the hope of a resurrection of the dead, assuring us that we are to meet our loved ones again, and at a time when the Kingdom of Christ will be established in the earth, promoting joy and gladness universally to all who obey its righteous laws.

In Revelation 21:4, the Lord says on this point: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."



Then Shall I Know

*Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful,
In the Weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned."*

THE RESURRECTION

THERE isn't much in the world today to suggest the thought of the resurrection—rather, it is a time of slaughter and destruction. The grim spectre of death is hanging over practically every home in the world. These very conditions, however, emphasize the need of a resurrection, and give real point to the promises of God which assure us of hope beyond the grave. The depth of human woe now being experienced in the greatest time of trouble the world has ever seen does not argue against the fact that there is to be a better day in which the resurrection promises of the Scriptures will be fulfilled.

The resurrection hope set forth in the Bible is centered in the fact that Jesus, the world's Redeemer, was Himself raised from the dead, and with Him Gethsemane and Calvary preceded the joys of the resurrection. With Jesus, a miracle was performed in which God used His mighty power to raise Him from the dead. Otherwise the powers of evil which wrought His death upon the cross would have triumphed then, just as they would triumph today apart from the fact that God has promised to intervene and save the world from the result of its own selfish course. God still possesses miracle-working power, and will use it for the blessing of mankind, even as He has promised.

If we can believe in the miracle of Jesus' resurrection, and can be-

lieve that the God who raised Him from the dead will fulfill His promises to raise all mankind from death, then the resurrection of Jesus, commemorated again this year, should mean more to us than ever before.

The pith of God's message is that He will use His miracle-working power to make an end of human suffering and death. The resurrection of Jesus is one of God's greatest guarantees of this fact. Actually, the resurrection of Jesus was but the beginning of a whole series of miracles which, before they are all performed, will see Edenic perfection and happiness restored world-wide, and mankind restored to life upon the earth, enjoying peace, prosperity and health forever.

This is the blessed assurance that the Bible gives us over and over again. It is clearly set forth in the chapter from which our Scriptural lesson is taken. In this lesson, the apostle emphasizes the importance of Jesus' resurrection in connection with the hope of the church, as well as the hope of the world, pointing out to us that if Christ was not raised from the dead, then our faith is vain, and they who have fallen asleep in Christ are perished.

One of the great fundamentals of the Christian religion is the hope of the resurrection. It is only from the standpoint of our hope in the resurrection that we are able to understand why God is permit-

THE RESURRECTION

ting so much suffering in the world today. All who are dying are to be restored to life again, the proof of which is in the fact that more than nineteen centuries ago God raised Jesus from the dead.

of redemption through Christ is to be as far-reaching as the effects of the fall through father Adam. This is clearly what the apostle is telling us, yet today, on account of the decreasing faith of the people

“Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? .But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: . . .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 first-fruits of them that slept.”—1 Corinthians 15:12-20.



As already noted, however, this was but the beginning of a series of miracles on behalf of mankind. Paul says, “But now is Christ risen from the dead, and become the firstfruits of them that slept.” The term firstfruits indicates that others are to be raised from the dead, that there are to be after-fruits. These after-fruits of the resurrection will eventually include all of the sin-cursed and dying world, redeemed by the blood of Christ.

Paul says, “For since by man came death, by man came also the resurrection of the dead.” And again, “For as in Adam all die, even so in Christ shall all be made alive.” This shows that the work

in the promises of God, there seem to be few who are actually able to believe that God will accomplish such a glorious purpose toward mankind.

Sin, disease, suffering and death is about all the world has known thus far. The nominal Christian world at this season of the year professes to believe that Jesus was raised from the dead, but because it believes that nothing has occurred since to indicate that anything is to come out of that miracle which will advantageously affect the experiences of this suffering and dying world, it exercises little faith that such will be the case.

Jesus foretold this lack of faith at the end of the age, so we are not to be surprised that few actually believe in the resurrection. A part of this lack of faith is due to a lack of knowledge concerning God's plans. The apostle, in explaining God's program of resurrection, indicates that there is a certain and definite order in connection therewith. He says, "But every man in his own order: Christ the firstfruits, afterward they that are Christ's at His coming." Thus we see that while "all in Christ" are to be made alive, it was not God's plan that this be accomplished all in one moment. There is an orderly sequence in God's resurrection program, beginning with "Christ the firstfruits," and concluding with the resurrection of those who become Christ's during the thousand years of His presence—mistranslated "coming" in our Scriptural lesson.

The term "firstfruits" as used by the apostle, includes the church of Christ as well as Jesus Himself. In the 12th chapter of this same epistle, Paul goes into considerable detail to show us that the title "Christ," which is Greek for the Hebrew word "Messiah," includes the church, which he speaks of as being the "body" of Christ. The apostle says, "For as the body is one, and hath many members, . . . so also is Christ." (Verse 12) In James 1:18, we read of the church as being "a kind of firstfruits" unto God. These same ones are mentioned again in Revelation 14:4 as being of the firstfruits class.

Firstfruits a Sacrifice

The term firstfruits, in addition

to indicating the first to be raised from the dead, has a still further significance. It is borrowed from the Old Testament. In God's dealings with Israel, the Lord required them to bring the firstfruits of their crops to Him for an offering. In some cases the "first of the firstfruits" are mentioned particularly. (Exod. 23:19; 34:26) Applying this thought to the firstfruits of the resurrection, we see that Jesus was in reality the "first" of the firstfruits, antitypically speaking.

In the Old Testament type, the firstfruits were offered to the Lord, which illustrates that the entire firstfruits class of his age, that is, Jesus and His church, present themselves to the Heavenly Father as an offering. Every disciple of Jesus is invited to follow in His footsteps of suffering, and to be faithful unto death. This phase of the divine plan has been progressing throughout the entire age. When this firstfruits class is complete, the "afterward" blessings will come to mankind in general, as the apostle indicates.

The full depth of meaning contained in verse 23 of our lesson chapter has been somewhat concealed by a faulty translation. The Greek word translated "coming" in this text is **parousia**. This word really means "presence," and the apostle is telling us of the work of Christ during the thousand years of His second presence, rather than what is to occur at the time of His arrival. It is during this thousand years that He will reign for the purpose of destroying all enemies of God and of

THE RESURRECTION

righteousness, and finally even death itself, the last enemy will be destroyed. Thus we see that the opportunity of salvation does not end with the completion of the firstfruits class: that there is, indeed, to be an afterward of blessing through the resurrection for all mankind.

Meanwhile, God's work in the earth has gone steadily forward. The world in general has not recognized it, but actually, divine miracles did not cease with the resurrection of Jesus. Fifty days thereafter came Pentecost, when the Holy Spirit was poured out upon the church, the body members of the Christ, for their guidance and development. Each faithful follower of the Master throughout the entire age has been a miracle of divine grace. The work of selecting, testing and preparing these for joint-heirship with Jesus in His Kingdom has not been the work of man, but of God.

Finally, the miracle-working power of God raises these from the dead in the first resurrection and they are united with Christ in heavenly glory. Under the Messianic Kingdom arrangements, the blessings of life purchased by the death of Jesus, and guaranteed by

His resurrection, will be extended to all mankind.

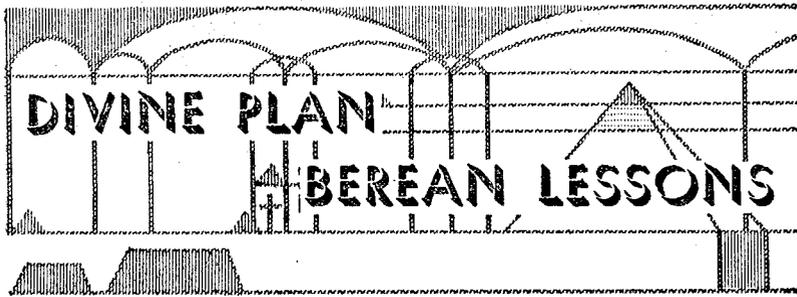
Today, Christians may rejoice in the fact that the time for the resurrection of the world is drawing near. The prophecies indicate that already we are living in the early dawning of the Messiah's second presence. The first manifestation of that presence, so far as the world is concerned, is in a great time of trouble, during which the kingdoms of this world are overthrown, preparatory to the reign of Christ.

It is this that we are witnessing today, which means that we can look forward into the near future with confidence, realizing that the power which raised Jesus from the dead is soon to be used again, this time to awaken from the sleep of dead is soon to be used again, this all who have died in the past, in order that they may have an opportunity of believing in Him, and upon the basis of their belief, living forever. Truly, the Easter message should be one of comfort to all.

(For additional thoughts on the subject of the resurrection, see comments on International Sunday School Lesson for April 9—In this issue of the Dawn.)

LIKE HIM

*"We shall be like Him. Oh, how rich the promise!
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?"*



THE FIRE OF GOD'S JEALOUSY

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—MALACHI 4:1.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 315 to page 318.

THE Day of Jehovah is referred to in Zephaniah 1:7-9, 14-18. We suggest a careful reading of these verses. The sacrifice here mentioned evidently refers to the time of trouble. But who are the guests (verse 7) who are invited to the sacrifice? They are the vultures of society. In Revelation 19:17, 18, they are called "the fowls that fly in the midst of heaven," and to them it is said: "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings," etc.

What lesson can we learn from that part of the text in which the Lord says that He will also punish those that leap on the threshold and fill their masters' houses with violence? It indicates that those who are the instruments of God

in breaking down the selfish systems are themselves to share in the time of trouble and its distresses. The wording implies that both the rich and the poor, as classes, have been equally unjust and unrighteous and therefore both classes are guilty.

What else does the Prophet Zephaniah say about this time of trouble? In the first chapter, verses 14, 15, and 16, we read: "The great Day of Jehovah is near, it is near, and hasteth greatly, even the voice of the Day of Jehovah: the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers."

What is meant by the various symbolic expressions found in

THE FIRE OF GOD'S JEALOUSY

these verses? The voice of the Day of Jehovah refers to the uproar and cries of the oppressed and the discontented. A day of cloudiness and thick darkness has reference to the uncertainty and forebodings that will be in the minds of the people as the trouble gets worse and worse. The trumpet is the seventh symbolic trumpet, which sounds throughout this day of trouble. The high towers represent the strong and well-entrenched governments.

Now let us consider the 18th verse in this prophecy concerning the Day of Jehovah. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Although, previously, silver and gold could furnish ease and every luxury, yet in the time of trouble it will lose its value. The fire of His jealousy does not refer to a literal fire, but to His zeal for the establishment of righteous and just conditions.

What will the Lord do for the people after this time of trouble? This same prophet answers this question in Zephaniah 3:8, 9. He refers first to the gathering of the peoples of all nations in common interest in opposition to present governments, and then shows that this will result in the fiery experiences of the time of trouble.

How do we know that this fire is not literal, but rather that it refers to the intensity of the trouble and the destruction which will

sweep the earth? Because it goes on to say, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." If the fire were literal, there would be no people left to whom the pure message of the truth could be addressed.

Does the word earth in the Scripture that we have been considering refer to the literal earth? No. It is used here to symbolize society. Again and again in the Scriptures, earth represents society, just as mountains are used as a symbol of kingdoms. Heavens represent the powers of spiritual control. Seas picture the restless, dissatisfied masses.

How is fire used in the Bible as a symbol? It is often used as a symbol of destruction. When brimstone is added, the thought of destruction is made more emphatic. The fumes of sulphur are very deadly and therefore the expression "fire and brimstone" pictures complete destruction.

Is the apostle speaking about the literal earth in 2 Peter 3:7, which reads, "Whereby the world that then was, being overflowed with water, perished"? No; he means that the order of things which existed before the flood—the figurative heavens and earth—passed away. He goes on to say, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment." This refers to the present order of things—the present figurative heavens and earth.

A DAY THAT BURNS AS AN OVEN

"It is the day of the Lord's vengeance."—ISAIAH 34:8.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 318 to page 321.

2 PETER 3:10 reads, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Just what does this Scripture mean? As a thief approaches quietly and unobservedly so this Day of the Lord has come upon mankind without their recognizing it. The heavens refer to the present spiritual ruling powers, of which Satan is the leader. The earth refers to the present social organization. The fire is not literal, but is symbolic of the trouble and distress which will bring about the overthrow of the present order of things. The noise and the melting of the elements are parts of this figure of speech, and describe the removal of all that makes up the present evil order.

What will take the place of the present heavens and earth? The apostle answers this in the 13th verse of the same chapter, where he says, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The new heavens will be the new spiritual powers of Christ's Kingdom. The new earth will consist of earthly

society organized on the new basis of love and justice.

Peter, John, and Paul were prophets as well as apostles. As prophets, they predicted things to come. These predictions, in turn, became meat in due season to enlighten and guide the church. At the proper time, God raised up servants to make these predictions plain to the household of faith.

This thought is supported by Matthew 24:45,46, which reads, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Did the apostles fully understand all the things which the Holy Spirit inspired them to write? No, their experiences along this line were similar to that of the Old Testament prophets. They only partly appreciated the things they foretold. Their words had a depth of meaning of which they themselves were not fully aware when using them, because their fulfilment was still future. See 1 Peter 1:12.

What lesson can we take from these thoughts? God Himself is guiding and feeding His church. Even though He uses imperfect mouthpieces as His agents, in giving spiritual food to His people, we can have confidence in the truth of His Word.

The Prophet Malachi says, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4:1) When and to what does this text apply? It applies not only to the time of trouble at the end of this present evil world, but also to the disciplines during the Millennium, and to the final punishment of the wilfully wicked in the little season at the end of the Millennium, as described in the symbolical language of Revelation 20:9.

Does this text mean that all who are proud now are without hope of reformation and will be everlastingly lost? No, many will see the evil of their course and in the Millennial judgment day will turn from their course of pride and haughtiness and learn the lessons of humility and meekness under the kind and helpful, yet firm rule of Jesus Christ the great Judge. On the other hand, those who have made pride a part of their character and who refuse to reform even under the blessings of the Millennial Kingdom, will be rooted out and be utterly destroyed, as the text so clearly teaches.

Explain how the figure of fire is used in Malachi 3:1-3. It reads in part: "The Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who

shall stand when He appeareth? for He is like a refiner's fire, . . . and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Fire is used here in the same figurative way it is used in the text, "Think it not strange concerning the fiery trial which is to try you." (1 Pet. 4:12) It pictures the trouble which will remove all the dross of self-will, personal ambition and pride from the sons of Levi, typical of all believers, of whom the chief are the Royal Priesthood.

What is suggested by the expression, "a refiner's fire"? The object of the refiner is to separate the dross, but if the metal clings too closely to its impurities more and more heat will be applied until the dross is consumed and he can see his own image reflected in the pure metal. The Lord is the great refiner.

Paul uses this figure of fire in 1 Corinthians 3:12-15 in a symbolical sense. The fire of trouble and trial in the end of this age is to try every man's character. Those who have built with gold, silver and precious stones are those who have used the divine truths to build up characters of faith and obedience to the Lord's arrangements. Those who have built with wood, hay and stubble are those who have mixed errors with the truth, and have built characters of credulity and obedience to man's arrangements. The latter are not stable in their loyalty to the Lord.

SAVED BY FIRE

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—MATTHEW 24:21.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 321 to page 324.

IN 1 CORINTHIANS 3:14, we read, "If any man's work abide which he hath built thereupon, he shall receive a reward." What reward is here referred to? The reward of joint-heirship with Jesus Christ in the Kingdom, when "we shall be like Him" and "see Him as He is." (I John 3:2) The thought is that if any one will accept Jesus Christ as his personal Savior and make a full consecration to the Lord, he has laid a foundation upon which he can begin to build Christian character.

The material for this Christian character should include the various truths of God's Word, especially the "meat in due season." This implies a teachable attitude and an earnest desire to understand not only the doctrines of God's Word, but also to know how they should influence our lives. The material also includes faith in these doctrines, and in God's ability and willingness to fulfill all His promises. The superstructure of his Christian life is manifest by a character of obedience to God and a Christlike spirit of love.

The apostle continues: "If any man's work shall be burned, he shall suffer loss: but he himself

shall be saved; yet so as by fire." In what sense will he be saved by fire? This fire surely cannot refer to eternal torment because it says that he will be saved—not lost. The fire pictures the fiery trials and experiences which serve to consume all those things out of harmony with the true spirit of faith and love. These trials are designed to destroy the human, fleshly mindedness, and turn man from a course of carelessness to one of full devotion to God. As stated in our text book, he will be "singed, scorched and alarmed."

What is the difference between the course of this class of men and those who go into second death? The latter start to build on the foundation truth of the ransom sacrifice of Jesus Christ, but later reject Christ and His work and take a course of persistent, wilful wickedness after having come to a clear, full knowledge of the truth. They are referred to in Hebrews 6:4-6, which reads:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, If they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh,

SAVED BY FIRE

and put Him to an open shame.”

In the 12th chapter of Hebrews, Paul tells us about the trouble of the Day of Jehovah. He points out that the events preceding the inauguration of the Law Covenant were typical of corresponding events preceding the inauguration of the New Covenant at the opening of the Millennium. In the 18th verse, he says, “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.” Again in the 21st verse, he says, “And so terrible was the sight, that Moses said, I exceedingly fear and quake.” He then explains that this divine manifestation in connection with the giving of the Law Covenant is a picture of the time of trouble with which this Gospel age will end, just before the New Covenant is inaugurated.

The time of trouble will be a great testing time in which the things that are not in line with righteousness and God’s Kingdom will be completely destroyed. The expression “Yet once more” shows that in this time of trouble there will be a thorough overhauling of the present order of things in which all the false, unrighteous elements will be done away forever.

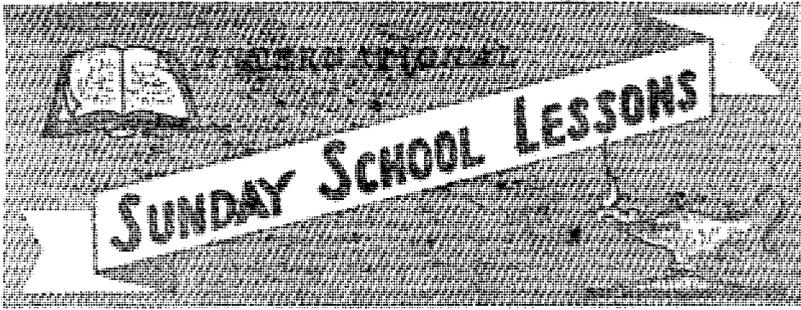
What different figures of speech do the Scriptures use to describe the Day of Jehovah? In Psalm 50:3 David uses the figure of fire—“Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about

Him.” Here the prophet also uses the symbol of a storm.

Again David says, “Clouds and darkness are round about Him: righteousness and judgment are the habitation [or establishment] of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord of the whole earth.”—Psalm 97:2-6.

Explain Psalm 46:2: “Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” The removing of the earth refers to the fact that society, as now constituted, will pass away, being replaced by the new earth in which righteousness will be exalted and evil displaced. The mountains refer to the kingdoms of this world. They will be overthrown by the restless, discontented masses.

Another text which speaks of the time of trouble in the period called the Day of Jehovah is Revelation 11:17, 18. Instead of using the figures of fire or storm or raging waves, it tells us plainly that the nations are enraged. We quote: “We give thee thanks, O Lord God Almighty, which art, and wast, . . . because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come.” The fact that the nations are angry implies contentions and world-wide wars as a result of conflicting ideas.



CHRIST'S VICTORY OVER DEATH

APRIL 9—1 Corinthians 15:41-58

GOLDEN TEXT: Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Corinthians 15-57.

THE SCRIPTURE lesson for our Easter Sunday study omits the earlier part of Paul's famous treatise on the resurrection of Jesus and the blessings to accrue therefrom, and commences with the explanation of the differences of glory there are to be in the future life, as illustrated by the sun, moon and stars. He mentions in particular two kinds of glory, namely, that which was possessed by Adam at the time of his creation—an earthly glory—and that which was given to Jesus at the time of His resurrection, and is eventually to be given to His church—a spiritual, or heavenly glory.

The earthly glory Paul describes as terrestrial, and the heavenly glory as celestial. There will doubtless be varying degrees of honor and glory accorded the individuals who will make up the earthly and the spiritual classes, but in this lesson the apostle seems to be emphasizing particu-

larly the two kinds of glory that will be possessed by the earthly and spiritual classes.

The thought of these two general classes is carried through the entire chapter. It is introduced first in the 23rd verse, where, in outlining the order of the resurrection the sequence is stated as being, "Christ the firstfruits, afterward they that are Christ's at His coming." In the latter part of the chapter, which we have for today's lesson, it is the nature of these two classes that is discussed. The "firstfruits" class is made up of those who, in the resurrection, will partake of the celestial, or heavenly glory, while those of the "afterward" class are the ones who will partake of the terrestrial, or earthly glory. In closing the lesson, the apostle ties the two thoughts together saying that when "this mortal shall have put on immortality"—that is, when the last member of the heavenly class has been exalted to celestial glory—

CHRIST'S VICTORY OVER DEATH

"then"—that will be the time when—God will fulfil His promise to swallow up death in victory. This promise is recorded in Isaiah 25:8, and, upon examining the prophecy of which it is a part, it is found to be definitely a reference to the work of restitution to be carried out during the Messianic Kingdom reign.

Paul's answer to the question, "How are the dead raised up, and with what body to they come?" (verse 35) is that every man will be raised in his own order. (Verse 23) Also, that those who qualify for the celestial glory and joint-heirship with Christ, will, as the firstfruits, come forth in the first resurrection, and that following this will be the resurrection to earthly glory of those who did not qualify for immortality.

Paul was not the first to speak of terrestrial, or earthly glory. David, in writing of man's creation, said, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." (Psalm 8:5) David's reference to the original glory of man was in connection with his inquiry as to why God was interested in the human race, so interested that He proposed to visit the earth. While David does not state the purpose of this proposed visit, it is evidently connected with the fact that man had fallen and his glory fading.

Paul comments on David's prophecy, saying, "We see not yet all things put under him [man]." "But," adds the apostle, "we see Jesus, who was made a little lower than the angels, for the suffer-

ing of death, crowned with glory and honor; that He by the grace of God should taste death for every man." (Heb. 2:8,9) From this we see that Jesus, at His first advent, partook of the terrestrial glory as Adam possessed it before His fall into sin. It was given to Jesus that He might in turn lay it down as a sacrifice for sin, a substitute for the forfeited life of the "first man," who was "of the earth, earthy."

There was no other way for the lost glory of the human race to be restored, except by the way of the cross, the way of sacrifice. And when Jesus laid down the earthly glory He parted with it forever. When He was raised from the dead, He was no longer an earthly, but a spiritual being. It is thus that He becomes the "last Adam."

By speaking of the resurrected and glorified Jesus as the "last Adam," Paul reminds us that He is to be the restorer of the race. Thus it is made plain that the Adamic race is to be regenerated. Jesus speaks of the time of "regeneration" which is the same time as that mentioned by Paul—the period during which Jesus reigns to destroy all enemies of God and of righteousness. Matt. 19:28; 1 Cor. 15:25.

QUESTIONS:

What is the sequence of the resurrection with respect to the earthly and spiritual classes?

Where in the Old Testament do we find a reference to man's original earthly glory?

Why is Jesus referred to as the "last Adam"?

PAUL'S EARLY PREACHING

APRIL 16—Acts 9:19-30; 11:25, 26

GOLDEN TEXT: I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Romans 1:16.

SAUL lost no time in getting into the ministry of Jesus, whose followers he had formerly persecuted, once the scales of blindness were removed from his eyes. Temporarily, from the time he was struck down on the Damascus road until Ananias visited him, his literal eyes were sealed. Much more serious than this had been his spiritual blindness which had hindered him from seeing Jesus as the promised Christ. But now this blindness, too, was removed, and "straightway he preached Christ in the synagogues, that He is the Son of God."

We are not to gather from this that immediately after one accepts Christ he is necessarily qualified to become His minister. There were special circumstances in the case of Saul which we will do well to remember. To begin with, he was doubtless well acquainted with the Old Testament prophecies relating to the Messiah, the Christ. He refers to them in Romans 1:1, 2 as the "Gospel of God, which He had promised afore by His prophets in the Holy Scriptures." Saul was acquainted with the "Holy Scriptures," and knew about God's promises concerning the Christ. What he didn't know until his conversion was the fact that Jesus of Nazareth was that Christ. Nor did he understand, until it was revealed to him, that

the Christ "is not one member, but many."—1 Cor. 12:14, 27.

It was a marvelous revelation to Saul when it was borne in upon his mind that Jesus, whom he had considered to be a counterfeit Christ, was instead the real Christ. Yet the grasping of this great truth did not require a great deal of time. When the Lord, in His own effective way, removed Saul's prejudice and his spiritual blindness, he could see. Thenceforth, he could employ his knowledge of the Scriptures in the proper way, by pointing out to his Jewish compatriots, whom he found in the synagogues in Damascus, that Jesus was truly the Christ for whom they were looking.

There is no evidence that in his early preaching Saul discussed the "hidden mystery" of the Gospel concerning the "many members" in the body of Christ. Nor need we assume that in his preaching "straightway" after his conversion, he touched upon the fact that Gentiles were to have the opportunity of becoming fellow heirs with the Jews in the great Messianic program. His message to the Jews in Damascus, according to the lesson, was simply that Jesus was the Christ, the Son of God. These Jews, even as Saul himself, knew that God had promised to send the Christ. They had built their faith upon that promise. The

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hope of a coming Messiah was, therefore, nothing new to them. It wasn't necessary for Saul to prove to them that the God of Israel purposed to send a Messiah. His task was to prove that Jesus was that Messiah.

Under the circumstances Saul was well prepared to deliver such a message immediately upon his conversion. Not only did he already possess a wonderful knowledge of the Scriptures, but he was being specially dealt with as one of the chosen and inspired apostles. This also gave him an advantage over the rank and file of those who are called to follow in the footsteps of the Master. In view of the circumstances, then, we should not take the case of Saul as a criterion to be followed by all the newly converted and consecrated.

Knowledge of God and His plan is fundamentally important in the Christian life. One reason for this is that every Christian is called to be an ambassador for Christ, a minister of the Gospel. God's arrangement for the acquiring of this knowledge is through the study of His Word. A considerable knowledge of the Word is essential to lead one to the point of full surrender to the will of God. It is God's will that after one has made a consecration he should give himself to much study in order to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Tim. 2:15.

The Christian's "first-love" zeal for proclaiming the truth should by no means be quenched, but the

proper spirit of meekness and humility should deter him from undertaking a general public ministry until he is well grounded in both the letter and the spirit of the truth. As for serving in the church, none should undertake this until he receives the recognition of the church by being made an elder.

Our lesson shows that ere long, under the direction of Barnabas, Paul worked in conjunction with the church at Antioch. This is a wise and Scriptural procedure, which all the brethren will do well to follow. There would seem to be something akin to self-will and spiritual insubordination on the part of one who does not wish to submit himself to the jurisdiction of any local ecclesia of God's people. Even the Apostle Paul, whose divine appointment was unquestionable, was glad to be sponsored and sent out into the ministry by a local ecclesia.

A seal of divine approval upon Paul's early ministry was the fact that it resulted in his being persecuted and threatened with death. Persecution alone is not necessarily an evidence that God is pleased with our work. Many are persecuted for wrong-doing. But if we preach the pure truth, in the proper spirit of love, and are persecuted as a result, we may rejoice,

QUESTIONS:

How was it possible for Saul to be qualified to preach Christ so soon after his conversion?

What arrangement has God made for providing ambassadors of Christ with an adequate knowledge of the truth?

What was one of the evidences that Paul's early ministry of the Gospel was approved by God?

PAUL BECOMES A MISSIONARY

APRIL 23—Acts 13:1-4; 14:8-20

GOLDEN TEXT: The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:2.

THE writer of the Book of Acts, narrating an experience of Saul, observes, "who also is called Paul." (Acts 13:9) It was but natural that the name Saul would always remind the apostle, as well as others, of the time when he so bitterly persecuted the church. It was very fitting that he should now come to be known as Paul. The apostle, however, did not forget his past, except in the sense of not continuing in a wrong course. It was an experience that served well to keep him humble and to help him realize that only by the grace of God had the eyes of his understanding been opened to know the truth; and that only by that same grace was he now permitted to serve the Lord as an apostle. That he should become known among the brethren as Paul, rather than Saul, was a further token of divine favor which doubtless helped somewhat to widen his field of usefulness.

In last week's lesson we observed the appropriateness of God's servants working under the jurisdiction of their local churches. In today's lesson this thought is emphasized again, the Lord indicating that this is His arrangement for the church. At Antioch there was apparently a fair-sized ecclesia of the saints.

Paul was brought to Antioch from Tarsus by Barnabas and in-

duced to the congregation, and both of them worked in conjunction with these brethren for a year. Barnabas, previously, had been sent to Antioch by the church at Jerusalem. Having already met Paul in Jerusalem following his conversion, Barnabas conceived the idea of looking him up in his home at Tarsus and inviting him to become a colaborer. Paul accepted the invitation and together they served with the brethren at Antioch. What a blessed year that must have been. It was a happy time for the brethren, because it was a time of activity.

Then, due to near-famine conditions in the Jerusalem territory, Paul and Barnabas were sent to deliver material aid to the brethren in that vicinity, the brethren in Antioch being instrumental in raising funds for the purpose. It was upon their return to Antioch that the Lord, through the Holy Spirit, indicated His desire that Paul and Barnabas should not limit their service to the Antioch ecclesia, but should go farther afield. "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2.

This information was given to the church, and it was the church that acted as sponsors of these two servants of the Lord. It was

GENTILE ISSUE SETTLED

APRIL 30—Acts 15:23-29; Galatians 2:1, 2, 9, 10, 20, 21

GOLDEN TEXT: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Romans 5:1.

ONE of the outstanding issues in the church during the days of the apostles was what should be done with Gentile converts. To understand why this should be it is necessary to remember that for more than eighteen hundred years the Israelites had been the only people to enjoy God's covenant blessings. They had come to look upon Gentiles as "dogs" and considered themselves to be the chief favorites of heaven.

For a Jew to accept Christ as the Messiah did not in itself change this traditional Jewish attitude toward Gentiles, hence, when Gentiles commenced to infiltrate into the churches it posed a serious problem, which had to be dealt with officially in an apostolic conference at Jerusalem. The findings of this conference, and the rules it laid down, furnished a background of authority for the apostles, and later for others to consult whenever and wherever a dispute arose over the question.

The difficulty in the church was that some of the Jewish converts—apparently among the teachers—insisted that Gentiles, in order to be received into the fellowship of the church, should be circumcized and otherwise brought under the bondage of the Law Covenant. Jews who had been strict in their adherence to the law, and who had viewed Gentiles as unclean,

found it hard to realize that one could be clean and acceptable to God by simply believing in Christ and consecrating himself to His service. As they grew in grace and knowledge they could understand this, but there were no Christians of long standing in the church when this issue arose. They were all beginners in the narrow way. As Jews, they had accepted Jesus as their Messiah and the Son of God, but few of them had grasped the full import of the truth that they could be justified by faith in His blood. They had a zeal for God but it was not always according to knowledge.

In due time, however, and in His own way, God arranged to deal with the Gentile problem. His new apostle, the converted Saul, figured largely in those arrangements, although not exclusively. The Scriptures indicate that Paul was a special apostle to the Gentiles. By special revelation from God he grasped the issue clearly, and made it plain that justification was through faith in Christ, and not by the keeping of the Law. Yet Peter's experience in taking the Gospel to the first Gentile convert had no small bearing upon the decisions reached at Jerusalem where the Gentile issue was discussed. He there related what to him was unquestionable evidence that God was accepting

GENTILE ISSUE SETTLED

Gentiles into the church, and the testimony he gave was used by James in his summing-up address.—Acts 15:13-21.

Paul and Barnabas also had much to say at that conference, although their testimonies are not recorded. (Acts 15:12) As Paul writes about it in his letter to the Galatians, it was with some difficulty that the conference was influenced to decide that it would not be necessary for Gentiles to be circumcised. But a victory was gained which must have meant much in the way of spiritual progress in the early church.

The conference did not decide to impose no restrictions at all upon Gentile converts. It was decided, rather, to recommend that they abstain from blood, from fornication, from eating things that had been strangled, and from eating meat which had been offered to idols. All of these things were customary among the Gentiles of the time, and were not looked upon by them as being wrong. To the Jewish minds they were all very wrong. Because Gentile converts were associating with Jewish Christians, it was quite fitting that they be required to make this overture to Jewish feelings.

In recommending to the conference that letters to this effect be dispatched to the churches, James explained that it was because of the fact that in every city there were those who still held to the teachings of Moses. The apparent thought was that if they hoped to reach these and help them in the Christian way, some consideration must be given to

their viewpoints. Fornication was wrong anyway. As for the other things, it depended somewhat on the way one had been trained as to how he would view them; but it would work no special hardship upon Gentiles to change their habits of life to the extent of giving them up.

We find that Paul himself, as we would say today, practiced what he preached. In 1 Corinthians 8:13 he expresses his view on the subject. In Romans 14:12-23 he elaborates on it still further. In these lessons he shows that the principle involved was that of love for the brethren.

It was apparently this principle that guided the brethren at the Jerusalem conference to reach the decision they did. Perhaps, indeed, Paul presented similar arguments at the conference to those he used in his epistles to the Corinthians and the Romans. In any case, a controversy that threatened to disrupt the church was officially settled, and, without doubt, in a manner pleasing to God. Gentile converts, without having the yoke of the Law imposed upon them, were given the privilege of exercising a measure of restraint with respect to their former customs, in the interests of peace and good fellowship among all the brethren.

QUESTIONS:

What was one of the trying issues in the early church? and how was it officially settled?

Why did some of the Jewish Christians think it was necessary for Gentile converts to be circumcised?

What fundamental principle of Christianity guided the apostles in reaching their decision at Jerusalem?

PAUL CROSSES INTO EUROPE

MAY 7—Acts 16:13-15; Philippians 3:7-12

GOLDEN TEXT: I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3:14.

OUTSTANDING in the life of the Apostle Paul was his alertness and zeal in doing that which the Lord indicated to be His will. In response to the call, "Come over into Macedonia and help us," we now find him in his new field of service. Paul and those with him were in Philippi over the weekend, and on the sabbath, seeking an opportunity to witness for the truth, they went outside the city to a place of prayer located at the side of a river, knowing that they would find devout people there who might have a hearing ear for the message.

They had a wonderful experience. It was true in those early days, even as it still is today, that the people generally were not ready for the truth. There were occasions when it seemed that a considerable number became interested, but at other times the response was small, and the apostles and other missionaries of the time must have found it hard not to become discouraged. True, three thousand believed on the day of Pentecost, but that experience was not repeated. Thereafter the newly interested came in by ones and twos for the most part, and yet they came.

So it was by the riverside near Philippi. The experience of Paul and his fellow workers here was one long to be remembered, not

because a large number accepted the message, but because of the warmth of heart and the genuine zeal manifested on the part of those who did believe. Among them was Lydia, the seller of purple. She invited Paul and Silas to make use of her home, and the brethren met there and together rejoiced in the truth of the Gospel. Later, while in prison at Rome, Paul wrote to the church at Philippi expressing his joy in their fellowship, a fellowship which had been precious to him "from the first day until now."—Phil. 1:3-5.

There is no joy this side the veil greater than that experienced in giving the truth to others. How Paul's heart must have leaped for joy that sabbath day when he found hearing ears among those gathered by the riverside for prayer! But there are also trials to be encountered. God knows how to blend the bitter with the sweet in every Christian's life in order to assure that refinement of character for which He is looking.

Following the heart-cheering experience of finding new interest, opposition arose, and as a result Paul and Silas were summarily beaten, and thrown into prison. They were singing hymns of praise in their prison sanctuary when suddenly an earthquake burst open the doors and made possible their escape. But they did not

take advantage of their opportunity to escape, and bade the jailer not to harm himself on their account, that they were not running away. The wonderful example thus displayed had its effects upon the jailer, and he accepted the message and was baptized.

Some have wondered how it was possible for converts to be ready for baptism so soon after hearing the message, as they apparently were on many occasions in those early days of the Christian era. One reason, perhaps, was that they didn't have so many errors to unlearn as we have today, so that the truth could be grasped much more easily.

Perhaps, also, we tend to make the gospel message more complex than it really needs to be. The simple fundamentals of belief in Christ, and the surrender of our will to do the will of God, might well be grasped clearly and quickly by those whose minds are not cluttered up with all sorts of false theories. Anyway, it worked out that way back in those early days, and we must assume that the apostles did not baptize their converts until they were really ready for it.

Belief in Christ, and the symbolizing of one's consecration to do God's will, is, after all, but the beginning of the narrow way. The whole Christian life is then before us, in which to learn the details of the truth and apply them in our daily walk with God. Paul, like many others of his time, was baptized at the very beginning of his Christian career, but he continued to learn, and continued to grow.

When writing from prison in Rome to the church at Philippi, as our lesson indicates, he still felt that he had not "apprehended" that for which he had been apprehended of Christ. He was still pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Paul's statement, "This one thing I do," was characteristic of his whole Christian life, nor did he become weary in well doing. His entire life, while lightened with the blessed and happy experiences was, nevertheless, one of trial. Every great joy seemed to be counterbalanced with a severe trial, yet he never regretted that he had entered the narrow way. There was never any thought of turning back. Even while in prison at Rome, he was still pressing forward, still rejoicing in the privilege of suffering with Christ, if by any means he might attain unto the resurrection of the dead.

There is a valuable lesson in this for us. One of the qualities we all need to develop is that of long-suffering and endurance. Many Christians run well for a time, and then become weary. This is true in the Christian life as a whole, and it is frequently true in the things we undertake in the service of God. We like Paul, should fight a good fight to the end.

QUESTIONS:

Why did Paul and Silas go to Macedonia?

Did people accept the truth in large numbers during the days of the apostles?

What is the prize of the high calling for which Paul was running?

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character was found among the bulrushes of the Nile by the daughter of a king?

2—Where was Moses when he received the Ten Commandments from the God of Israel?

3—To what did Christ compare the joy of a shepherd, who had found a lost sheep?

4—Complete this text: "His breath goeth forth, he returneth to his earth,"

5—For how many did Christ die?

6—What great miracle which our Lord performed was especially responsible for the determination of the religious leaders of His day to put Him to death?

7—Will the Kingdom of God ever be established in the earth?

8—Which is correct: (A) Because of his disobedience Adam was sentenced to eternal torment, or (B) because of his disobedience Adam was sentenced to death?

9—How many will come forth from the tomb at the time of the

raising of the dead?

10—What book in the Bible records the following prophecy:

"Give unto the Lord the glory due His name: bring an offering, and come into His courts. O wor-

ship the Lord in the beauty of holiness: fear before Him, all the earth. Say among the heathen that the Lord reigneth: **the world also shall be established that it shall not be moved: He shall judge the people**

righteously. Let the heavens rejoice and let the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice **before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness and the people with His truth.**"

11—In which Book of the Bible is the promise that the "ransomed of the Lord shall return"? Who are the ransomed of the Lord? and from where do they return?



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



SPEAKING THE SAME THING

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 CORINTHIANS 1:10.

HOW APPROPRIATE and filled with true Christian meaning are the words of that beautiful hymn:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Every testimony of God's Word pertaining to the proper attitude of the Lord's people toward each other encourages a dwelling together in unity. The Prophet David foretold the blessedness of unity among the brethren. (Psalm 133). Jesus encouraged it and prayed for it, and the apostles, echoing the sentiments of the Master, admonished us to practice it.

Disunity among the consecrated is evidence that the spirit of carnality has temporarily, at least in a measure, overcome the spirit of sacrifice and love. Even a partial defeat of the new creature and its aims is regrettable, and means that if victory finally is to be won, lost ground must be regained. A further step in the direction of carnality is the misuse of Scriptures in an attempt to justify ourselves in a wrong course. The Scriptures foretold that

divisions would take place among the Lord's people, but God's foreknowledge of wrongdoing should not be understood as justifying the wrongdoer. Even though the ideal of full Christian unity cannot be attained by the church in the flesh, it is toward such a goal, nevertheless, that every consecrated follower of the Master should press. No Christian should feel entirely satisfied with his daily walk in the narrow way while he remains to any extent out of fellowship with other Christians in the same narrow way.

CHRISTIAN STANDARD OF UNITY WHAT IS the standard of Christian unity, and how can that standard be attained? Manifestly, if we have different standards of unity, we cannot be united.

The reason Baptists are not united with Catholics is because they have no common ground upon which to dwell together in unity. Lutherans have established a platform of their own, as have each of the so-called orthodox denominations, hence they have very little in common upon which to practice Christian unity. Despite this there are strong sentiments for unity among all denominational groups at the present time. Unity in this case is being sought upon the basis of compromise, by which each group relegates to the background doctrines and practices hitherto considered of fundamental importance.

The most important fundamental of true Christian unity is the recognition of Christ, and Christ alone, as being the Head of the church. "All ye are brethren," the Scriptures declare, and "one is your Master, even Christ." (Matt. 23:8) Where other heads exist, whether they be individuals, groups, creeds, organizations, or merely our own stubborn wills, there can be no valid Christian unity.

CHRIST DEFINES CHRISTIAN UNITY IN THE MASTER'S prayer that His followers might be one, He defined the oneness as being the same as between His Father and Himself.

That was a oneness which resulted from the Master's complete surrender to do His Father's will. It was not a compromise unity in which the Father agreed that His Son could do some things to please Himself, and the Son agreed to do part of the Father's will. It was a oneness, rather, which was based upon the Son's recognition of the absolute sovereignty of the divine will as the governing principle of His life.

Using this to illustrate the oneness that should exist between

the brethren, we can see that the only unity with which God would be pleased is that which is based upon full surrender to Him, and a recognition of Christ as our Head in all things. This is not a new thought. It has been stated and affirmed over and over again. Denominationalists have all said it, and claimed to believe it. Bible Students have all said it, and claimed that they were practicing it, but it needs saying again. And what is more important, it needs to be taken into our hearts and actually applied in our lives. There is little doubt in our minds that to whatever extent there is a lack of good Christian fellowship among the people of God, that lack can be traced directly or indirectly to a failure in recognizing Jesus as our Head, and His teachings as a guide to our Christian living.

Christians enlightened with present truth readily recognize the error of allegiance to denominational heads. For these, Satan's deceptions are more subtle, and more appealing to the carnal desires of the flesh. These deceptions are often false standards which we set up in our minds, and we enlarge upon their importance until they become idols which we worship instead of God. Having created a false god or gods, the inclination is to judge others upon the basis of their attitude toward that which we worship.

GOD'S WORD ONE OF the symptoms of this form of carnality is a lack of responsiveness to the plain declarations of the Bible. Isaiah speaks of those who "tremble at His Word" (Isa. 66:5), and again we are told of those who are guided by God's eye. (Psa. 32:8) Both these Scriptures indicate a humble, alert and responsive disposition of heart and mind which is not only anxious to know God's will, but determined to do it. But if we build up theories in our minds, and attach great importance to them because they are ours, God's Word may lose its directive power in our lives. Where this is true, it means that we have substituted our wills for the will of God, and are using our own heads instead of being fully surrendered to Christ as our Head. This is a fruitful cause of disunity among the Lord's people.

The carnal spirit of human leadership which began in the early church is still prevalent among the Lord's people, and, as in the past, should be fought against, that Christ may reign supreme in the church. Whether by lack of faith, personal friendships, or favoritisms, we are prone constantly to reach out for some arm of flesh upon which to lean. We should recognize the value, yea, the neces-

sity, for all the servants the Lord has provided for His people. Those enjoying the light of present truth certainly should ever remember the faithfulness of "that servant" whom the Lord raised up in this end of the age. If we follow the wholesome, Scriptural instructions of that servant, as he followed the instructions of the Lord, we will lean upon the Lord Himself, and accept the teachings of His Word as the infallible guide of our lives.

A proper recognition of the Headship of Christ means appreciation of that which He promised to do for the church. He promised that at the end of the age He would gird Himself and come forth and serve His people with meat in due season. (Luke 12:37) He promised that He would raise up a wise and faithful servant as His earthly representative in the serving of this timely spiritual food. How we rejoice today in the knowledge of God's Word that has been made possible through the fulfilment of these promises. So important are these truths pertaining to the time in which we are living, involving as they do a knowledge of Christ's presence and the day of the Lord, that the apostle speaks of those who are blind to them as being in darkness.—1 Thessalonians 5: 4, 5.

HARMONY OF TEACHINGS RECOGNITION of another as a Christian is based solely upon belief in the ransom and full consecration to God, but unity in the church goes beyond this. In our text, Paul admonishes that we "all speak the same thing." Certainly this is necessary if there is to be unity among us. If some in an ecclesia teach that we are in the day of the Lord's presence, and some teach that we are not, obviously there cannot be unity. If some teach that the New Covenant of promise has already been inaugurated, and some teach that it has not, there is furnished another fruitful cause of disunity. So we might go on mentioning a number of important points of doctrine brought to us by our returned Lord upon which there is a necessity of agreement among the teachers in the church, if the spirit of unity with Christ is to be promoted.

The Scriptures reveal that the doctrinal standards for teachers are more exacting than for those we accept merely as our brethren in Christ. This is shown in Paul's letter to the Hebrews. In chapter 3, verse 1, he addresses them as "holy brethren," yet in chapter 5, verses 12-14, he makes it plain that these holy brethren were not qualified to be teachers because they had not progressed suf-

SPEAKING THE SAME THING.

ficiently in the truth. Here we have Scriptural authority for insisting that those whom we accept as teachers in the church must be well grounded, not only in the elementary features of the truth, but in the deep things of God as well. This being a Scriptural standard outlined by one of Christ's inspired apostles, we should accept it as Christ's standard, and our loyalty to the Headship of Christ in the church should impel us to abide by it.

We emphasize this point because it is to be observed that one of the causes of disunity among some of the Lord's people today is the persistent desire of brethren not sound in the truth to be recognized as teachers in the church. Personal friendships and favoritisms make it difficult for some to ignore these overtures. In all such cases, the individual brethren concerned are the only ones who can decide what they should do. We are merely pointing out here what we believe to be Scriptural standards, and reminding the friends that unity in the church does not call for the recognition as teachers of all who may wish to teach.

AUTHORITY OF THE LOCAL ECCLESIA enters prominently into the matter of unity in the church. Each local class of the brethren is recognized by God as His church, over which Jesus is the Head. The practice of unity calls for a proper recognition of the authority of the local ecclesia. This truth, of course, is predicated on the assumption that the local ecclesia is made up of a group of the consecrated who have been called out of Babylon by the message of present truth, and are loyal to that truth. Insubordination to such an ecclesia on personal or technical grounds is the practice of division in the church. God has His own way of binding the body members of the church together, and if we break those sinews of faith, and love and devotion to Christ and to each other, surely our spiritual growth will be impaired, and the new creature will be in danger of death.

It is an unscriptural argument that God wants His people to divide yet more and more. He has called His people to come out of Babylon, but having separated themselves from the great nominal mass of denominationalists, He now wants us to be united in Christ. This is the ideal for which we should strive, and anything contrary thereto is to be deplored and rectified, if possible, not by compromising the truth, but by the searching of our hearts and the purifying of our minds by zealous study and practice of the truth.

SPEAKERS' APPOINTMENTS

Information as to time and place of meetings in the various places served by speakers listed below, will be gladly furnished by the Pilgrim Department of The Dawn, East Rutherford, New Jersey.

F. A. BRIGHT

New Haven, Conn. (Morning).....April 16
 Waterbury, Conn. (Afternoon).....16
 Allentown, Pa.30

S. C. DE GROOT

Hartford, Conn.April 2
 Baltimore, Md.16
 Boston, Mass.30

A. C. FREY

Hartford, Conn.April 2

W. J. HOLLISTER

Paterson, N. J.April 9

P. KOLLIMAN

Groton, Conn. (Morning).....April 16
 New London, Conn. (Afternoon).....16
 Philadelphia, Pa.23

R. A. KREBS

Wilkes Barre, Pa.April 2
 Scranton, Pa.3
 Hazleton, Pa.4
 Allentown, Pa.5
 Lehigh, Pa.6
 Easton, Pa.7
 Rutherford, N. J.9
 Paterson, N. J.16
 Jersey City, N. J.23
 Philadelphia, Pa.27
 Wilmington, Del.28
 Washington, D. C. (Morning).....30
 Baltimore, Md. (Afternoon).....30
 Clinton, Conn.May 2, 3

F. W. RICE

Ithaca, N. Y.April 2
 Paterson, N. J.30

J. Y. MACAULAY

The Dalles, Ore.April 2, 3.
 Yakima, Wash.5, 6
 Spokane, Wash.9, 10

Seattle, Wash.12, 13, 16
 Tacoma, Wash.14
 Bellingham, Wash.18
 Vancouver, B. C. Can.23

W. S. MARSHALL

Dexter, Me.April 2, 9
 Guilford, Me.16
 Ellsworth, Me.23
 Orono and Stillwater, Me.30

G. M. WILSON

New York, N. Y. (Carnegie Hall)April 2

W. N. WOODWORTH

Reading, Pa.April 2
 Boston, Mass.30

HAVE YOU ASKED?

Frequently we hear from readers asking why the traveling lecturers sponsored by The Dawn do not visit their communities. Probably the main reason is they have not requested such visits. If you are not on our list for visits, and desire to be, send in your request at once. There is no charge for the service. Write for details.

NEW EDITION OF HYMN BOOK

We are now contemplating publishing a new edition of "Hymns of Dawn" with music. While it will probably be at least two or more months before the new hymn books are available for distribution, we make this early announcement in order that the friends may know that they can look forward to them. Those who have not placed definite orders for hymn books with music will help us in determining the size of the edition by indicating their needs.

CONVENTIONS

The conventions listed below are not sponsored by the Publishers of The Dawn, but are courtesy announcements which we are glad to make in the interests of Bible study and Christian fellowship. The gatherings are sponsored and the programs arranged by local groups of Bible Students where they are held. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.

HARTFORD, CONN., April 2—This convention is sponsored by the brethren of New London and Groton, Conn. It is expected that A. C. Frey and S. C. De Groot will be the speakers. There will be sessions in the Italian language for the benefit of those who do not understand English. Meetings will be held in Odd Fellows Hall, 420. Main Street. Opens in the morning.

SAGINAW, MICH., April 2—In the Woman's Club, 311 N. Jefferson Street.

ITHACA, N. Y., April 2 and 30—All-day gatherings at 205 E. Falls Street.

CHICAGO, ILL., April 8 and 9—Easter week-end gathering in regular hall, Central Masonic Temple, 910 N. La Salle Street. For further information, write to the Secretary, Adam Misakwitz, 1952 S. Christiana Avenue, Chicago, Ill. The usual fourth Sunday convention will also be held at the same address.

REXFORD, N. Y., April 9—Home of C. Plath. Take Saratoga bus at Schenectady, and get off at Blue Barns.

SHAMOKIN, PA., April 16—Red Men's Hall, Market Street.

DETROIT, MICH., April 23—Macca-bees Building, Woodward Avenue at Putnam. Opens at 10:00 a. m.

BROOKLYN, N. Y., April 30—Programs will be mailed giving address, or write for information to the Secretary, Felix S. Wassman, 44 Livingston Street, Brooklyn, N. Y.

The convention will not be held at the former meeting place of the Associated Bible Students, as the hall is no longer used by the congregation.

WEATHERFORD, TEX., April 30—Zion Hill Schoolhouse, near Weatherford.

DAYTON, OHIO, May 27, 28—Details later.

CHAUTAUQUA, OHIO, August 3-9. Details later.

GREATER NEW YORK DISTRICT Public Meetings

The Brooklyn Ecclesia of Associated Bible Students is sponsoring a series of four public meetings in the Chapter Room, Carnegie Hall, 7th Avenue and 57th Street, New York City. The dates for these meetings are Sunday, March 26, April 2, 9 and 16. The hour is 2 o'clock in the afternoon. These public meetings take the place of the regular Sunday afternoon meetings on the dates given.

This series of meetings will give brethren in the district an opportunity to invite their friends to hear the message. Advertising matter is available to those who may wish to co-operate in the work of distribution, or for use in connection with extending personal invitations. It can be obtained from the Secretary, Felix S. Wassmann, 44 Livingston Street, Brooklyn, N. Y.

Memorial Services—April 6

BROOKLYN ECCLESIA—The Memorial services of the Brooklyn Ecclesia will be held in the Chapter Room, Carnegie Hall, 7th Avenue and 57th Street, New York City; 8:15 P. M.

PATERSON ECCLESIA—Memorial services to be held in The Dawn parlors, 145 W. Passaic Avenue, Rutherford, N. J.; 8 P. M.

JERSEY CITY ECCLESIA—Memorial service will be held in the Y. W. C. A., 270 Fairmont Avenue; 7:30 P. M.

Answers to Bible Questions

(Questions Appear on Page 56)

1—Moses, found by the daughter of Pharaoh, Ruler of Egypt. Exodus 2:1-8.

2—On Mount Sinai. Exodus, chapters 19 and 20.

3—To the joy in heaven over one repentant sinner. Luke 15:3-7.

4—"in that very day his thoughts perish."—Psalm 146:4.

5—For all. Hebrews 2:9 states: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

6—The raising of Lazarus from the sleep of death. John 11:43-53; 12:16-19.

7—Yes, our Lord would never hold out a false hope. He taught His disciples to pray: "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10.

8—B is correct. Genesis 3:17-19: "And unto Adam He said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of

it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. 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."

9—John 5:28,29 states that all in their graves will come forth. Acts 24:15 states, "There shall be a resurrection of the dead, both of the just and unjust."

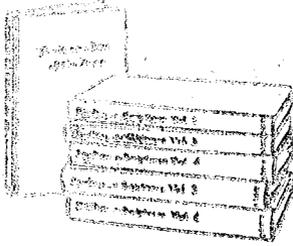
10—Psalm 96:8-13. This prophecy should remove the fear some people have of the day of judgment. Men today are looking forward to a new world of justice and righteousness. The world's leaders have not been able to give it to them. The Lord will give it in the establishment of His Kingdom during the day of judgment. Read the bold faced portion of this prophecy again, as it is quoted above.

11—Isaiah 35:10. The ransomed of the Lord are those for whom Jesus died—all mankind. They will return from death.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."—Psalm 19:7-11.

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—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.