

The DAWN

IN THE MORNING
SOW THY SEED, AND
IN THE EVENING WITH-
HOLD NOT THINE HAND:
FOR THOU KNOWEST
NOT WHETHER SHALL
PROSPER, EITHER THIS
OR THAT. --

ECCLESIASTES 11:6



A HERALD OF CHRIST'S PRESENCE
MARCH 1950



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Melting with Fervent Heat

IT IS now freely conceded by many world statesmen and politicians, and urged by practically all religionists, that the only hope of saving what is left of our civilization is a great religious revival, unitedly fostered by all groups, Protestant, Catholic, and Jewish. Without such a united front it is now admitted that atheistic communism will sweep over the whole world, destroying religion of all kinds, and the civil liberties of the people also. Granted that this is so—and many farsighted men and women who are out in front where they can see what is happening freely admit that it is—what are the chances of the great religious bodies of the world being able to work together as a defensive bulwark against the enemy they all dread?

The Pope, in his Christmas message, urged united action against communism, and even suggested the manner in which he thought it ought to be done. The plan he announced was that all other churches return to the Catholic fold, and thus make the world a Catholic world. It is doubtful if the Catholic Church would be willing to work wholeheartedly with Protestants on any other basis than this. And are the Protestant churches willing to do this? It doesn't seem so. Reactions to the Pope's invitation were all negative, and most of them militantly so. Dr. John W. Behnken, President of the Lutheran Church—Missouri Synod, largest body in American Lutheranism, said:

“There can be no return to a church which claims to take the place of Christ, and whose leader claims to be the vicar of Christ. It saddens us that the Pope refers to us believing Protestants as ‘children who abandoned us, made us, and are marking us to suffer.’ It saddens us, too, that the Roman Church has maintained and even augmented the abuses of Christ's teachings which forced Martin Luther to protest in his day, and forces us to protest in ours.”

Among the larger and older Protestant groups is the Church of England. A spokesman for the Archbishop of Canterbury, head of the Church of England, commented on the Pope's invitation, saying

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that from former rejections of similar appeals by the Pope "our position is clear." No, the Pope's invitation for all churches to come into the fold of the Catholic Church, and under the banner of the Vatican to put up a united fight against communism, will accomplish exactly nothing so far as bringing about co-operation among the churches is concerned. Even all the efforts of the Catholics' holy year will not induce a single Protestant church to give favorable consideration to the appeal.

In certain circles a strong effort is being made today, to have the people forget the religious differences of the world, to keep controversy in the background and have the general public lulled into a state of apathy in the belief that all churches are really alike, that the only difference is in the names attached to them, like the names given to different cities. All roads lead to God, they say. But such a program is not succeeding too well, for at this time when many would like to think that the great religious bodies of the world were beginning to forget their differences, they are becoming more openly belligerent toward each other than they have been for many years. Even the Pope's plea for unity on the basis of returning to the Catholic fold called forth a fresh outburst of Protestant attack against the Vatican and the Catholic Church in general.

Controversy within the ranks of religion is not good when there is a need to work together in self-defense against a common enemy. "Fresh outbreaks of Protestant-Catholic controversies must be checked soon or both religious bodies will suffer fateful consequences," said the Rev. Clark W. McElmury, Rector of a prominent Episcopal Church in Buffalo, New York. In an analysis of the unfriendly attitude now being exhibited between the Protestants and Catholics, Rev. McElmury in the *Buffalo County-Express*, writes that hurling invectives against each other is weakening the influence of both, and "adding fuel to a conflagration which may consume us both and leave nothing but an atheistic communism to gloat over us." This Protestant observer also said:

"The Roman Church is strong, healthy, and wealthy, but only in Protestant nations, and likewise the Protestant churches grow and flourish best amidst the Roman Church inflection. . . . Whether we agree or not, we will thrive only as long as the other goes on living. . . . There will be tension as long as the Roman Catholic Church insists on being considered a political entity with diplomatic rights

and privileges and yet disclaims all interest in political power. . . . There will be tension as long as the Roman Catholic Church insists that her schools, to which she is surely entitled, must have the support of government subsidies. There will be tension as long as the Roman Catholic Church insists that she is the only true church. There will be tension as long as she insists that as a minority in America she is entitled to certain privileges—privileges which she denies to others where she is in the majority, as in Spain. There will be tension as long as she speaks of Protestantism as a second class, if not a false religion.”

While Rev. McElmury deplores the controversy raging between Catholics and Protestants, he has not refrained from speaking his own mind, and certainly the things he says are not calculated to lessen the Catholic-Protestant tension which he so frequently mentions. Continuing his analysis of what he considers is keeping the flames of controversy burning, he says:

“It is said that we do not understand the position of the Catholic Church in the world today. We understand it very well. We understand that the sands are running out for the Roman Catholic Church in Europe; that in one country after another she finds herself attacked and stripped of her former prerogatives; and that her position in Europe is no better than that of Protestantism, probably somewhat worse. We understand that the Roman Catholic Church must find a new stronghold, but seeking a haven in America is one thing and seeking to destroy a great Protestant tradition is another.

“Again we have been told that the Roman Church is the bulwark against communism, and that but for her faith and devotion all Europe would be overrun. I challenge that. There is no evidence that the Roman Church by herself can stem the tide of communism. This is a job that will be done by both or it will not be done at all. We had better understand that on both sides of the fence.”

Rev. McElmury calls our attention to the fact that the Protestant nations of Europe and outside of Europe have not yet come under the control of communism, and this he claims is proof that the Protestant Church is just as strong a defense against communism as is the Catholic Church. However, he does not confine his criticism to the Catholic Church. He sees faults with the Protestant as well, faults which, if they are not remedied, will mean the surrender of Protestantism to the onrushing sweeping tide of atheism and paganism as represented in the ideology of the Communists. Says Rev. McElmury:

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"Let me speak as forcefully to all Protestants. We cannot afford to spare ourselves in a day like this. All is not well with the Protestant Church. The Protestant Church is sick. She suffers from vagueness of belief—if you doubt this ask your children, 'What makes you a Protestant?' You can do better still: you can ask yourself what makes you a Protestant, and you will learn how vague is your belief and how narrow is the ground you stand on.

"The sickness of our Protestant Church is in her impotence. Our church is impotent in her influence upon the moving picture industry, which is supposed to be a matter of manners and morals. She is impotent in her guidance of scientific inventions and discoveries.

"If the church wishes to regain her influence she must possess a concern for her lost legions. The losses which our churches have sustained during the last centuries are frightening. These are not in numbers—we have gained numerically. The losses are more serious. Scientists as a class are churchless. That disturbs us. The poor, as a class, are not in the churches. That disturbs us. The rich, as a class, play while we worship; that disturbs us. The minorities are not within the gates of the church; they feel themselves persecuted by such as we are. Labor, as a class, is not in the church; it insists that we have neither understanding nor concern.

"We have lost much of our missionary zeal. We are no longer evangelists. Few of us ever take it upon ourselves to speak a good word for the church or to confront a man's soul with some eternal truth. Therefore, the power has gone from us; therefore our future is at stake. Because of this, Protestantism has become vague and impotent."

Thus does an eminent clergyman sum up what appears to him to be a very precarious position of both the Catholic Church and the Protestant churches in the world today. "The sands are running out" for the Catholic Church in Europe, he declares. To him this explains the intensive campaign of the Catholic Church in America—they want to prepare America to be the new stronghold of Catholicism. He hints that they want to do this by destroying Protestantism, hence that this calls for a fight. Yet he starts out with the assertion that if Catholics and Protestants don't stop fighting each other they will both succumb to communism.

He speaks of adding fuel to a conflagration which may consume them both and leave nothing but an atheistic communism "to gloat over us." This is strong language, yet as he analyzes the situation of both the Catholic and Protestant churches it becomes apparent it is not too strong. No one will deny that the average Protestant

knows next to nothing about what he is supposed to believe. Millions don't know whether the Book of Isaiah is in the Old Testament or the New; and many more millions do not even know there is a Book of Isaiah in the Bible.

Yes, the church is "sick." The poor have lost confidence. The rich have found security and pleasure outside her doors. Labor has formed its own church—the labor union—upon which it depends for temporal security, and spiritual values are forgotten by all classes. True, there are individual exceptions, godly men and women—and these are sick at heart because of the conditions with which they are surrounded and are powerless to change. As Rev. McElmury, sums up the matter, the church has lost about everything that made it a professing church of Christ. It is just an institution now, and one in which the people are daily losing confidence. Some of the leaders are distressed and they sound an alarm, but the rank and file of the people pay little or no heed.

But this does not mean that the purpose of God in the earth has failed. It simply means that the imposing institutions which have been erected in the name of Christ, but without his authority, are failing. The true church of Christ is made up only of those who walk faithfully in the footsteps of Jesus. The function of these has not been to rule the world during this age. Their mission has been to sacrifice their lives in proclaiming the Gospel of the future kingdom of Christ. They are represented in the Scriptures as dying for the witness of Jesus and for the Word of God. But the promises of God have ever assured these that if they are faithful to their calling, in the "first resurrection" they will be brought forth to live and reign with Christ. Then Christ and the church together, as the invisible rulers of that new order, will convert the world and give all an opportunity to live forever in a restored paradise.

In keeping with this, what we see occurring now is the disintegration of a social order which professed to be Christian, but was not. The Apostle Peter foretold our day, saying that the various elements of our social order would "melt with fervent heat," and Rev. McElmury tells us that the conflagration is now occurring. (II Pet. 3:10) He would like to see it extinguished, but his effort to do this only increases the heat. Communism may hasten the end, but even communism must succumb before the power of the divine Christ, and for this we can all continue to pray, saying, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

When the New Century Began

TWO months of the new year, 1950, have already passed, and one of the first problems of the year for the western world may well be communist China. Not only for this year, but for many years past the world has been shaken by one crisis after another, and despite all the best efforts of our wisest statesmen the general situation seems to be getting worse, rather than better. This fact has been set forth clearly in an article by Mr. Lewis Mumford, which appeared recently in the Book Review Section of the *New York Times*, entitled, "Mirror of a Violent Half Century." Speaking of the controversy over whether or not 1950 is the end of the first half of the century, or the beginning of the second half, Mr. Mumford states that in his opinion the Twentieth Century really began in 1914, for it has been the period of time since then that has been marked by violence.

In the years since 1914, although less than a half century, we have witnessed literally as many world changes as has ordinarily taken many centuries to accomplish, says Mr. Mumford. "Before the First World War," says this writer, "the greater part of western civilization was inflated by the profound optimism that had buoyed up the nineteenth century, the Century of Progress. Under the influence of the new ideology that had grown up with capitalism and mechanical invention, the leading minds of the period thought that mankind had found the secret of happiness by turning its attention to the quantitative solution of all its problems. . . . On these premises utopia seemed just around the corner; and perhaps the most influential book of the late nineteenth century, which expressed most deeply its hopes and aspirations, was Bellamy's, 'Looking Backward.'"

The contents of the book "Looking Backward" were, in reality, from the standpoint of the time in which it was written, looking forward to the utopian conditions which the author believed would be brought to the world by science and invention. Little did Mr. Bellamy and millions of others realize that the wonderful inventions of man which could have brought such great blessings to the human race, would be misused to wreck the world. But this is what has happened, and the work of destruction continues.

Another false notion advocated during the nineteenth century was that the human race had reached what was flatteringly called the "Brain Age." The proof of this, it was claimed, was seen in the fact of the many inventions, and the great progress that had been made in knowledge and education. This was a false theory also, as the first half of the present century has so tragically demonstrated. The real explanation of this sudden increase of knowledge is found only in the Bible, and there the prophecies foretold it as a great increase of knowledge that would come in the "time of the end," and also foretold that associated with this increase of knowledge, and resulting therefrom, there would be a time of trouble such as never was since there was a nation.—Dan. 12: 4

If we have faith in the prophecies, then we will know why the first half of this century has been one of violence; why it has experienced two global wars, and a general revolution of ideas; why it has witnessed the mass murder of millions of Jews, and the horrors of the concentration camp for millions of political prisoners of all kinds; why three-quarters of the world has been reduced to a state of starvation, with no real solution of the problem yet in sight; and why the entire race today almost literally crouches in fear at the expected outbreak of an A- and H-bomb global war, the ultimate result of which no one is able even to approximate. Truly the prophecy of Daniel is correct in calling it a time of trouble "such as never was since there was a nation."—Dan. 12: 1

But the Bible tells us more than merely this fact of a great time of trouble. It points out that God is permitting the trouble as a means of destroying the present selfish social order in preparation for a new world in which Jesus will be the king. It is not that God takes pleasure in human suffering, but sees its necessity in order to prepare the people for the blessings of health and joy and life which he has promised to give them through the administration of Christ's kingdom. In one of the prophecies in which the destruction of Satan's world is foretold, it is said that the Lord would make a short work in the earth. (Isa. 28: 21, 22; Rom. 9: 28) From the standpoint of the rise and fall of empires and worlds, it has been a short work, for, as Mr. Mumford reminds us, as much has occurred in a half century as ordinarily requires many hundreds of years. True, the end is not yet, but it is near, and soon the Christian's prayer will be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6: 10

The Changing Weather

THE weather, always a subject for conversation, has really become important, so much so that it is now making the headlines nearly every day. On the Eastern Seaboard the weather—last winter and thus far this winter—has averaged unusually warm. In California the weather has averaged so much colder than usual, and has presented a serious problem to citrus fruit growers and others. Add to this the drought that has caused a water shortage in New York, and the floods in the Middle West, and the many other abnormal weather conditions, and it adds up to important news.

Perhaps these are more or less normal conditions after all, but officials in the nations weather bureaus say, No. These experts, who are rarely surprised at anything that happens with the weather, admit that they are amazed at the persistent far-above-normal temperatures that have cloaked the eastern United States since March, 1948. They are also saying that there is a definite fifty-year trend toward slightly warmer weather, not just in the East, but over many areas of the whole Northern Hemisphere.

Wilson H. Ahlmann, a Swedish glaciologist, says we are in a period of "climatic amelioration," with average temperatures slowly inclining upward. One piece of supporting evidence he offers is the retreat of many glaciers in Scandinavia and Iceland.

The Scriptures give us no definite clue as to just what we should expect in the way of weather changes as we enter the new age—the age of Christ's kingdom. We are assured, however, that summer and winter, and seed time and harvest, will continue forever.—Gen. 8:22

We are told by one of the prophets that the desert will rejoice and blossom as the rose because waters will spring out, and streams in the desert; and doubtless the Lord, in his own way, will take care of weather conditions on a planet-wide basis so that the earth will ultimately become a perfect and glorious habitation for restored man. (Isa. 35) We are already in the transition period leading to this new era of perfection, so perhaps even now changes in atmospheric conditions are being wrought in keeping with the divine purpose. Viewed from this standpoint, the weather is a particularly interesting topic of conversation.

EPHESUS, A CITY OF CHRISTIAN INFLUENCE

Lesson for Sunday, March 5

ACTS 19:1, 8-10, 18-20

PAUL'S visit to Ephesus followed that of Apollos. Apollos was a talented orator and doubtless also a good teacher, and zealous for making known the Gospel of Christ. However, it was not until he came in contact with Aquila and Priscilla at Ephesus that he learned important truths pertaining to the Holy Spirit and baptism. It is not surprising therefore that when Paul contacted the believers in Ephesus, who apparently had been converted under the ministry of Apollos, he should discover that they had not heard about the Holy Spirit nor about being baptized into Christ.—Acts 19:2-7

Paul was glad to build upon the good work started by Apollos, and did so, but did not content himself merely with serving these babes in Christ, for he went into the synagogue and proclaimed the Gospel there also. He kept up this service for three months, "disputing and persuading the things concerning the kingdom of God." Merely to dispute over the meaning of God's Word is unprofitable, and the apostle admonishes that the "servant of the Lord must not strive." (II Tim. 2:24) But in the

case of Paul's disputing in the synagogue at Ephesus, he was able to persuade some with respect to the truth. We should be ready always to present the truth, and to stand for it boldly, especially when there is an opportunity to help others see its beauty; but argument merely for argument's sake should be avoided.

Paul carried on his work in the synagogue until the opposition became so pronounced that nothing more could be gained; then he withdrew and took them who had accepted the message with him. He then carried on his ministry "in the school of one Tyrannus." The account doesn't say so, but it may be assumed that Tyrannus was one of the converts resulting from Paul's preaching in the synagogue, or else one who had been reached through the labors of Apollos. In any event, the apostle seems to have been made very welcome at this "school," and he remained in this one place for two years.

The school of Tyrannus must have been a large one, and well recognized for the record is that during the two years Paul made it his headquarters "all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." In other words, pupils

were coming to this school from all over the country, and each one who attended had the Gospel witnessed to him. We do not know, of course, just what the arrangement may have been, but possibly Tyrannus arranged for Paul's lessons in the Gospel to be a regular part of the school's curriculum for those two years.

The providences of the Lord in connection with the spread of his truth in every part of the age have been wonderful, and his people never need to be concerned over his ability to overrule their experiences in a manner to accomplish his will. If we see one door close, we should have faith to believe that the Lord can open another one, and that he will do so in his own due time and way. In order that his work might be accomplished, the Lord knows how to have the right people in the right place at the right time! Tyrannus is a good case in point.

The witness work that was carried on at the school in Ephesus bore much fruit. The Word of God grew "mightily" and "prevailed," the account informs us. Genuine conversions were made as evidenced by the fact that many of the believers brought their "books" together, and burned them publicly. Having learned that the superstitions presented in their books of learning were false and dishonoring to God, they did not wish them to get into the hands of others to mislead them into ways of unrighteousness. Books which were burned in that ancient time were not easily replaced, and so something was thereby accom-

plished in the way of helping to prevent the spread of error.

EPHESIANS 4:25-32

Paul was faithful to his trust as an apostle and bishop, or overseer, of the church, for not only did he spend much time and strength as an evangelist in creating new interest in the truth, but he also labored to strengthen the believers and to build them up in the most holy faith. He could not revisit the brethren in every place as often as he would have desired, so he supplemented his personal ministry with letters—letters which served well the interests of the various congregations in the Early Church and have also, in the Lord's providence, proved a rich blessing to the brethren throughout the entire age.

One of these letters was to the church at Ephesus. In this church, as this letter shows, there were both Jews and Greeks. The circumstances under which they were brought together by the truth were apparently rather turbulent. In the case of some, their previous standards of righteousness were probably very low. They would, therefore, have much to overcome as they met together, and much to endure from one another as a result of their differing backgrounds of experience and teaching.

When we get this picture of the church at Ephesus, Paul's instructions take on a more lively meaning. "Wherefore, put away lying." Their pagan books were full of lies, and they had put these away by burning them. But the ideas which came from them were not so easily

destroyed. And possibly some of these brethren had previously thought it no wrong to pervert the truth in their dealings with others. Perhaps their previous "religious" viewpoints encouraged this sort of thing. But now it was different. They had come under a new code of conduct, and they were to make every effort to adhere to it.

There is such a thing as "righteous indignation," and it was this that Paul referred to as being angry and yet not sinning. "Let not the sun go down upon your wrath," he wrote. If there is just cause for being angry with a brother, there is still no occasion for harboring ill will against him. We should hate the wrong we see in others, but love them, and endeavor, particularly by example, to help them see and practice the better way. If we allow ourselves to hate a brother and hold a grudge, it is what Paul refers to as giving place to the devil.

"Let him that stole steal no more." There seems no way to understand this except literally, which indicates what we have already suggested; namely, that previous to accepting the truth some of these brethren had very low moral standards by which to live. "And such were some of you," Paul wrote to the Corinthian church. (I Cor. 6:7-11) In the selection of those who are to live and reign with Christ, it has evidently been the Lord's will to choose some from all walks of life—from the morally corrupt to those who, by nature and environment, are comparatively noble characters. But even the best of

them have needed the blood of Christ for their cleansing, and the worst of them have not been beyond the power of God's grace to lift them up and refine them as gold for use in his kingdom.

How much all of us need the admonition of verse 29! How much sweeter and more spiritually profitable would be our fellowship if we endeavored to speak only those things which are good and edifying, the things which are sure to "minister grace unto the hearers." It is a high standard, and the more difficult to attain for the reason that the tongue is such a difficult member to train and restrain. The best method of striving for this standard, however, is to keep our hearts filled with the Lord's spirit of love, and that will automatically prevent the tongue from indulging in evil communications.

To grieve the Holy Spirit is to go contrary to the will of God as revealed to us by the Spirit through the Word. This could be possible in connection with any phase of the Lord's will. When we settle in our minds just what the Lord's will is, then we should steadfastly and zealously pursue that course. To hold back or to temporize would be to grieve the Holy Spirit.

In the last two verses of the chapter we have the contrasting picture of hatred and kindness. We are to put away "all bitterness, and wrath and anger," and instead are to be "kind one to another, tender-hearted, forgiving one another." And by adhering to this standard we are but copying the example set before us by the Lord, for through Christ, he has forgiven us. He has

BIBLE STUDY

forgiven us because he loves us. God's heart is tender toward all his fallen human creatures, and it was this that caused him to send his Son to be man's Redeemer.

What a revelation of divine grace and love the truth must have been to those who came into the church at Ephesus, particularly the Gentile believers! The task of bringing themselves into line with the truth and its righteous requirements was no easy one. But the brethren at Ephesus were faithful,

and the Lord's blessing was with them.

QUESTIONS:

In what way did Paul build upon the work of Apollos at Ephesus?

Did Paul restrict his ministry to the brethren who had already accepted the truth?

How long did Paul minister the truth in Ephesus, and where were his headquarters?

What is the difference between righteous indignation and bitterness?

What is the best way to control the tongue?

In what way can a Christian grieve the Holy Spirit?

CHURCH ORGANIZATION AND LEADERSHIP

Lesson for Sunday, March 12

ACTS 6:1-6

IN THE Lord's arrangements for the Early Church, put into operation by the inspired apostles, is found a very simple organization, yet one which filled every need for the spiritual development of the truly consecrated and sincere. There was no central authority to tell the local congregations what to do. The church at Jerusalem was held in high esteem among the brethren generally, but it did not occupy the position of head over the other ecclesias.

It was apparently at Jerusalem that the first organizational work in the church was done, and here it was due to necessity. At that time the church was functioning along the lines of pure communism. The believers put their assets into a common treasury, and

were supposed to share all things equally. But a murmuring developed, a murmuring of the Grecians against the Hebrews, the claim being that the Grecian widows were being neglected. This gave rise to the appointment of seven brothers whose duty it was to serve the tables, and presumably also to make sure that all in the congregation shared alike from the common treasury.

The narrative indicates clearly that the service for which these seven were appointed was especially that of looking after the material needs of the brethren, the arrangement being made to relieve the apostles of these responsibilities in order that they could devote themselves more particularly to spiritual upbuilding. The nature of the work to which these seven were first appointed has served as

a guide to distinguish between these two important services in the church.

These seven brethren who were the first to be appointed to minister to the physical needs of the church are traditionally referred to as deacons, although this term is not applied to them in the Book of Acts. It seems to be a proper application, however, for in I Timothy 3:1-13, where the apostle outlines the qualifications of both bishops (elders or overseers) and deacons, the principal difference to be noted is that elders must be "apt to teach," whereas this is not required of a deacon.

When the seven were appointed in the Jerusalem church to serve tables, nothing is said about their being teachers. However, being a deacon in the church does not debar one from the privilege of making known the glad tidings. Paul wrote, "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—I Tim. 3:13

We find this exemplified in two of the seven appointed at Jerusalem. Stephen became the first Christian martyr because of his "boldness" in declaring the Gospel of Christ. After the death of Stephen the church was scattered, and "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."—Acts 8:5, 6

Philip was also used by the Lord to explain the Gospel to the Ethi-

opian eunuch. (Acts 8:26-38) In Acts 21:8 Philip, one of the seven original deacons, is referred to as an evangelist. Probably by this time others were serving as deacons, and Philip, having purchased to himself a good degree, had become a minister of the truth.

The method of appointing these seven servants is said to have been by the laying on of hands. In the Greek text the thought seems to be more literally that of stretching forth the hand. In other words, while in this case the apostles seemingly recommended these brethren to serve as deacons, they were voted into office by the church. With the exception of the twelve apostles, this is undoubtedly the Lord's method of choosing those who represent him in the service of his people.

ACTS 20:17, 18, 28

Paul called the elders together at Ephesus and charged them to "feed the church of God, . . . over the which the Holy Spirit had made you overseers." In this account, therefore, we have established the true function of an elder in the church—he is to feed the "flock" of God with spiritual food. In order to do this acceptably to God, elders are first of all to take heed unto themselves to see that they are walking circumspectly before the Lord, and then they are to take heed to the "flock" to safeguard them as far as possible from wolves in sheep's clothing.

Here again, then, we find the distinction between those who serve as deacons and those who minister to the flock along spiritual

lines. This was the Lord's arrangement, his organization for the church. It does not mean that deacons are deprived of the privilege of ministering the truth, or that they cannot become elders as they mature and are qualified for that service.

Nor does it mean that elders should spurn service along material lines. Should an elder be so high-minded as to suppose that it would not be proper for him to serve the physical needs of the church if the opportunity arose, it would prove that he was not really qualified to be an elder in the first place. The Lord is seeking the humble minded, not those who exalt themselves above their brethren, to be looked up to and revered.

Paul's charge to the elders of the Ephesus Ecclesia reveals the great responsibility that rests upon those who accept this service in the church. He points out what would occur in the church, and it did occur. It is a situation that has manifested itself among the people of God in every part of the age. It is still with us today, and will continue so until the church is complete and glorified.

The Adversary attacks the Lord's people by sending grievous wolves among them from the outside, and also by causing brethren from within the church to become bitter and seek to draw away disciples after themselves. In the face of this double attack the elders have a grave responsibility, and a difficult one to discharge. If they are faithful to their charge they will be the first and principal ones to come under attack, for the

Adversary realizes that elders who are faithful to the truth and who serve the flock in the spirit of the Lord are sure to be a bulwark against his efforts to destroy the flock, hence his endeavor to discredit them in the eyes of the brethren.

Elders who are faithful to their charge will contend earnestly for the faith once delivered unto the saints. They will always seek the best spiritual interests of the brethren rather than advance hobbies of their own. They will not hesitate to warn the consecrated when danger approaches, even though in doing so they expose themselves to the bitterness and evil speaking of Satan's cohorts. They will promote peace and harmony among the brethren, but will not advocate peace at any price. They will stand firm for the fundamental doctrines of the truth and will not permit themselves to be drawn into endless and profitless arguments pertaining to matters of little or no importance and described by the apostle as "endless genealogies" and "old wives fables." (I Tim. 1:4; 4:7) A true elder will have a genuine love for the brethren and will serve them with kindness and understanding.

I CORINTHIANS 12:27, 28

In the organization of the church we can be assured from this passage that the Lord has a directing hand, that he sets every member in the body as it pleaseth him. This is a vitally important fact to keep in mind in our association with the brethren. If we believe that those with whom we are associated are

the Lord's people, and that the Lord recognizes them locally as his church, then it behooves us to be exceedingly careful in the matter of criticism of this or that one, or of the position he occupies, peradventure we might be criticizing the Lord.

We do, of course, have the privilege of voting against a brother who we feel is not qualified for the position for which he is proposed. But if in spite of our vote the brother is elected, we receive a great blessing by humbly co-operating until the Lord indicates later whether or not a change is to be made. If we feel that the Lord has nothing to do with setting the members in the group with which we are associated, it is equivalent to concluding that it is not his church, and under such circumstances we would not want to remain in it.

We are stating these things quite definitely, for it was not without purpose that the apostle emphasized the Lord's overruling in the affairs of his true people. It is too easy, perhaps, to conclude that in some cases the Lord does not "set" the members. But this would be concluding that only those decisions of the church which please us are of the Lord. Let us, brethren, watch ourselves along these lines.

The Lord "set" some apostles. This is a reference to the inspired Twelve. His choice of these was definite, although their position in the church has been called in question by many. The Lord did not recognize the choice of Mat-

thias by the other apostles, but chose Paul instead.

The term "prophet" does not necessarily mean a seer, but in the New Testament especially it more often refers merely to an expounder of the truth. A distinction is made between these and teachers. The implication is that one may be used by the Lord as a teacher, yet not be particularly gifted as a public lecturer. Apollos was a public expounder of the Gospel, but Aquila and Priscilla were able to teach him the way of the Lord more perfectly than he understood it when he began the work of the ministry.

In the Early Church there were servants who were able to perform miracles, and those who had the gifts of healing. The "helps" mentioned by Paul may have been the deacons, those who served along material lines. These rendered very essential service to the brethren.

It is not too clear just what Paul means by "governments." The Diaglott translates it, "director." Dr. Strong, "to steer," "pilotage," also "direct." In Romans 12:8 he speaks of those "that ruleth," and exhorts them to do so "with diligence." Evidently the reference is to some appointed by the church to co-ordinate its functions. Proper order and direction is needed in any activity, even in the church, and it would seem that the ecclesias in the Early Church had their activities well arranged and managed. Not that they had directors, but rather those who were able to direct the efforts smoothly and kindly, and to the blessing of all.

Miracle workers and brethren able to speak with tongues were not needed after the church became established, so these services gradually disappeared. In this, however, we have a good illustration of the Lord's ability to supply a need when it exists, and this should strengthen our faith that even now he is still caring for his people, and that we can rest secure in his overruling providences on our behalf. We are all members of the one body, and he is car-

ing for each of us according to our needs.

QUESTIONS:

Who were the original deacons in the church, and what gave rise to their appointment?

Is the service of deacons limited entirely to that of ministering to the physical needs of the brethren?

What is the main distinction between the service of elders and the service of deacons in the church?

Name some of the qualifications of an elder.

What are some of the other offices in the church?

THE FAITH THAT SUSTAINED THE CHURCH

Lesson for Sunday, March 19

ACTS 26:19-23

THE faith that sustained the Early Church was based upon the firm conviction that Jesus was the Messiah, and that he had come in fulfilment of the messianic prophecies of the Old Testament. This faith was strengthened because of their knowledge that both his death and resurrection had been foretold; therefore they believed that the "power of his resurrection" would sustain them in their every trial, and through him would give them final victory in the great cause they had espoused; and that the cause itself would ultimately be gloriously triumphant.

It is this sort of faith we see displayed in Paul when he was brought before King Agrippa for a hearing. Paul's plea before the king was not designed by him as

an effort to secure his freedom, for he had appealed to Rome, and knew that he would have to be held and taken to Rome for a hearing before Caesar. The apostle was more concerned in bearing witness to the truth than he was in justifying himself before the king. To him it was a golden opportunity to witness to those who might not otherwise be privileged to hear the Gospel.

Paul explained to Agrippa that the Jews had sought to kill him because he had preached repentance, both to Jews and to Gentiles. Necessarily this message of repentance was based on the acceptance of Jesus as the Redeemer and Savior of the world, and this enraged those who sat in darkness, even as it did the same class when Jesus witnessed the truth to them. The darkness hateth the light, and

those who sit in darkness always resent the light; and, if they have the opportunity, persecute those who are upholding it.

Conversely, those who themselves may be enjoying the light of truth will not feel the enmity of the world if they keep their light hidden under a bushel—nor will they enjoy the sunshine of divine favor. Jesus was persecuted and put to death because he proclaimed the truth, and Paul was happy to follow in his steps.

Nor is it necessary to proclaim the truth in a vindictive manner in order to attract persecution. Paul was diplomatic and kind in his presentation of the message. He emphasized that what he taught was merely that which had been foretold by the prophets. It would seem that those who professed such great faith in the prophecies would welcome a message of this kind, but they did not. They were not willing to believe what their own prophets had said about Jesus. They were not willing to face the facts.

ROMANS 5:1-8

Faith is also a justifying medium when properly placed in the atoning blood of the Redeemer. Faith merely in the fact of the existence of God does not result in peace with him. It must also be a faith in his plan, and particularly in Jesus and his finished work for us as the central feature of that plan. Thus the apostle emphasizes that our peace with God which results from our faith is "through our Lord Jesus Christ."

The expression "peace with God"

is used by the apostle in contrast with the state of alienation from him, which is the position of the entire human race condemned to death through Adam. The "wrath" of God abideth on all because of sin, and the only way of escape from it is through a justifying faith in the Redeemer which brings "peace with God."

But for those who exercise this justifying faith—a faith so complete that it leads to a full dedication of oneself to the Lord—there is more than merely the benefit of escaping from the condemnation that is on the world. Paul explains that through Christ we also "have access into this grace wherein we stand, and rejoice in the hope of the glory of God." This is one of the many scriptural references to the Christian's "high calling of God in Christ Jesus."—Phil. 3:14

Peter speaks of this glorious hope as being that of partaking of the divine nature. (II Pet. 1:4) This, and the thought of participating in God's glory, go quite beyond our ability to comprehend. All we can do is to accept by faith what the promises of God make so sure, and rejoice that through the atoning merit of Jesus' sacrifice divine grace has made it possible for us, if we are faithful to the terms of our calling, to attain to such heights of glory and be joint-heirs with Christ in his kingdom.

But our faith and obedience must be tested, and it is this that is referred to in verses 3-5. If we have a genuine faith we will be glad for the tribulation which divine wisdom permits to come

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upon us. We will try to learn the lessons of patience which the Lord is thus teaching us. The word "experience" in verse 4 is from a Greek word elsewhere translated "proof." It evidently means that through patience one has proved worthy of God's continued blessings, and his approval which results from our having successfully passed some of the tests of the narrow way by learning to endure patiently the trials which were designed to purify us and make us meet for the inheritance of the saints in light.

And when we have this additional evidence of God's approval, we have a firm basis for hope—a hope that "maketh not ashamed," for "the love of God is shed abroad in our hearts." The love of God is manifested in his provision for our justification. It is further evidenced in his invitation to the high calling. It is demonstrated also in the trials which he permits to come upon us, and by his strengthening us to endure them. His love is shed abroad in our hearts in the sense of taking possession of our lives, motivating us to strive more earnestly day by day to know and do his will more perfectly.

HEBREWS 12:1, 2

In the 11th chapter of Hebrews, Paul presents from the Old Testament many illustrations of conquering faith, referring to them in

the first verse of the 12th chapter as a "cloud of witnesses." By noting the wonderful manner in which God sustained the ancient worthies through their trials, our own faith is strengthened. But the best example of all is Jesus, the "Author and Finisher of our faith."

When we look to Jesus, we see One who "endured the cross, despising the shame, and is set down at the right hand of the throne of God," because he believed the promises which set before him a wonderful joy of being a channel of blessing and life for all the willing and obedient of mankind. Similar promises are made to us, and if we copy his example of faithfulness, following him all the way into death, we will share his glory and his joy. Thus will our faith be triumphant!

QUESTIONS:

Upon what was the faith of the Early Church based?

What was Paul's chief concern when he appeared before Agrippa?

What leads to persecution in the Christian life?

What is implied in the expression, "Peace with God"?

What does the Christian attain by faith in addition to peace with God?

Why does God permit Christians to have trials?

How is the love of God shed abroad in our hearts?

What is the most outstanding example of faith given us in the Bible?

JOHN 18:11—Our Lord did not refer to the Memorial Supper cup, but to the experiences which it symbolized, even as he did not refer to water baptism, but to the baptism into death which is symbolized by the water immersion. —Reprints

THE CHURCH IN ROME

Lesson for Sunday, March 26

ROMANS 1:1, 7-12

THE church at Rome to which Paul wrote his epistle had vastly different characteristics than the Roman church of today. It was very small in number—probably not more than a hundred altogether. In the closing chapter of the epistle Paul mentions twenty-three of the brethren at Rome by name and sends his greetings to them. In mentioning these, however, he also in some instances refers to the group meeting in their homes, so there must have been many more than he identifies by name.

There is no definite information given in the Scriptures as to just how and by whose efforts the church at Rome was first organized. In Acts 2:10 we learn that at the time the Holy Spirit came upon the waiting disciples at Jerusalem there were "strangers of Rome" in the city who heard the Gospel as it was preached on that day. It is thought that probably some of these accepted Christ and became the nucleus of the Roman church, although this is not certain.

In Paul's salutations to the church in Rome we learn that they held their meetings in the homes of various brethren, as was quite a general custom in those early days of Christianity. They were probably too few in number to do otherwise; and besides, in the un-

friendly world of that time they attracted less attention in this way, hence were less liable to be apprehended by the authorities and imprisoned.

Paul had never visited the brethren at the time he wrote his epistle to them, but expressed his desire to see them; indeed, he said that he was praying that he might have a prosperous journey to Rome. Paul, of course, finally reached Rome, but as a prisoner. It is doubtful if during the first two years of his stay in Rome he was able to visit the brethren as a congregation, for he was constantly chained to a guard. Probably most, if not all of them visited him in his "hired house" in which he was imprisoned, and thus received the blessing of his personal ministry.

Judging from the nature of Paul's salutations to the various brethren in Rome, a number of them must have been quite active in the ministry of the Gospel and had come in contact with the brethren in other places. Paul indicates that he knew a number of them personally. This, of course, was true of Aquila and Priscilla. Through these and other brethren of Rome who had traveled outside of Italy, good reports had been circulated. From these reports, Paul had judged the zeal and faithfulness of the brethren in this capital city of the empire. Realiz-

ing that their conceptions of Christ and the Gospel were akin to his own, he longed to see them and to enjoy their fellowship.

ACTS 28:14, 15, 30, 31

As Paul neared Rome on his long journey as a prisoner, they stopped at Puteoli, where they found brethren. He remained here for seven days, and then started on the last lap of the journey. The reports which had circulated concerning the brethren of Rome proved to be true. Their zeal and brotherly love were manifested by the fact that a number of them came to meet the apostle, although they knew he was coming to them as a prisoner.

They met Paul at a place identified in the Scriptures as the "Appii forum, and The three taverns"—believed to be points on the Apian Way. When Paul met these dear ones who had taken the trouble to come out from Rome to welcome him, "he thanked God, and took courage." What a wonderful way this was for the Lord to give the apostle the strength and courage he needed for the trials ahead!

The way of the cross had been a most difficult one for Paul from the very time of his conversion. Through Ananias the Lord had informed him of the course of suffering which awaited him—suffering for the name of Christ and for the Gospel of Christ. Ever since he had been taken into custody at Jerusalem his experiences had been particularly trying. He was all the while a prisoner, yet he had continued to bear witness to the truth—to rulers, sailors, peasants,

fellow prisoners, and all with whom he came in contact.

And now, still a prisoner, he had reached the outskirts of Rome. The future was obscure. Would he be held a prisoner? Would he be executed? Would he have the privilege of preaching the Gospel? An unknown experience was about to open to him. He knew it would be difficult, and that he would need the Lord's sustaining grace. And what an outstanding evidence of the Lord's care was manifested to him through these brethren who came to welcome him and assure him of their love. No wonder it is written that Paul "took courage." May all of us be on the alert to be used by the Lord in helping to give courage to our brethren!

Although Paul continued to be held a prisoner, yet he was favored. He was permitted to dwell in his own hired house, and enjoyed full liberty to proclaim the Gospel to all who came to him, "no man forbidding him." First, he sent for representative Jews of the city and witnessed to them. Doubtless the brethren also were frequent visitors. And from the account it appears that practically every day of that notable two years, visitors came to Paul's hired house and heard him reason on the Scriptures and expound the Gospel of Christ.

QUESTIONS:

About how large was the church at Rome at the time of Paul's imprisonment there?

Who were probably the first believers in Rome?

Were the brethren at Rome zealous for the Lord and for the truth?

In what special way did they demonstrate their love for Paul?

Joseph Honored and Imprisoned

GOD'S PLAN IN THE BOOK OF GENESIS

Chapter Thirty-nine

39:1-6 "And the Lord was with Joseph"—this is the explanation of how it was possible for one who was brought into a country as a slave, ultimately to become its ruler, second only in authority to the powerful Pharaoh, who ruled as a dictator. Not for Joseph's sake alone did the Lord bless him, but also, and principally, because of his family, the nucleus of the Hebrew nation—the natural seed of Abraham, the chosen people of God.

Arriving in Egypt, Joseph was sold as a slave to Potiphar, "captain of the guard," or, as we would say today, the "chief of police." This officer of Pharaoh was evidently a wealthy man, and had many servants, probably all of them slaves. Three times in this brief account it is emphasized that Potiphar was an Egyptian. Why should this be, since the whole scene is set in Egypt? Within recent years discoveries in Egypt indicate that at the time of Potiphar, Egypt had come under the rulership of a new dynasty which apparently had ousted many of the former Egyptian officers, hence emphasis is laid on the fact that here was one who had gained favor with the new rulers and was permitted to retain his position. Thus is the authenticity of the Bible further verified.

Joseph found favor in the sight of Potiphar, and the Lord blessed him and blessed the household of Potiphar because of him. Joseph's humility in giving all the credit for his success to the Lord was one of the chief reasons the Lord could use him so wonderfully in the outworking of his purposes. He undoubtedly also possessed ability as a manager and organizer—ability which was quickly recognized by Potiphar. But regardless of his talents, God could not have used him had he lacked the quality of humility.

Nor did the honor which came to Joseph "go to his head" and cause him to forget the Lord. This sometimes occurs with those who are suddenly honored with weightier responsibilities in the Lord's service. While youth might be more subject to temptation along the lines of pride than those who are older, those long in the service of God have been known to stumble and fall when they found themselves occupying more prominent positions in the Lord's vineyard. All who serve the Lord can with profit observe the example of Joseph.

"Joseph was a goodly person, and well favored." There is much meaning in the expression, "goodly person." It implies that Joseph was polite and kind, sympathetic, and just. We take it that he was

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the sort of person who got along well with everybody, that he did not stir up animosity among those with whom he associated, but created good feelings among all. He was also trustworthy. These qualities made him the sort of person Potiphar could use as a supervisor over his household, but Joseph gave the credit to the Lord. He was also "well favored," which suggests that he was good looking, perhaps even a handsome man.

39:7-20 His being "well favored" led to a great trial for Joseph through the indiscretion and anger of Potiphar's wife. But in this trial Joseph's goodness and chastity were victorious. In this experience, no doubt, as in all his ways, Joseph looked to the Lord for guidance and strength, and the Lord did not fail him.

God permits evil, but always for a wise purpose. He permitted Joseph to be misrepresented by Potiphar's wife, and as a result to be put into prison. Here again Joseph's humility before the Lord is manifested. He did not complain nor charge the Lord with being unjust.

It is so easy to praise the Lord when everything is going pleasantly with us, yet we so often wonder why he permits this trial, or that calamity. We should learn to realize, as Joseph did, that all our ways are being directed by the Lord and that he sees the ultimate purpose he is accomplishing in us, therefore knows what is best to permit in our day-by-day experiences, while we can see but one day at a time, hence are often unable to understand what possible benefit

could be derived from the trials of today.

39:21-23 Joseph was unjustly put into prison, but the Lord was with him. This is one of the blessed aspects of being a servant of God. Whether in prison or palace, the Lord is with his people for their good, giving them strength to endure every hardship which his wisdom permits to come upon them, delivering them from trial when the needed lessons have been learned.

God does not deal with all of his people in the same way. He was with Jesus and blessed him during his trial and crucifixion, yet permitted him to die the cruel death of the cross. This was because the divine purpose for Jesus was that he should be the Redeemer of the world. God could have prevented Joseph from being imprisoned. Indeed, he could have intervened and prevented him from being sold into Egypt, but he did not. God blessed Joseph in these experiences because he was working out a larger purpose through him.

The marginal rendering states that God showed kindness unto Joseph so that he found favor in the sight of the prison keeper. In that ancient time, doubtless the life of a prisoner who did not find favor in the sight of the prison keeper was far from pleasant. We can surmise, though, that when Joseph was made an overseer in the jail, his fellow prisoners were treated with a great deal more consideration than was usually the case in those days. Joseph's inherent goodness would cause him to be gentle and understanding

even with prisoners, especially when they were his companions in trouble.

TWO PRISONERS DREAM

Chapter Forty

40:1-4 Two others were added to the list of those over whom Joseph was made guardian—two officers from the household of the king; the chief butler and the chief baker. They had offended the king, and, justly or unjustly, were thrown into prison. The account says that they were placed in "ward" in the house of the "captain of the guard," where Joseph was bound. The captain of the guard gave Joseph charge of these two new prisoners.

By this time apparently Joseph had been in prison a number of years, and it seems reasonable that a new captain of the guards, or chief of police, had been installed; for it is hardly likely that Potiphar would have recognized Joseph to this extent, in view of the circumstances under which he had been imprisoned. The fact that Potiphar's name is not mentioned in this connection also indicates that he had been replaced by another.

40:5-23 When Pharaoh's chief butler and chief baker, now prisoners and under the supervision of Joseph, both had dreams, Joseph again honored God by assuring these two that He was able to interpret dreams. How easy it would have been, under the circumstances, for Joseph to have taken the honor to himself of being able to interpret dreams, but

he did not. His long imprisonment had not lessened his confidence in God nor his desire to glorify him at every possible opportunity.

In Joseph's interpretation of both dreams, he sees objects as representing days—three branches of a vine, three days; and three baskets, three days. His interpretation of the other details of these two dreams indicated good fortune for the butler and death for the baker; but Joseph revealed the truth, nevertheless. His prophecies came true in both instances, and thus his reputation as an interpreter of dreams became well established.

Joseph saw in the case of the butler what seemed to him a good opportunity to bring his own case before the king in a favorable manner, so he asked the butler to speak a good word for him. Apparently the butler promised to do this, but straightway forgot his promise, and Joseph languished in prison for another two years.

But the Lord had not forgotten Joseph. He knew that these additional two years of hardship would further prepare him for the position of honor he was yet to occupy. He knew also that a time would come in the experience of Pharaoh which would be much more favorable for Joseph's name to be brought before him.

We often think that we know how to accomplish certain ends, and we try to do so without taking the Lord into consideration. Time and again, however, all of his people have learned that not until the Lord's due time, and only in his way, can worthwhile ends be attained.

Sowing the Seeds of Truth

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

—ECCLESIASTES 11:6

IN THE literal sowing of seed we have a very fitting illustration of the Christian's privilege of proclaiming the Gospel of Christ, the good news of his kingdom. It is an illustration which properly applies to any and all efforts we may make to tell the glad tidings to others. Our text indicates that it is proper to do this sowing at all times—in the morning, and also in the evening. We could consider this as meaning the literal days which make up our lives, and throughout each and every one of these we should always be on the alert to use every possible opportunity to bear witness to the truth. Or, in a more general way, we could think of it as a reference to the entire Gospel age—its morning time, or beginning, and its evening, or close. Whichever application we make, the lesson is that we should constantly be on the alert to sow the seeds of truth whenever and wherever we can.

Dispensationally speaking, the Scriptures give us a progressive picture of the Gospel age, in which there is a sowing in the beginning and a reaping at the close. "The harvest is the end of the age," the Master declared. (Matt. 13:39, *Diaglott*) However, in the actual outworking of the divine plan even the harvest work at the end of the age is accomplished largely by sowing the seeds of truth. We are to thrust in the sickle of truth and reap, but this is done by making known the truth, by proclaiming the message far and wide, so that those who have a "hearing ear" may hear and be blessed.

Thus we see that the general illustration of sowing is applicable at all times, and there is no reason why the truth should ever be withheld when an opportunity presents itself to proclaim it. But some do find reasons not to "sow." The Lord foresaw this and called attention to it in the chapter from which our text is taken.

Verse 4 reads, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." In ancient times sowing was done by hand, and apparently when the wind blew much of the seed would be lost—carried to places where it was not intended to go. Because of this, one who was expecting to sow would most likely hold back from doing it if the wind were blowing.

Whether or not this was a wise procedure on the part of the sower need not concern us, but the prophet indicates that it is not the right course for those who would sow seeds of truth. It suggests the idea of finding excuses not to sow. And oh, how many excuses can be found to withhold the truth from others if we yield to the desires of the flesh to find them! The apostle speaks of "every wind of doctrine," or teaching. (Eph. 4:14) For the most part it is this sort of wind that influences us not to sow the seeds of truth.

These winds of false teachings are many and varied. Some say that the time is past for sowing, and we should now be reaping, forgetting that the reaping work is accomplished by the dissemination of the truth. Others say that the door to the high calling is closed, so we should no longer preach the truth, forgetting that they have no definite knowledge concerning the "door" being closed, and that even if it were closed we should continue bearing witness to the truth. Still others may say that this is not the time to convert the world, hence we should confine our activities among ourselves, thus working out our own salvation, forgetting that no truth-enlightened Christian has ever supposed that the world would be converted in this age, and forgetting also that the very best way to prepare ourselves for the kingdom is to be actively engaged in making known the glad tidings to others.

The prophet also says that those who watch the clouds will not reap. How well this describes the viewpoints and experiences of some as applied to the reaping work in this harvest time at the end of the age. Clouds are a symbol of the great time of trouble with which the Gospel age comes to an end. We might be inclined to decide that since these clouds are hanging ominously over the world today, we should not endeavor to do any more reaping. But is this the proper attitude for the Christian?

In verse 5 we are reminded of how little we really know of the workings of the Spirit of God and of what the Lord has designed to accomplish through our sowing and reaping. The prophet says, "As thou knowest not what is the way of the Spirit, nor how the

bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." How humble a statement of this kind should make us before the Lord! It is so easy for us to decide what the Lord can do, and what he ought to be doing. We should be thankful that the Lord has revealed to us the general outlines of his plan, but let us not attempt to fill in details which are not revealed in the Bible, and decide that the Lord's work must be confined to the pattern we have set. Let us remember that we know not the way of the Spirit, and that it is not for us to determine just what might be accomplished by the work the Lord has given us to do.

And there is no mistaking the Lord's commission, for it is simply stated, "In the morning sow thy seed, and in the evening withhold not thine hand." This is what the Lord has asked us to do. But because we do not know the way of the Spirit, that is, what will be accomplished by the Spirit through the truth, so also we do not know "whether shall prosper, either this or that." What may be accomplished by our sowing is not our responsibility. The Lord has asked us to sow, disregarding the winds and the clouds which, should we follow the dictates of human wisdom, would tell us that it is not proper time either for reaping or sowing.

The Parable of the Sower—Matthew 13:3-8, 18-23

While the Lord does not from day to day reveal to us what may be accomplished by our self-sacrificing efforts to make known the glad tidings of the kingdom, in the Parable of the Sower he has given us a broad outline of what to expect. In the parable we learn that the "seed," when sown, falls on various types of ground—by the wayside; on stony ground; among thorns; and on good ground. This indicates that much of the effort we put forth brings little or no tangible results. Only that seed which falls on good ground produces plants which bring forth fruit.

In Jesus' explanation of this parable we have some very interesting facts brought to light. First, there is the seed which falls by the "wayside." This class of hearers receive the truth into their hearts temporarily, but do not understand it. Not understanding it, they have no real desire to hold it, and thus the Adversary is able to snatch it away before it has a chance to take root. How much in keeping this is with what occurs when the truth is proclaimed! There are many, of course, who pay no attention at all, but these do not seem to be represented in the parable.

But there are many others who pay some attention. They may pick up a tract and read part of it, and say to themselves, "This seems reasonable." Perhaps they find a kingdom card and send for the booklet which it offers, but before it arrives forget they sent for it. They might hear the truth over the radio and be sufficiently impressed to send for literature, but lose interest before the literature arrives. It might be one of our neighbors to whom we try to explain the truth. He listens attentively, and we rejoice, thinking we have found a hearing ear, but a few days later when we meet this neighbor there is no interest and he indicates that he would rather talk about something else.

This "wayside" group has existed throughout the entire Gospel age. It is not a new experience today to find that the vast majority of those to whom we witness and who show some measure of interest at the moment never make progress in the truth. They are not hypocrites. The truth sounds good to them to the extent that they understand it. Jesus said that the seed is sown in their hearts—appeals to their emotions—and not understanding the real import of the message, Satan is able to snatch it away from them, and then their interest is gone.

The importance of this lesson is that it should prevent us from becoming discouraged when seemingly so few take a deep interest in the Gospel of the kingdom. It is very easy to conclude that because the results of our efforts are so meagre we should cease sowing. This is the wrong viewpoint, for the results have always been small. Most of the seeds of truth which have been sown throughout the entire age doubtless have fallen by the wayside, yet the Lord wants his people to keep right on sowing, regardless of visible results, for we know not which will prosper, this or that.

On Stony Ground

The "stony ground" hearers of the message are those who at first really rejoice in the message. They accept it as the truth. They acknowledge that it is the most wonderful thing they have ever heard. When we see them in their homes, or at the meetings, it is all they want to talk about. Perhaps they will attend several meetings and give every evidence of fully embracing the truth. They begin to tell their neighbors and friends about it. If they have heard the message over the radio, they tell their friends to be sure to listen to the programs. They may even get a supply of

literature to give to others, for they have found that which satisfies their longings as nothing else could do, and they want to share it with others.

And then we notice that they no longer come to the meetings. Thinking they may be sick, a brother or sister calls on them, only to find that their interest in the truth has cooled off. What has happened? Exactly what Jesus points out in the parable—"tribulation or persecution" has arisen, and they did not have sufficient depth of "soil" in their hearts to stand up under the opposition. Like the tender plant rooted only in the shallow earth between the stones, which withers under the heat of the sun, so these wither under the sun of persecution.

When they first hear the truth and become interested in it, these do not realize that the vast majority of their friends will treat them coolly because of it. It never occurred to them that someone might even say they were "going crazy on religion." They did not expect that even their pastor might be opposed and would warn them against heresy and the danger of being damned forever. But when some or all of these situations develop they are unprepared for them, and wilt, choosing to give up the truth rather than their friends. So let us not be discouraged if we find that some whom we believed to be "coming right into the truth" turn out to be "stony ground" Christians. Jesus gave us the Parable of the Sower in order that we might be prepared for experiences of this kind.

Among Thorns

"Some fell among thorns; and the thorns sprung up, and choked them," Jesus said. His explanation is that this is a class which permits the cares of this world and the deceitfulness of riches to choke the growing plant and prevent it from becoming fruitful. Here also is an illustration which fits many who for a time have rejoiced in the truth and enjoyed the fellowship of the Lord's people. Most of us have doubtless observed cases of this kind, cases of brethren who have manifested great enthusiasm for a time. They were not affected by persecution. The enmity of the world did not wither them at the start. The "roots" became reasonably well embedded in a sincere and honest condition of heart, but the time came when they lost interest. What happened?

Jesus explains that the "care of this world," and the "deceitfulness of riches" choke the Word, hindering their continued

growth in grace. Here are influences which, if permitted, will destroy the life of the new creature at almost any stage of its development. Observation has proven that these "thorns" can grow even after one has been in the truth for many years, hence we should all be on guard. It is not a case of suddenly turning from the truth to worldly things, nor abruptly from laying up treasures in heaven to laying up treasures on earth. It is more subtle than that. Thorns do not grow up over night. They are of gradual development.

So in actual experience, the Christian may at first conclude that he has been a bit one-sided in connection with his consecration, that he should give a little more consideration to the comforts of life. He begins to take time from the Lord's service and devote it to the "care of this world." He may even decide that it would be well if he could earn a lot of money "for the Lord," and thus would the deceitfulness of riches consume so much of his time that there would be very little left for the truth. Thus, in an endeavor to carry out these new objectives—or old ones, perhaps, which have been but temporarily suppressed—he gradually loses interest in his spiritual development, and the new creature plant "brings no fruit to perfection."—Luke 8:14

While it is regrettable that anyone who once rejoiced in the truth and its service should permit worldly cares and ambitions to choke out his interest, we can be thankful that Jesus has foretold that this would be the case for thus we know that it is not something for which the sowers are to blame, nor is it an indication that nothing is to be gained from sowing, simply because some who accept the truth do not remain faithful to it.

In ancient times the sower of literal seed was doubtless confronted with all the difficulties mentioned in the parable, yet he sowed his seed faithfully just the same, for he knew that some of it would fall on good ground, where it would grow and bring forth the "fruit" which he needed. So with us as sowers of the seeds of truth, our responsibility is to keep on sowing, knowing that in the Lord's providence some of the grain will find its way to "good ground," and that from this there will be a fruitage which will rebound to the glory of the Lord.

The Good Ground

The "good ground," or proper heart condition to receive the truth and bring forth fruit means, as Jesus explains, that the truth

is not only heard, but understood. (Matt. 13:23) This is quite in contrast with the "wayside" hearers who do not understand. (Matt. 13:19) It is clear from this that an intellectual grasp of the great fundamentals of the Gospel is essential in order that the Christian may maintain his standing in the truth and before the Lord as one who bears fruit unto eternal life. In other words, accepting the truth and devoting oneself to the Lord is much more than an emotional feeling; for it must be based on an understanding of the Word. We must know on whom we have believed, and why, and be 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 our Lord."—Romans 8:38, 39

Only those who are thus deeply rooted and grounded in the truth and in whose hearts the love of God has been shed abroad, are able to withstand the heat of persecution, and the allurements of the world, and become fruit-bearing Christians. Only such will give evidence that the Holy Spirit, operating through the Word of truth, is transforming their lives and making them daily more like the Master and more like our loving Heavenly Father. The apostle speaks of the "fruit of the Spirit," and it is this fruit that manifests itself in the lives of "good ground" Christians. (Gal. 5:22, 23) He explains that this fruit of the Spirit is "love, joy, peace," etc.—all elements of Godlikeness and Christlikeness.

It has been truthfully said that love is the sum of all the Christian graces; so if a Christian is bearing the fruit of love, he is fulfilling the mission for which he was called. "God is love," and as we grow to maturity in Christ we will become more like God, the fruit of love becoming more and more manifest in our daily lives. (I John 3:8, 16) As we become more like God, our zeal for the things of God will increase. His viewpoint will become our viewpoint. As he is continually seeking the good of his creatures, we will be watching for opportunities to bless our fellow creatures. Thus not only will the fruit of the Spirit develop into a luscious ripeness in our own lives, but as it does it will bring joy to the lives of others.

Peter admonishes us to add to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." Then he declares that

Frank and Ernest Radio Schedule

Sundays unless otherwise indicated

ATLANTIC TIME		STA.	KC.	P.M.			
Bermuda		ZBM	1240	1:30	Baltimore, Md.	WFBR	1300 12:00
St. John's, N. F. (Thurs.)		VOCM	1006	9:00	Bangor, Me.	WABI	910 1:15
EASTERN TIME		STA.	KC.	A.M.	Bay City, Mich.	WBCM	1440 1:15
Akron, Ohio		WADC	1350	11:15	Charleston, S. C.	WHAN	1340 3:00
Allentown, Pa.		WAEB	790	9:30	Chillicothe, Ohio	WBEX	1490 12:15
Ann Arbor, Mich.		WHRV	1600	11:15	Columbus, Ga.	WGBA	620 12:15
Atlanta, Ga.		WCON	550	10:30	Covington, Va.	WKEY	1840 12:00
Augusta, Ga.		WGAC	580	11:15	Danville, Va.	WBTM	1330 12:00
Binghamton, N. Y.		WENE	1450	11:15	Dayton, Ohio	WING	1410 12:45
Boston, Mass.		WCOP	1150	11:15	Durham, N. C.	WDUK	1310 12:00
Brockville, Ont.		CFJM	1450	10:30	Elmira, N. Y.	WELM	1400 1:15
Charleston, W. Va.		WKNA	950	11:15	Fayetteville, N. C.	WFLB	1490 1:00
Charlottesville, N. C.		WAYS	610	10:45	Flint, Mich.	WFDF	910 1:15
Columbia, S. C.		WCOS	1400	11:15	Fredericksburg, Va. (Thurs.)	WFVA	1230 10:45
Columbus, Ohio		WCOL	1230	9:00	Goldsboro, N. C.	WGBR	1400 1:30
Daytona Beach, Fla.		WMFJ	1450	11:15	Grand Rapids, Mich.	WLAV	1340 12:15
Detroit, Mich.		WXYZ	1270	11:15	Greensboro, N. C.	WCOG	1320 12:00
Erie, Pa.		WIKK	1330	11:45	Greenville, S. C.	WMRC	1440 12:00
Florence, S. C.		WJMX	970	11:15	Harrisburg, Pa.	WHGB	1400 12:15
Jacksonville, Fla.		WPDQ	600	10:15	Lancaster, Pa.	WLAN	1390 12:15
Johnson City, Tenn.		WJHL	910	11:45	Lawrence, Mass.	WLAW	680 12:00
Johnstown, Pa.		WCRO	1230	11:45	Lynchburg, Va.	WLVA	590 12:00
Knoxville, Tenn.		WBIR	1240	9:00	Plattsburg, N. Y.	WEAV	960 12:00
Lynn, Mass.		WLYN	1360	10:00	Providence, R. I.	WFCI	1420 10:45
Macon, Ga.		WBML	1240	11:15	Raleigh, N. C.	WNAO	850 1:00
Miami, Fla.		WQAM	560	11:15	Richmond, Va.	WRNL	910 1:00
New York, N. Y.		WJZ	770	11:15	Roanoke, Va.	WLSL	610 12:00
Niagara Falls, Ont.		CHVC	1600	10:30	St. Petersburg, Fla.	WSUN	620 12:15
Norfolk, Va.		WGH	1310	11:15	South Boston, Va.	WHLF	1400 3:15
Orlando, Fla.		WHOO	990	11:15	Suffolk, Va.	WLPM	1450 3:00
Palm Beach, Fla.		WWPQ	1340	11:15	Sunbury, Pa.	WKOK	1240 11:00
Philadelphia, Pa.		WFIL	560	11:15	Tallahassee, Fla.	WTNT	1450 3:00
Pittsburgh, Pa.		WWSW	970	9:30	Wheeling, W. Va.	WKWK	1400 12:15
Port Huron, Mich.		WTHH	1830	11:15	Wilmington, N. C.	WMFD	630 12:00
Portland, Me.		WPOR	1450	11:15	CENTRAL TIME		
Rochester, N. Y.		WARC	950	9:15	Alexandria, La.	KALB	580 8:15
Sault Ste. Marie, Mich.		WSOO	1230	7:45	Ardmore, Okla.	KVSO	1240 11:15
Savannah, Ga.		WDAR	1400	11:15	Beaumont, Tex.	KFDM	560 11:45
Scranton, Pa.		WARM	1400	11:15	Birmingham, Ala.	WSGN	610 10:30
Toledo, Ohio		WTOL	1230	10:15	Columbia, Mo.	KFRU	1400 8:30
Utica, N. Y.		WRUN	1150	11:45	Corpus Christi, Tex.	KSIX	1230 11:15
Washington, D. C.		WMAL	630	11:15	Duluth, Minn.	WDSM	1230 9:15
Waterbury, Conn.		WATR	1320	11:45	Fargo, N. Dak.	KFGO	790 11:15
Woodstock, Ont.		CKOX	1340	10:30	Florence, Ala.	WJOI	1340 10:15
					Fort Smith, Ark.	KFSA	950 10:15
					Fort Wayne, Ind.	WOWO	1190 11:15
					Indianapolis, Ind.	WISH	1310 11:15
					Iron Mountain, Mich.	WMIQ	845 7:45
Albany, N. Y.		WXXW	850	1:00	Kansas City, Mo.	KCMO	1010 11:15
Altoona, Pa.		WRTA	1240	1:00	Lincoln, Nebr.	KFOR	1240 11:15
Asheville, N. C.		WLOS	1380	12:15	Milwaukee, Wis.	WMAW	1250 11:45
Atlantic City, N. J.		WFPG	1450	12:00			

if these things be in us and abound they will prevent us from being barren (margin, idle) or unfruitful "in the knowledge of our Lord Jesus Christ." (II Pet. 1: 5-8) Nominal churchianity thinks of the number of converts one makes as the "fruit" that is borne by the "good ground" Christians. This, of course, is the wrong viewpoint, for love is the fruit of the Spirit. Nevertheless, as Peter shows, if love and the other elements of Christian character are in us and abound, they will not permit us to be idle Christians. Like faith, which without works is dead, where genuine fruit of the Spirit abounds, there is sure to be a reaching out for the blessing of others. Thus the seed of truth that reaches the good ground multiplies itself in that the fruit-bearing plant which it produces, in turn becomes a sower of the seed of truth, the glorious Gospel of Christ, which is the power of God unto salvation.

All "good ground" hearers bear fruit and obtain an abundant entrance into the kingdom; but having been affected in different ways by the fall, the Holy Spirit does not control their lives to the same degree. Their hearts are right and pure, and the seed finds a ready reception and sufficient depth of soil to grow and bear fruit—"some an hundredfold, some sixty, and some thirty." The Lord knows about our handicaps, and when we do the best we can to crucify the flesh that the Spirit may have free course in our lives, his blessing is upon us and we can continue to rejoice.

Let us endeavor, however, not to permit the flesh and its interests to quench the Spirit and thus stunt the growth of fruit which otherwise would manifest itself in our lives. And if we are truly bearing the fruit of love, we will want to be sowing the seeds of truth that others might be reached and comforted by a knowledge of God and of his beloved Son. We will want to sow in the morning and in the evening. We will want to hold forth the Word of life in season and out of season. And we will be faithful in sharing the joys of the truth irrespective of any visible results.

So here we will leave it, happy in the love of God which he has revealed to us, and glad that he has commissioned us to tell the glorious message to others. When we get beyond the veil, we will probably discover that in the great economy of God not a single sincere effort that was made by his people to tell forth the glad tidings of the kingdom was in vain, that in his wise and loving providence, both the morning sowing and the evening sowing were "alike good."

"Songs in the Night"

MARCH 1

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1

EACH one on this racecourse should examine himself, rather than examine others, in respect to progress in this narrow way; for each knows his own heart condition and the weaknesses of his own flesh better than any other knows these, the Lord alone excepted. Let us each note just where he is in the racecourse, rejoicing that he is in the race at all; considering it a great privilege to be thus called and privileged to enter in this race. If we find that we have passed the first quarter mark, let us rejoice and press on. If we find that we have passed the second also, let us rejoice so much the more, but not slack our running. If we find that we have passed the third quarter we may properly rejoice so much the more, and press with vigor on; and if we have attained to the fourth mark of perfect love, which includes even enemies, we have indeed cause for great rejoicing. The prize is ours if we but remain faithful. But, as the apostle says, "Having done all, stand"—with all the armor on; stand in various testings which will then, as much as ever along the racecourse, be brought to bear against us to divert us away from the mark, before the great Inspector and Giver of rewards shall say, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."—Z '01-13 (Hymn 164)

MARCH 2

Whosoever believeth in Him shall receive remission of sins.—Acts 10:43

THERE is no other means of approach to God than through the remission, the covering, of our sins; and there is no other means of covering than through faith in the precious blood of Christ. All suggestions, therefore, of salvation without a belief in Jesus—all suggestions of salvation of the heathen

in ignorance, all suggestions of there being no necessity for a knowledge of the historic Christ—all suggestions that a recognition of the Christ spirit of righteousness is sufficient, all suggestions of harmony with God through any other than the One appointed "Mediator of the New Covenant," receive a thorough condemnation in the words of this text. The entire plan of God sets forth and honors not only divine justice, wisdom, love, and power, but it likewise sets forth and honors the Lord Jesus as the only way by which access may be had to the Father, and by which everlasting life may be attained by any. In view of these limitations, how comforting are the assurances of the Scriptures that for the vast majority of our race the time of knowledge, and hence, the time of probation for everlasting life is future, during the Millennium.—Z '02-122 (Hymn 103)

MARCH 3

If any man serve Me, let him follow Me.—John 12:26

IT IS time for the establishment of the true kingdom—it is just at hand. It is time for the gathering of the elect out of every quarter, every district of this figurative Babylon in which the Lord's people are captives to these devices of Satan; it is time for a reassertion of the liberty wherewith Christ has made us free; it is time that the Lord's people should recognize him as their only King and Director; it is time for them to hear the words, "Cease ye from man: whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. 2:22) It is time for the Lord's people to realize that the Lord is entirely competent to conduct his own work in the way most pleasing to himself, and most advantageous to those who are truly his; it is time for them to look to the Lord to see what agents, what channels of truth, what ministries of service in spiritual Israel he has provided or is providing. When

THE DAWN

we come to realize the situation, we find that all this matter of recognizing popes, cardinals, bishops, doctors of divinity, etc., is contrary to the divine arrangement—in direct antagonism to the same; but that, nevertheless, it has not hindered and will not be permitted to hinder, the accomplishment of the Lord's work and the gathering of the true Israelites, the elect, the precious, the Lord's jewels, out of nominal Israel. This work of the Lord is going gradually on, regardless of what the people in general may do.—Z '03-204 (Hymn 312)

MARCH 4

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6

OUR faith will be in proportion to our knowledge of the character of God. We shall find, upon observation, that in proportion to our faith we can endure hardness as good soldiers of Jesus Christ. Since our test is for so brief a time—a few years—it must of necessity be a very severe, a crucial one. God is subjecting our faith to a great heat in order to separate the dross. If we had not the faith we might fear to take the steps which would bring us into this crucial position. Fear would lead us to decline to take the course that God indicates to be his will. Without faith we would shrink from the fiery trials, the heated furnace. If we have not the faith to stand the trials, then we are not of the kind for whom God is at the present time looking.—Z '12-322 (Hymn 93)

MARCH 5

He maketh the storm a calm.—Psa. 107:29

HOW suddenly the Adversary may at times bring against us a whirlwind of temptation or of opposition or of persecution! How at such time our sky seems overcast, dark, foreboding; how the waves of adversity or affliction have almost overwhelmed us, and how the Lord seemed asleep and heedless of our distress and indifferent to our necessities! Such experiences are tests of our faith, as this one was a test to the faith of the apostles. If our

faith be strong enough under such circumstances, we would keep on with our proper endeavors to adjust matters corresponding to the bailing of the boat and the working of the oars; but meantime, with an implicit faith in the Lord's promise that all things shall work together for our good, we would be able to sing as did the Apostle Paul and Silas after being beaten while in the stocks for their faithfulness to the Lord. They rejoiced that they were accounted worthy to suffer for the name of Christ. So according to our faith will we be able to rejoice even in tribulation. We cannot enjoy the sufferings; we can enjoy the thought which faith attaches to them, namely, that these are but light afflictions working out for us a far more exceeding and eternal weight of glory.—Z '04-60 (Hymn 226)

MARCH 6

Ye are the light of the world.—Matt. 5:14

IN ORDER to have the Holy Spirit in large measure, we must keep near to the Lord, for if we get away from him, the light will go out. If we neglect the privilege of prayer or of study of the Scriptures or of fellowship with the Lord through failure to think of him, the illumination of the Spirit will grow dim. On the other hand, it will become brighter in proportion to our realization of our own imperfections and to the degree of our consecration to the Lord. This we manifest by the zeal with which we study his will as expressed in his Word, and with which we practice that will in the affairs of life. These are the means by which we may supply the oil to keep our light burning brightly.—Z '12-344 (Hymn 230)

MARCH 7

Thou lovest righteousness, and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.—Psalm 45:7

ALL who are cultivating character pleasing to God, all who are endeavoring to become exact copies of his dear Son, should put away every impurity, everything not right. Whatever is wrong should always be opposed by our new minds. On the other hand, if

we have love as the Lord has it, we shall hate the wrong, but not the individual who does wrong. In proportion as love controls our minds and hearts, we shall feel sympathy for those who are in iniquity, for we remember that the race of mankind are fallen from their original perfection. We should think that to do evil is not their intention, their will, but that they are suffering from an iniquitous disease. Love is patient and tries to find extenuating circumstances and conditions. It seeks to help the evildoer and is not easily provoked to anger.—Z '12-338 (Hymn 198)

MARCH 8

Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—II Peter 3:18

TO GROW in grace and not grow in knowledge is impossible; for the very object of such communion is to build us up in a more perfect knowledge of and acquaintance with the Lord—to bring us into closer fellowship with the divine plan, and to give us the privilege of being “workers together with him” in executing that plan. If, therefore, we love and obey the Lord and desire to grow in his favor, his written Word is our daily meditation and study; and thus we grow in knowledge; not, however, by finding out each year that what we learned last year was false, but by adding to what we learned last year, by putting on more and more of the armor of God until we realize its glorious completeness in the full discernment of the divine plan of the ages. We are then ready to do valiant service for the cause of truth in withstanding the encroachment of error, being established, strengthened, and settled in the faith. But even to those thus established in the faith there is abundant opportunity to grow in knowledge; for while they will see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the divine Architect.—Z '03-200 (Hymn 74)

MARCH 9

Sanctify them through Thy truth: Thy Word is truth.—John 17:17

IF WE be sanctified to God by the truth, if our wills be dead and the Lord's will be fully accepted as ours, in thought, word, and deed, then we have attained the will of God and shall win the prize as overcomers, even if we have never had opportunity to preach, to give to the poor, or to suffer as martyrs for the truth's sake. Let us all note well this point: “This is the will of God [concerning you], even your sanctification.” Let nothing obscure this truth; but let it dominate our course in life. Then if God's will is really our will, we have a clearly marked pathway before us. But without doubt, before all such God will open opportunities to serve the truth to others, to let their light shine to the glory of the Father and the blessing of fellow-creatures; for this is his command to us, and we may be sure he gives us no commands impossible to be obeyed.—Z '12-341 (Hymn 333)

MARCH 10

God is love.—I John 4:8

GOD is love, our Lord Jesus is love, and when the church is perfect, each member of the body will also be love. This great principle will have full control of all that we do and say, even as now it has control in the hearts of the Lord's people, despite the weaknesses of the flesh, which prevent its full expression. When all the imperfection is taken away, those who attain the prize of our glorious high calling will have the image of God, the image of the Lord. The hope of attaining the likeness of the divine character is the great ambition which inspires us to faithfulness of endeavor.—Z '12-337 (Hymn 55)

MARCH 11

Be strong in the Lord, and in the power of his might.—Eph. 6:10

HERE we have an exhortation applicable to the people of God at all times and under all conditions and under all circumstances. It would have applied to Samson in his day as a natural man, a servant, and it applies to us of today who are new creatures in Christ Jesus, servant-sons of the most

High. If we look back to Samson and all the ancient worthies recounted by the apostle, we note that the secret of their strength of character, by which they endured and overcame, resided in their faith in God and in the promises. And so it must be with us. But there is a difference between faith and credulity; the latter may give a spirit of energy, but will not endure. The former is the power of God which enables us to endure all things as good soldiers of the Lord Jesus Christ, soldiers of the truth, soldiers of righteousness, fighting against sin and error and all ungodliness, including the artful wiles of the Adversary, by which he would deceive us and the whole world, misrepresenting the divine character by the "doctrines of devils" foisted upon the Lord's people during the Dark Ages, to the blinding of the eyes of their understanding. Now in the Lord's providence our eyes are becoming more and more opened in harmony with the apostle's prayer, I pray God for you that you "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge."—Z '07-344 (Hymn 200)

MARCH 12

**Every one that loveth Him that be-
gat, loveth Him also that is begotten
of Him.—I John 5:1**

HE WHO loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. As the Son loved the Father, prayed to the Father, and felt that he must be about the Father's business, and finally died in the accomplishment of the Father's will—the work unto which the Father had sent him—so with us, imbued with the Spirit of our dear Redeemer, our Head. We as his members must have such a reverence for the Father and for his will as is here specified. The nation of Israel could not love the Lord with all its heart, with its soul, with its might; this exhortation must be understood to be of an individual kind. Similarly the church, spiritual Israel, is not called upon to love the Lord with heart, soul,

being, strength, but the individuals who are the Lord's and who are seeking to please him, to serve him, to lay down their lives in obedience to his will and in the forwarding of the divine purposes, are called upon so to do.—Z '07-263 (Hymn 240)

MARCH 13

**The steps of a good man are ordered
by the Lord; and he delighteth in his
way. Though he fall, he shall not be
utterly cast down; for the Lord up-
holdeth him with his hand.—Psalm 37:
23, 24**

OUR text presupposes that in the class described the human will has been transformed—that the divine will has been accepted as instead of the human; and that the child of God is seeking to walk in the ways of righteousness, in which he has already started; and the proper thought to be gathered is that thus seeking to walk in the Lord's ways, God will not permit his imperfections of judgment to work him any injury, but will supervise his affairs; will overrule so that every step he may take, although it be taken of his own will, his own volition—his consecrated will, however—shall be overruled for his good; for his development as a new creature in Christ. If he shall err in judgment, and bring upon himself the consequences of his error, the Lord's wisdom and power are such that he can fulfil all the provisions of this promise, and make even his blunders and weaknesses to so react as to strengthen his character and establish him in righteousness, developing in him by these and other experiences the fruits and graces of the Spirit, which will eventually fit and prepare him for joint-heirship in the kingdom.—Z '03-70 (Hymn 145)

MARCH 14

**He is able also to save them to the
uttermost that come unto God by Him,
seeing He ever liveth to make inter-
cession for them.—Heb. 7:25**

THROUGHOUT the Gospel age, the Lord's people by the eye of faith beheld the great High Priest as their Advocate, who ever liveth to make intercession for us, while he awaited the Father's time for his coming forth

a second time to make good his exceeding great and precious spiritual promises and blessings upon his church, and to grant the promised restitution blessings to the world, foretold "by all the holy prophets since the world began." But in advance of the actual blessings, by faith, all who are his brethren, his disciples, walking in his footsteps, seeking to fulfil their sacrifice as he fulfilled his, and under his assistance and direction, may realize that they are not aliens and strangers and foreigners from God, but that they are accepted with the Father—not directly but indirectly, "accepted in the Beloved," who is our Intercessor, our Advocate, and in whom alone we have a standing before the Father and may ask or expect any favors.—Z '01-182 (Hymn 258)

MARCH 15

**I was glad when they said unto me,
Let us go into the house of the Lord.
—Psalm 122:1**

THOSE who hear the invitation to become members of the house of God, the house of sons, the antitypical Temple, and who receive the invitation into good and honest hearts, are indeed made glad: "Blessed are the people who know the joyful sound." We couple with this a similar expression by the same poet prophet, who declares, "I will dwell in the house of the Lord forever." Not in earthly houses, not in earthly temples, do we hope to dwell forever, but those who become members, living stones in the spiritual house, the heavenly Temple now under construction, will indeed dwell in the house of the Lord forever. For them to go out would mean the destruction of the house, for of it they will be members in particular; as the Lord declares they will be pillars in the house of the Lord, and the ministers of his grace and truth to all the people. This text will be true also of the world during the millennial age. All mankind will then be invited to approach the Lord in worship, to approach the spiritual Temple, The Christ, and through The Christ to approach the Father; and all who shall hear that message and who shall obey it will be glad indeed, even as the message brought by the

angels at the birth of Jesus intimated that eventually the tidings of great joy shall be unto all people.—Z '03-444 (Hymn 54)

MARCH 16

The Lord is our King; he will save us.—Isa. 33:22

OUR text is one the sentiments of which should be deeply impressed upon the hearts of all the Lord's people. The world may cry out, saying, "We have no king but Caesar," but the Lord's people, the Israelites indeed, will feel the reverse of this—that "the Lord is our King." In harmony with his command we will honor earthly kings and obey earthly laws in every particular in which they do not conflict with the divine law; but nevertheless, above earthly kings, our esteem, homage, and obedience must be to him whom the Lord hath appointed, King Immanuel. If he be enthroned in our hearts it will be comparatively easy for us to be loyal to him in our conduct and in our words, wherever we may be. If we deny him, he will also deny us; but if we confess him he will also confess us before the Father and the holy angels—he will save us ultimately. Through us as his church, his body, he will, according to the original promise, bless all the families of the earth which we, with him, will then inherit.—Z '03-206 (Hymn 290)

MARCH 17

**Speak; for Thy servant heareth.—
I Sam. 3:10**

THE Lord speaks in our day in a different manner from that in which he spoke in olden times. As the Scriptures declare, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1, 2) The Word of the Lord is still precious and scarce in that it is not, at the present time, given to all, but only to a certain class; as it is written, "He that hath an ear to hear, let him hear." The majority of mankind hath no ear to hear at the present time, no eye to see the glorious beauty of God's plan. As the apostle explains, "The god of this world hath blinded" their minds

—earthly things, earthly ambitions, earthly hopes, earthly calls and voices, distract their attention, fill their capacity; but blessed are our eyes, for they see, and our ears, for they hear, and blessed shall we be if, like Samuel, when we hear the Lord's message we respond promptly, "Speak; for Thy servant heareth." Such as thus respond shall be taught of God—by the Word of his grace—the words of the Lord Jesus, and the words of his inspired apostles—instructed and guided in the understanding of these through the Holy Spirit, through various helps and channels and agents which the Lord is pleased to use—perhaps a tract, perhaps a book, perhaps a letter, perhaps a conversation, perhaps a sermon.—Z '07-349 (Hymn 49)

MARCH 18

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Proverbs 14:12

THIS text is worthy of being committed to memory by all. Its lesson is that we are not competent to guide and direct our own affairs; that we need divine counsel. Human judgment would be unreliable even if supported by absolute knowledge; but in view of our deficiency in knowledge as well as in judgment, very evidently to man many ways seem right and wise and advantageous and desirable which, pursued, lead to disappointment and chagrin and ultimately would lead to death—second death. The wise, proper course for all, therefore, is to realize and acknowledge our own insufficiency, un wisdom, and to look to our great Creator for guidance. Happy are those who heed the scriptural injunction, "Remember now thy Creator in the days of thy youth." The earlier this right course is begun the better will be the results every way, the easier will it be for us to bend our wills to the will of the Lord; and the lessons and satisfaction and peace coming to us through the Lord's guidance will be the more precious. A full consecration of the heart and life and all our interests to the Lord, that his will may be done in us in all things, is the consecration necessary to the bringing of every justified believer into fellowship in the

body of Christ, which is the church.—Z '03-352 (Hymn 12)

MARCH 19

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful.—I Tim. 1:12

AH, YES, what a blessed satisfaction it is to us to know that while the Lord knows of our every word and every deed he is pleased to count us something different, even from our words and our deeds—something better! Our words do not always represent the full sentiments of our hearts; our conduct does not come up to the standard: after the words have been spoken and after the deeds have been done—perhaps to the very best of our ability—we realize that they have come short of the glory of God, and short of our own ideals, desire, and efforts. How consoling it is to us, then, to know that our imperfect work shall be acceptable through Christ to God; that the Lord counts us according to our intentions, according to our wills. Praise his name! We would have no hope of coming up to any standard of perfection which he would approve, were it not for his gracious arrangement by which our imperfections are covered by our Redeemer's perfection and sacrifice, and our works accepted according to the intentions and desires of our hearts.—Z '02-134 (Hymn 125)

MARCH 20

And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years.—Rev. 20:4

DEARLY beloved, the time is short, the great prize we seek is near, the "mark" or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord, showing us that it means deadness to self. Shall we not each see to it that by the grace of God every other head and authority is completely cut off and cast aside, and that henceforth, as the apostle expressed it, "For me to live is Christ"—as a member of the body of Christ, guided by his will as discerned through

his Word and providence and example? This is another picture of full completion of character likeness to our Lord. Did he not fully give up his own headship, his own will, to the Father's will? He surely did; and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the kingdom.
—Z '01-229 (Hymn 326)

MARCH 21

Blessed is that man that maketh the Lord his trust.—Psa. 40:4

IF WE leave the world to become the Lord's people, and receive the lessons of experience at his hand with proper faith in him, the outcome will surely be a readiness and promptness to make a full consecration, a full submission of ourselves to do the Lord's will; to follow his leadings; to inherit whatsoever he has for us. And if the faith be of the proper kind we will say with the prophet, "I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Such, and such alone, can be led of the Lord in this present Gospel age, in which we must walk by faith, not by sight. Such alone will have the confidence to go forward encountering the various oppositions within and without in the present time. Such will eventually be God's representatives and leaders in the blessing of the world in the millennial age. Let us learn well the lesson of faith, of trust, as God informs us of his appreciation of this quality, and that he can deal with us only in proportion as we possess it, so in our own experiences we find that we love most to assist and encourage those who manifest an abiding confidence in us.—Z '02-259 (Hymn 174)

MARCH 22

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.—I John 3:2

HAVING confessed this relationship before man, it is for us to show and for them and the Lord to see whether

it has been in vain or with a sincere heart. If the latter, we will to the extent of our ability be showing forth the praises of him who hath called us out of darkness into his marvelous light, and this thought will help to hold us firm and loyal to our obligations to the Lord and his truth, and to all the members of the household of faith, to each of whom we have become related through this Spirit of adoption. In line with this the apostle exhorts, See "that ye receive not the grace of God in vain." Our adoption into the Lord's family in the present life is merely on probation. If faithful, the matter will be confirmed, and we will be granted our perfect bodies in the first resurrection and a share with our Redeemer in his glory, honor, and immortality.
—Z '07-189 (Hymn 21)

MARCH 23

Where sin abounded, grace did much more abound.—Rom. 5:20

OUR text is the key to all of our hopes. Sin abounded against not only our first parents, but all of their posterity, unto sentence of death. But God's grace abounded still more, and toward all, in that he provided, through Christ, not only a recovery of all who will of mankind from the penalty of sin and death, but also that the restored and perfected race shall have all that was lost in Eden, full and complete, and that everlastingly. Additionally God's grace abounded to the extent of taking out of the world of sinners a little flock to be heirs of God and joint-heirs with Jesus Christ, whose nature is to be changed, so that they, instead of longer being of the human nature, will become partakers of the divine nature, sharers of the divine glory and honor and office with their Lord Jesus—far above angels, principalities and powers, and every name that is named. O, for such loving-kindness and tender mercy which abounded toward us while we were yet sinners, and which much more abounds toward us in Christ, now that we are accepted in the Beloved One—for this let the Lord's people give thanks continually, and let the thankfulness of heart extend and manifest itself in words and conduct, in all that we do

and say, that all may be to the praise of his glory who has called us out of darkness into his marvelous light!—Z '01-220 (Hymn 68)

MARCH 24

If a man therefore purge himself . . . he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.—II Tim. 2:21

THE Lord can honor such vessels because they honor him; they fairly represent him and his cause. If they are meek and humble-minded, not inclined to think of themselves more highly than they ought to think, but to think soberly, the Lord can exalt them to positions of trust and honor without injury either to themselves or to the cause; and thus they are more and more sanctified and prepared for every good work. Let as many, therefore, as would be honored and used by the Master now and hereafter—as many as have this hope in them—seek to purify themselves, to purge out the old leaven of sin. In the language of another forceful illustration, let us endeavor to war a good warfare against the world, the flesh, and the devil. And be assured that in these duties we have the work of a lifetime; and even at its close we will still find the necessity for the robe of Christ's righteousness to cover the remaining deformities of our character.—Z '02-318 (Hymn 333)

MARCH 25

When he, the Spirit of truth, is come, he will guide you into all truth.—John 16:13

THE Holy Spirit, in harmony with our Lord's promise, was sent only to the consecrated class, and was to abide in the true church class, "the body of Christ," and we, and all others who since have come into fellowship and union with our Lord, "the Head of the body which is his church," have thus come into and under the influence of the Holy Spirit, our rightful portion and privilege. By this Spirit we were begotten to the spiritual nature, and became heirs of all the exceeding great and precious promises which belong to the "body of Christ"—Z '01-175 (Hymn 91)

MARCH 26

They cry unto the Lord in their trouble, and he saveth them out of their distresses.—Psa. 107:19

WHEN fleshly Israel learned one lesson after another, and as fast as each was learned sent a cry of loyalty up to God, his power was exercised on their behalf and their deliverance was effected. So with the spiritual Israelite when he recognizes the true situation and with thorough repentance turns unto the Lord and cries for deliverance from his own weaknesses and imperfections according to the flesh—his prayer is heard and his deliverance is provided for with the assurance that the Lord's grace is sufficient. The condition of the spiritual Israelite is represented in our text. Such a cry to the Lord, however, implies that the sins and weaknesses of the flesh were contrary to the transgressor's will; it implies that in some manner he was seduced or entangled by the world, the flesh, or the Adversary, and that his heart is still loyal to the Lord and to the truth. All such who cry unto the Lord in sincerity and faith shall be heard, shall be delivered—his grace is sufficient for us.—Z '02-331 (Hymn 257)

MARCH 27

Who is worthy?—Rev. 5:2

THE Lord is seeking his precious jewels. Many of them are indeed diamonds in the rough. The real diamond is a noble, loyal, faithful character, devoted and uncompromising in its allegiance to God. Sometimes the circumstances of life have deprived such of education or culture and have left them only sufficient means for the barest necessities of life. But no matter, God's eye is on them; character is what he is looking for, and in due time, when that character is sufficiently developed, confirmed, tested, and proved worthy of exaltation, he can and will add to it all the glories of knowledge and wisdom and grace and beauty. But first he will subject it to all the necessary tests. If it is a true diamond it will receive and it will also transmit to others the light of divine truth. Nothing so gloriously reflects the truth as the worthy character of the true and

faithful saint. Another way of testing a diamond is to put it under pressure. If it is a real diamond it will stand the pressure, for the diamond is the hardest substance known; but if it is not a real diamond it will go to pieces and thus prove itself spurious. So God allows us to come under the constant pressure of years of toil and care and self-sacrifice to see how we will endure; and blessed is that diamond-proved character that endures to the end.—Z '02-333 (Hymn 279)

MARCH 28

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—Prov. 10:22

WHEN we see a noble example like that of our Lord, who was rich in everything, and who gave all, we rejoice in it, and realize that as his sacrifice was so great his reward also is proportionately great. When we see the noble example of the Apostle Paul, who possessing some considerable wealth of ability, talent, and influence, and possibly of financial means also, laid these all, a willing, a glad sacrifice, at the feet of the Lord, laying them all down with joy in God's service, in the service of the truth, in the service of the brethren, it causes our hearts to rejoice, and we feel sure that one so rich, and who spent his riches so faithfully, will be one to shine very brightly in the kingdom when it is set up and manifested. And so, undoubtedly, it will be with all the royal priesthood—in proportion as they have sacrificed their possessions. Those who joyfully endure for the Lord's sake, the truth's sake, the greatest shame, the greatest ignominy, the greatest trials, the greatest persecutions in this present life, and thus have experiences most like those of the Master and pattern, we may be sure will in proportion to their faithfulness manifested in such sacrifices, have a future great reward—as the apostle has declared, "Star differeth from star in glory."—Z '01-55 (Hymn 277)

MARCH 29

Christ our Passover is sacrificed for us: therefore let us keep the feast.—I Cor. 5:7, 8

WHAT a meaning is in these words

when seen in connection with the Memorial Supper as the remembrancer of the Jewish Passover! How the light of the type illuminates the antitype! As the firstborn of Israel were exposed to death, so "the church of the firstborn whose names are written in heaven" are now on trial for life or death everlasting. As then all the typical firstborn were safe so long as they remained in the house and ate of the lamb whose blood was sprinkled upon the doorposts and lintel, so we who abide in the household of faith under the better "blood of sprinkling" and who eat of our Passover Lamb, Jesus, are safe from death—sure of life everlasting under God's providence. We do not now recognize the typical lamb, but instead Jesus, "the Lamb of God, which taketh away the sin of the world." On him we feed; not eating his flesh literally, but by faith partaking of the merit of his sacrifice and appropriating it to ourselves. All through this night of the Gospel age do we thus feast on our Lamb—until the morning of the Millennium, when we shall be delivered. The annual Memorial Supper is not our feast, but an illustration or archetype of it—a remembrancer—most beautiful, most solemn, helpful. Let us keep the feast of faith and also the Memorial Supper.—Z '08-38 (Hymn 190)

MARCH 30

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.—Matt. 26:26

AS BREAD stands for and symbolizes all food, so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions—such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this Bread from heaven. This applies not only to believers of this present time, but also to those of

THE DAWN

the future age. Their life rights and privileges must all be recognized as coming to them through his sacrifice. In a word, the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice.—Z '06-334 (Hymn 2)

MARCH 31

And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.—Matt. 26:27

OUR Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be his must drink of it—must accept his sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim that faith in and obedience to any great teacher will amount to the same thing, and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom-price for the sins of the

whole world. There is no other name given under heaven or among men whereby we must be saved. Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and be broken with him as members of the one loaf, and to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor, and immortality.

Let us, when we celebrate this grand memorial, not forget to give thanks to the Lord for our justification, and also for the grand privilege we enjoy of being fellow sacrificers with our Redeemer, and filling up that which is behind of the afflictions of Christ. And while sorrowful and thoughtful, meditative and full of heart searchings on this occasion, let us, as did the Lord, triumph through faith and go forth singing praise to him who called us out of darkness into his marvelous light, and who has privileged us thus to have fellowship in the great transaction now in progress.—Z '01-76 (Hymn 122)



WEEKLY PRAYER MEETING TEXTS

MARCH 2—"Whatsoever things are true, whatsoever things are honest, . . . think on these things."—Philippians 4:8 (Z. '03-9. Hymn 1)

MARCH 9—"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Hebrews 6:10 (Z. '03-59. Hymn 210)

MARCH 16—"We know that we have passed from death unto life, because we love the brethren, . . . and we ought to

lay down our lives for the brethren."—I John 3:14, 16 (Z. '99-88. Hymn 254)

MARCH 23—"Ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became the companions of them that were so used."—Hebrews 10:32, 33 (Z. '03-40. Hymn 245)

MARCH 30—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"—II Peter 3:11 (Z. '96-33. Hymn 95)

Our Purpose and Aim

I should be pleased to learn more about your organization. I am thrilled with the Frank and Ernest programs, but am at a loss to answer my friends' questions when discussing your work. Please tell me the purpose and the aim of your instruction. Have you denominational sponsorship?

WE ARE not sponsored by any denomination, nor do we wish to be, for such sponsorship would restrict the untrammelled search for Bible truth. The supporters of the Frank and Ernest programs are various Bible study groups, and individual Christians who have a deep sense of devotion, believing that "the fear [reverence] of the Lord [Jehovah] is the beginning of wisdom." (Prov. 9:10) Among other objectives is our mutual desire to:

1. Magnify the goodness of God by emphasizing his love for us all as demonstrated in "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." —John 3:16

2. Direct the minds of the people to the plan of God for the establishment of peace on earth. Human plans are failing, but God has a plan that will not fail. It is our strong conviction that hope for solving world problems rests upon the reign of Jesus Christ. The prophecies speak of him as "The

Prince of Peace," and he will establish peace among the nations.—Isa. 9:6, 7

3. Condemn the materialistic and commercial tendencies in organized theology, and instruct the people in the simplicity and beauty of real, selfless Christianity.

4. Condemn the modern theory of evolution as being a flat denial of the redemption which is in Christ Jesus, and also deny the creedal doctrine of hell fire and brimstone as the fate of all but the "little flock" of believers, as being a product of the Dark Ages, unsupported by God's Word.

5. Teach the simple truth of God's Word: that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"; that a "little flock" is being chosen during this Gospel age to receive a spiritual reward of immortal life, and that these will reign with Christ during the thousand years allotted for the establishment of his earthly kingdom, through which all the families of the earth will be blessed. —Rom. 6:23; Luke 12:32; Rom. 2:7; Rev. 20:4, 6; Gen. 12:3; Gal. 3:29

To us the Scriptures clearly teach that it is not enough to say, "Lord, Lord," to enter into the kingdom of heaven, but rather, one becomes a Christian by covenanting with God to do his will. This requires the sacrifice of earthly things in favor of spiritual things. Consecration requires putting these

principles into practice in our lives, in our homes, in our business, in all things. Those who fulfil this "covenant by sacrifice" faithfully, will reign with Christ during the time our prayer will be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Rom. 8:1; Col. 3:1-4; Psa. 50:5; Matt. 6:10

We accept the Bible as God's inspired Word, and we invite those who respond to these simple truths to meet and study with the various groups which have been formed to learn more about God's love as taught in the Bible.

The Keys of Hell

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of hell and of death." (Rev. 1:18) Does this text refer to the Lord Jesus? What is meant by the expression, "The keys of hell and of death?"

FROM the reading of the context it is clear that the One here referred to is our risen Lord. According to the text, he has the keys of hell and of death, and the possession of these keys resulted from his resurrection from the dead. How much there is in this text! From it we learn that Christ really died, "the Just for the unjust"; that now he is no longer dead; that now he has the right to use the "keys" of hell and of death.—I Pet. 3:18

The human race had been condemned to death because of Adam's disobedience; Christ's death was necessary to pay the ransom and set the prisoners free. This is

what Paul meant when he said, "For as by one man's disobedience [Adam] many were made sinners, so by the obedience of One [Jesus] shall many be made righteous."—I Tim. 2:4-6; Rom. 5:19

The divine law requires a corresponding price, "Life for life, eye for eye, tooth for tooth," etc. (Exod. 21:23, 24; Deut. 19:21) Adam was perfect at the time he disobeyed God's law in Eden, and therefore God's law demanded the obedience of a perfect man in return. Any perfect man could have paid the ransom, but there was none in the whole earth, for all had been born in sin, "There was none righteous, no, not one" (Romans 3:10); "though He was rich, yet for your sakes He became poor." (II Cor. 8:9) Our Lord was "made flesh" (John 1:14) that he might redeem us to God. This basic law of redemption is beautifully detailed in I Corinthians 15:14-22.

Our Lord's resurrection was just as necessary for our salvation as was his death. For had he not risen from death, he could never have applied the purchase price of his ransom on our behalf. The text tells us that he now has the "keys of hell and of death." His possession of these "keys" implies that he has the power to use them; and he will use them to unlock the doors of the figurative "prison house" of death. (Isa. 42:7; 61:1) Because he lives, we too shall live.

The use of the two Greek words in this text, that is, "**thanatos**" [death], and "**hades**" [hell, the condition of the tomb], shows the completeness of the release from death and dying conditions, which

is assured us by Christ's death and resurrection.

The original awakening from the sleep of death [**hades**, the condition of the tomb], is not to be thought of as the complete resurrection, within the meaning of the Bible. Resurrection means more than release from the tomb. After the awakening, the resurrection work continues; those awakened must still be lifted above the effects of death, so manifest in human imperfections and frailties.

The Bible assures us that all will come forth from their graves, because Christ died for all; but only those who then hear and obey the righteous laws of his kingdom will be completely resurrected, that is, lifted out of the death and dying conditions. (John 5:28, 29) These will pass through the door then opened by Christ's death and resurrection, and their way shall lead to eternal life in the fulness of human perfection. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

Raised in the Spirit

"Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." (Luke 24:39) How do you account for this statement by our risen Master, if your teaching is true that Jesus was raised a spirit being?

A STUDY of the Scriptures leaves no doubt that Christ was raised a spiritual being; upon this point of truth they are very specific. I Corinthians 15:44, 45, tells

us, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written; The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit." And in I Peter 3:18 (Moffatt's translation) we read, "Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near to God; in the flesh he was put to death, but he came to life in the spirit."

On the other hand, the text of our question testifies to us that a spirit does not have flesh and bones, as our Master demonstrated he possessed on the occasions of his appearance among his disciples after his resurrection. To conclude as some do, that a spiritual body is made of flesh and bones, and is just like a human body except that an undefinable something, which they term "spirit," flows through its veins instead of blood, is to totally disregard our Lord's statement that the body he used on this occasion was not a spirit body, even though it was true that he was raised a spirit person.

There are no contradictions in the Bible when properly understood, and we believe the meaning of this text is quite clear when we understand our Lord's purpose in appearing to his disciples after his resurrection. Our Lord's resurrection body is a glorious one; it is the "express image" of his Heavenly Father. (Heb. 1:3) It is not one of flesh at all, for Jesus said, "My flesh, . . . I will give for the life of the world." (John 6:51) To

have taken back his flesh would have nullified the ransom, and we all would still be under the condemnation of death and without hope.

He appeared to his disciples after his resurrection to prove that he was really risen from the dead, and to instruct them; for they had been confused by the events of Calvary. He appeared as a gardener, as a traveler to Emmaus, as a stranger on the shore, and in other forms for the purpose of assuring them of his resurrection. These were assumed bodies of various kinds, lest any would think he had been made alive in a fleshly body.

Paul's partial glimpse of our Lord on the Damascus Road shows by contrast the difference between his glorified, spiritual body, and the ones he assumed to demonstrate to his disciples that he had risen from the dead. (Acts 9:3-19) Had he appeared in the upper room in his glorified body, they would not have recognized him as Jesus of Nazareth, risen from the dead.

The Spurious Books

Are the books of the Apocrypha of any value in Bible study, to us as Christians?

THE "Books of the Apocrypha" is a term applied to professedly inspired writings, which were written both preceding and following the birth of Jesus of Nazareth. They lack in many ways the evidence of genuine authority. The

meaning of the word, apocrypha, is "spurious," false. The ancient Jews did not have any of these books in their sacred canon. It was only after the Babylonian captivity that they appeared, and then in the Greek, not Hebrew language. During the Dark Ages (A. D. 1546), some of them were admitted into the Bible by the Church of Rome; the Protestant translators, however, have consistently refused to accept them as authentic.

It appears to us to be abundantly clear that they are spurious. They have nothing genuine not contained in the books of the Bible, while they do contain some teachings which are utterly opposed by the inspired record.

We accept only the books contained in Protestant Bibles as our authority in Bible study. The Bible was written for our learning, and as an aid to our Christian development, by holy men of old who wrote "as they were moved by the Holy Spirit" of God. (II Pet. 1:21) It was written to aid us in understanding God's plan of salvation, not merely to gratify our curiosity. (Rom. 15:4) It has a message to those who seek truth with an open mind and an honest heart. It is closed to the selfish and the arrogant. (Dan. 12:10) The Bible has a Spirit all its own, for it reflects the Spirit of its Author, and it is because of this that we accept it as God's Word. This cannot be said of the Books of the Apocrypha.



"This Do in Remembrance of Me"

ACCORDING to Jewish reckoning, Saturday, April 1, will be the 14th day of Nisan, hence the anniversary of the slaying of the Passover lamb on the day before the exodus of the children of Israel from Egypt more than 3,000 years ago. According to Jewish custom, the new day begins in the evening, hence the beginning of Nisan 14 this year will be after sundown, Friday, March 31. It was on this corresponding day more than nineteen centuries ago that Jesus assembled with his disciples in an upper room in Jerusalem and partook of the passover supper with them for the last time—that ceremony which, by divine command, the Jews observed each year on the day corresponding to the one on which the original Passover lamb was slain. It was the next afternoon—still Nisan 14—that Jesus, "the Lamb of God which taketh away the sin of the world," was slain.

When Jesus and his disciples gathered in that upper room, a sense of tragedy was felt by all. Previously he had announced that he expected to be arrested and put to death. We know that Peter tried to dissuade the Master from putting in an appearance in Jerusalem and thus exposing himself to this danger, but he would not be dissuaded. He knew that his Heavenly Father's appointed time had come for him to die as the world's Redeemer, and he was resolute in his determination to carry out his Father's will. He knew for a certainty that the exact day had come for his sacrifice to be completed, because he knew that the 14th of Nisan in that particular year marked the exact "midst of the week" in which he was to be "cut off."—Dan. 9: 25-27

As always, however, Jesus was not so much concerned with himself and with his own experiences as he was for the welfare of his disciples—those whom the Father had given him and who would carry on the ministry of the Gospel following his departure. Thus he used these last hours of opportunity to impart further needed lessons to them—lessons of humility, and faith, and obedi-

ence. When they strove among themselves as to which one would be the greatest, Jesus explained to them that they had the wrong viewpoint—a worldly viewpoint—that in their association with him and with his Father, all were to be servants, not rulers, and that the greatest would be the servant of all.—Matt. 20:27

It is doubtful if they caught the spirit of his instructions. Certainly they did not realize that he was about to render them and the whole world the greatest possible service by laying down his life that they might live. True, Jesus' instructions to his disciples were later remembered and bore fruit in their lives, when the Holy Spirit came upon them at Pentecost. Their association with the Master and his wonderful words of life, even though but imperfectly understood at the time, contributed to their preparation for the outstanding part they were later to have in the establishment of the Early Church.

But much that Jesus said to his disciples on that last Passover night fell on ears that were somewhat dull of understanding at the time. No doubt this was particularly true when, taking some of the unleavened bread used at the supper, he gave thanks to his Father for it, break it, handed it to his disciples, and said, "Take, eat; this is my body." (Matt. 26:26) Likewise also the cup (the fruit of the vine). After giving thanks, Jesus gave it to his disciples and invited them to drink all of it, saying, "This is my blood." (Matt. 26:27) And then he asked them to do this in remembrance of him. (I Cor. 11:24) How strange all this must have seemed to those perplexed disciples! On an occasion prior to this, when the multitude was following him for the loaves and the fishes, Jesus announced that unless one ate his flesh and drank his blood he could have no life in him. (John 6:53) Hearing this, many followed no longer with him. Even his disciples were perplexed and, noting this, Jesus offered an explanation, saying in effect that he did not mean his literal flesh, for that, he said, "profiteth nothing." Then he explained, "The words that I speak unto you, they are spirit, and they are life."—John 6:63

In other words, the way to get life through the shed blood and broken body of the Redeemer is by obedience to his instructions, obedience to the Gospel of Christ, that message which calls for repentance and the acceptance of the merit of his sacrificed life as the propitiation for our sins. Thus it is that we appropriate to ourselves the body and blood of the Redeemer. It works out in a very

practical and understandable manner in the life of every true believer, but the disciples in that upper room the night before Jesus was crucified did not grasp the meaning of what the Master was saying to them.

Of course, the broken bread and the cup were used by Jesus merely as symbols of his sacrificed life, or the life that he was about to sacrifice. And now, nearly 2,000 years later, on Nisan 14, we still partake of these symbols, the difference being that through the enlightenment of the Holy Spirit which came to the church through the apostles at Pentecost, we now understand their meaning, and because of this understanding, rejoice in the privilege thus of remembering the Lord's death and its vital importance to us and to the whole world.

When this Memorial Supper was instituted in that upper room in Jerusalem, the disciples did not grasp even the fundamental truth concerning the fact that the next day Jesus, as the Lamb of God, would be led to the slaughter for them. And besides, there was another great truth in the lesson which Jesus gave them; a truth which, since Pentecost, the people of God are privileged to see namely, that the broken bread and the cup represent also that the true followers of the Master are reckoned by God as being joint-sacrificers with him, that they have the privilege of suffering and dying with him, inspired to faithfulness in this by the hope of living and reigning with him.

After Pentecost the apostle had a great deal to say about this fundamental truth of the Gospel. Paul wrote that we are planted together in the likeness of his death. (Rom. 6:5) Also, that we are crucified with him. (Rom. 6:6; Gal. 2:20) Peter speaks of our being partakers of the sufferings of Christ. (I Pet. 4:13) Paul also explains that those who thus present themselves for sacrifice do so in confidence that through the merit of Jesus' blood, their offering will be looked upon by God as holy and acceptable.—Rom. 12:1

So it is in keeping with this that Paul explains the further meaning of the Memorial Supper, saying that the bread which we break represents the communion (Greek, partnership) of the body of Christ and the cup represents the partnership of the blood of Christ. (I Cor. 10:16, 17) Yes, we suffer and die as members of his body, and as a part of the "better sacrifices" of this Gospel age. (Heb. 9:23) Realizing this, and having it brought anew to our

THE DAWN

attention by the Memorial Supper, Friday evening, March 31, will be both a joyous and solemn occasion for those who "keep the feast." (I Cor. 5:7, 8) It will be joyous because we will be reminded with special emphasis of the loving provision that has been made for us through our dear Redeemer, and thus be assured once more of our hope of life in him. It will be a sober occasion, for we should have brought home to us with great force the solemnity of the obligation we have taken upon ourselves when we entered into a covenant with the Lord by sacrifice.—Psalm 50:5

And there should be a heart preparation for this solemn feast. Unleavened bread was used at the Passover. Indeed, in preparation for the Passover the Jews were instructed to put away all leaven from their houses. Leaven is a symbol of sin, and how appropriate that we make a special effort to cleanse our hearts from all malice and hatred—every phase of sin, in fact—that we may come to the feast with hearts filled with love for God, for our Redeemer, and for his people, yea, for the whole world of mankind!

And in our love for mankind as a whole, we will find a special cause for rejoicing in the Memorial Supper. On the original Passover night, the firstborn of Israel—picturing the "church of the firstborn" of this Gospel age (Heb. 12:23)—were the only ones immediately in danger and they were saved, or passed over. But in the morning, and as a result of what occurred the night before, the whole nation of Israel was delivered from slavery in Egypt. This is a beautiful picture of the fact established so clearly in the Scriptures, that following the passing over of the church during this age will come the deliverance of the whole world, in the morning of earth's new day.

What a glorious hope is ours, both for the church and for the world! May the Memorial Supper this year increase our rejoicing in this hope, and renew our determination to be faithful in suffering and dying with him. It is a blessed privilege, and the hope that inspires us to faithfulness is a glorious one.

Dead with Him

LET us eat and drink reverently, devotedly, thoughtfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to do this in remembrance of him—or else do it alone.—Reprints

The Co-operative Effort

IT IS a blessed privilege to labor together with the Lord's people to make known the glad tidings of the kingdom, and to exalt the name of God in the minds and hearts of those who have a hearing ear for the truth. The brethren are now enjoying an exceptional privilege along this line, and we are confident that all who are participating in it are happy that the Lord's blessings are so richly manifested upon their efforts. We refer, of course, to the radio work, and to the opportunities it affords of contacting those who are hungering for the truth, or who may be seeking the fellowship of others of "like precious faith."

As we sit in our homes, or in our meeting halls, and listen each week to the message of present truth as it comes over the air waves, it may not always occur to us that the proclamation of the truth on such a wide scale is the work of all the Lord's people—not just the few who prepare the programs and broadcast them. As we hear these messages, are we conscious of the fact that they represent us individually, and because of this do we go to the throne of grace to seek God's blessing on the work in which we have the privilege of sharing?

We are confident that thousands of the brethren are thus making the radio work a matter of special prayer, and one of the evidences of this is the wonderful manner in which the effort is being blessed. Increasing numbers of listeners are requesting literature. During the month of January alone we received 14,500 responses. But this does not tell the whole story, because so many of these responses (a much higher average than usual) indicate a deep and genuine interest in the message on the part of those who are hearing the truth for the first time.

And besides the new interest that is developing throughout all parts of the country as a result of the broadcasts, "old timers" in the truth are being reached and brought into fellowship with their brethren. Additionally, letters reach us from those who had some contact with the truth many years ago but who, because of circumstances and environment, did not continue their interest. Now, on account of world conditions, these realize the value of what they

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learned in the past and are happy to hear the message over the radio and to renew their interest and study.

Truly, when we think of the message of truth going out over so many radio stations, we can say that the people of God who are co-operating to make it possible are as a "city set on an hill which cannot be hid." (Matt. 5:14) Yes, the light is shining amidst the darkness of a distressed and fear-filled world, and how we all rejoice to realize that this is so! But will it continue to shine in this way? This is the question that is being asked all over the country. "We want to know just what the prospects are for the ABC Network broadcasts to continue," many are saying.

As we see it here at The Dawn office, we think the prospects are good. However, we base our confidence on the zeal and self-sacrificing spirit of the friends who are determined that the programs *shall* continue, rather than on the actual funds which are in sight. As we explained in the Bible Students News, because of donations made in advance there was a small fund on hand at the beginning of the contract year. This has made it possible to keep the programs on the air thus far. But at the rate this fund is diminishing it will not last until the end of the contract year. Taking the Good Hopes pledges into consideration, and the fact that some donations are being made apart from these, we estimate a possible shortage of from ten to fifteen per cent of the total needed.

Thus we feel that the outlook is very encouraging, and we are confident that if it be the Lord's will this deficiency will be met. We merely mention the matter here by way of reporting just what the situation is, and there we leave it. We are assured that the brethren want us thus to take them into our confidence inasmuch as it is our united effort, and we are all so vitally interested.

The great number of responses from the programs is not the only source of encouragement we are receiving from the broadcasts. Many individual brethren and ecclesias are reporting rich blessings in the follow-up work. Many hundreds of First Volumes have already been placed in the hands of the interested, in addition to much other literature. Dawn subscriptions are reaching us in ever increasing numbers. We are happy about this, for we know that those who subscribe to The Dawn will be kept in touch with the truth, and each month have Studies in the Scriptures brought to their attention, as well as other truth literature.

Let us continue to give thanks unto the Lord for the privilege

of showing forth his praises! There is great joy in knowing the truth, but we are even further blessed if we have the privilege of telling others about it. True, it costs us something of time and strength and means, but our rejoicing will be complete only when it shall have cost us our all.

It is true that the vast majority of the people seem to have lost interest in religion, yet there has never been a more favorable time to present the message. On the average only a very small percentage attend church of any kind. However, statistics indicate that there has never been such a demand for religious literature of all kinds. This indicates that although the public is losing interest in the churches, they are nevertheless searching for the answers to the problems which confront the suffering world.

This is quite as we should expect, and in harmony with what many truth-enlightened brethren have believed for many years; namely, that as the hardships of the "time of trouble" become more acute it would afford golden opportunities to bear testimony to the truth. Brother Russell believed and taught this, and now we are seeing it work out in actual practice. But who would have thought that the truth would be reaching right into the homes of the people all over the country each week as it does today? How highly honored we are in being ambassadors of the new kingdom at this time when the old world is coming to an end!

Following are a few more sample letters which indicate the blessings being received through the self-sacrificing efforts of the Lord's people:

Hearts Made Glad

Dear Friends: About four weeks ago I accidentally tuned in on the Frank and Ernest program. I have listened every Sunday since and have felt that I should write you. It gladdens my heart to know that the Gospel of the kingdom is being broadcast over the radio, as I have been looking for something of this sort for several years. A good many years ago I accepted Christ as my Lord and Savior and gave my life to him. . . . About twenty-

five years ago a friend gave me a book, *The Divine Plan of the Ages*, by Pastor Russell. I then obtained a full set of the books and read them all many times. I believed and still believe that Pastor Russell was especially used of the Lord to bring forth truths long lost sight of. My wife and I are practically alone here in our belief, . . . but as conditions grow worse more people are beginning to think than ever before. We can see the fulfilment of Daniel's prophecy in the breaking in pieces of the feet of the

image. The stone is indeed breaking in pieces and overthrowing the kingdoms of this world, to clear the way for the kingdom of God which is to fill the earth. I have written more perhaps than I should, but I want you to know how glad I am that you are sending out the good news of the kingdom of God. . . . May the Lord bless and guide you. G. E. S., Kansas

As It Should Be Seen

I have been listening to your Sunday 11:15 A. M. talks and am very much pleased by them. You are seeing the Word as it should be seen. I was with C. T. Russell fifty-seven years ago at Chicago in 1893. W. S. K., Ind.

Challenge of the Truth

Gentlemen: There is no need to try to tell you how I enjoy listening to your broadcast every Sunday, nor how much knowledge of the Bible the program is giving, not only to me, but to so many others around me, because its challenge is beyond the expression of words. Mr. E. S., North Carolina

From Honolulu

Dear Frank and Ernest: Would you please send me your Plan Book. My husband and I listen to your programs and like them very much. They are undoubtedly the best and most understandable programs on the air. Keep up the good work. We thank you. Sincerely, Mrs. R. W. J., Honolulu

Surprised

Frank and Ernest: I have just been listening to your interesting talk on hope beyond the grave and

am very much surprised to hear such a clear vision of the future given in a broadcast, so I am writing you for the Hope Book. Please send it to me. I also wish to congratulate you for bringing out so plainly the hope of human life for all people on earth. Thanking you in advance, I remain, Your sincere friend, Mr. F. C. C., Florida

Reached Though in Prison

Dear Frank and Ernest: Please send me all the Christian booklets that are available. My husband, who is in the Eastern Penitentiary, gets such help and comfort from your broadcasts and wants me to thank you for the great help you have given him. He has become a Christian since his arrest, and though I accepted Christ years ago, I have not been able to write or talk too much to him about God. He is different now and studies incessantly and writes me beautiful letters of his thankfulness and love for God. He wants me to read your booklets, and I am asking for them in hopes that I too may be able to get a deeper knowledge of God. Thanking you in advance, I am sincerely, Mrs. C. M. W., Pa.

First "Fan" Letter

Dear Sirs: Would you please send at your earliest convenience about ten copies of the book, "When Pastor Russell Died." Later on, when I am able, I want to subscribe to your Dawn Magazine. I sincerely am grateful that I have had the opportunity to hear the truth. For quite some time I have been associated with Jehovah's Witnesses, but have discontinued that association since having my

eyes opened to the real truth. . . . You have probably had many letters of appreciation. I must admit that this is my first "fan" letter, but it is difficult to keep such gratitude to myself. . . . May God continue to bless you in the real truth. Yours sincerely, Mrs. H. A. G., Ark.

Able to Understand

Dear Sirs: Would you be kind enough to send me your booklet, Hope. I enjoy your Sunday programs very much, and for the first time in years I have been able to understand my Bible because you explain everything concerning God and his doings so clearly. And my two sons can understand them even though they are real young. Hoping your programs will continue, I remain, Yours truly, Mrs. M. S., N. J.

Now a Pleasure

Dear Frank and Ernest: I wish to express my gratitude to you for your explanation of the Bible on your radio programs. Up to this year reading the Bible seemed very boring to me, since I didn't understand it. Now it's a pleasure to read it, and I look forward to it every day after my work is finished. Thank you so much for making the Bible such a pleasure. You are doing a wonderful work and please continue in it, and may God bless you. Mrs. S. L., Mich.

Enjoyed in College

Dear Sirs: I'm writing in request for your book, "Creation" which was mentioned on your program January 16. This reference will

help me very much in my studies. I was very fortunate in hearing your program, and obtained vital information for myself and for my subject. Mr. S. F. S., Wash.

Rejoicing in the Light

My dear brothers in Christ Jesus: I thank my God for hearing of you, and for listening to your radio programs. I thank you for the two gift books, God and Reason, and Behold Your King. But my thanks for the blessings—the eyes of my understanding being opened, the hope, joy, and the goodness of God which have been spread abroad in my heart by the reading of these books and the others which I received, including The Dawn Magazine—cannot be expressed in words. Of all the teachers of the Bible that I have heard, or whose works I have read, I have never come in contact with any that have given me such light on the Bible. As a minister of the Gospel I now feel that I would like to sell these books for you. . . . Your brother in Christ Jesus, P. B. G., W. Va.

From Africa

Dear Friends: I have just been listening to your broadcast discussion on the story of creation versus the theory of evolution, which I found most interesting. It came to me through WRUL, Boston, on the 19 metre band. Reception was very clear, and the strength pretty good. . . . Please send me a copy of the Creation Book referred to in your broadcast, and I thank you in advance. Yours faithfully, Mr. R. J. B. R., South Africa

"So Much the More"

Hebrews 10:25

AFTER the long and silent Dark Ages—very silent and very long so far as spiritual things are concerned—the Reformation of Luther's day, among other things, ushered in an era of Bible study among the people of God set free from papal bondage.

This study of God's Word, although considerably hampered by the creeds of the Reformers, continued to increase as one denomination after another rose up and called attention to truths long overlooked: justification, election, free grace, baptism, the second coming, etc. All this, plus the general increase of knowledge of the "time of the end," prepared the way for the fuller light of the harvest time, when, again present, the Master girded himself and began to serve the faith watchers with "the finest of the wheat"—the very richest of the provisions of his grace—resulting in still more intensive study of the Word, participated in by groups large and small of his people, causing the harpers to be heard "harping with their harps" as never before.—Luke 12:37; Psa. 81:16; 147:14; Rev. 14:2

In Hebrews 10:25 Paul says, "Not forsaking the assembling of ourselves together, as the manner

of some is." Such an exhortation as this has hardly been necessary to the majority of those blessed with the light of present truth. Their hungering and thirsting after righteousness, coupled with specially favourable facilities for coming to an accurate knowledge of the truth have been two powerful inducements to thus assemble. "For wheresoever the carcass is, there will the eagles be gathered together."—Matt. 24:28

After several decades of exceptional opportunity for study and service, in 1914 the early stages of the long expected time of trouble began to break upon the world, leading to increasingly strained and straitened conditions, social, political, and religious, causing opportunities for assembling together to become less favourable, and, especially in the war-torn countries of Europe, to decrease considerably.

Now Paul says in Hebrews 10:25, quoting the whole passage, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Many have read into this text the thought that we are to assemble together more and more frequently as we see the day drawing on, and have been discouraged at their inability to do this. It is therefore helpful to notice that this is not what Paul says. He exhorts, "Not forsaking

the assembling of ourselves together, as the manner of some is."

This we surely would not wish to do. He then says, "But exhort one another, and so much the more as ye see the day approaching." So that the exhortation is not that we assemble more and more frequently as we see the day drawing on [with many, circumstances would make this hardly possible], but our exhortation and encouragement of one another is to be "so much the more" as the events of the day of Christ crowd in upon us.

To illustrate: The runners in a mile race, having to go eight times around the track, would receive but slight encouragement from the onlookers during the first lap. But as the race nears its end, the encouragement and cheering of the runners would increase, until at the last lap every possible urge would be given to those with any hope of winning. So, in the heavenly race, let us exhort and encourage one another more and more as the end is neared. This can be done on the street, through the mails, by the printed page, as well as when we meet together for the study of the truth. And let the exhortation be truly sincere, helpful, manifesting a true interest in our brother's welfare, upbuilding in the faith, warning against snares and stumbling stones—and "so much the more, as ye see the day drawing on."

"The battle soon will yield

If thou thy part fulfil;

For strong as is the hostile shield,
Thy sword is stronger still."

Recounting Blessings

THE following letter was received at the home office of The Dawn, and was much appreciated:

"Grace, and peace be multiplied unto you, through Christ Jesus! At this time of the year, we have with you, been looking back and tracing our Heavenly Father's leadings and dealings with us as an ecclesia, and we can surely say that David had us in mind when he wrote Psalm 23, Psalm 24:13, 14, and Psalm 65:11, "The year of thy goodness thou hast crowned." We want you brethren to know, that by your faithfulness to your vows of consecration, you have been a means used in the hand of the Lord in bringing many of the recounted blessings to us. First, the means used was by the booklet being sent to one of the class called, "When Pastor Russell Died," this was read by about eight others, who in turn told still others. Then we heard of "some American" visiting a class close by, so about twelve of us went, and he spoke on, "The Lord Himself draweth you," and we came away fully understanding how the disciples felt, as recorded in Luke 24:32-36. This was our lot also. Now if you brethren at The Dawn had not printed that booklet we would not be where we are today, rejoicing with you in the service of the Lord, and all looking forward to getting our Dawns month by month and passing on these good things to the poor world.

"Oh! dear Brethren, do keep on, pressing on, in the work of the

Lord! You do not realize the blessings you dispense to us brethren here, with the tracts, kingdom cards, and Dawn Magazine. Here is an extract from a letter sent to me from a sister who came to a convention to hear Brother Herrscher:

“After that grand encouragement from our dear Brother Herrscher, I am going to write for some kingdom cards, from The Dawn as soon as I can, and especially since I have had awakened in my heart a most sincere, earnest longing not to take God’s name in vain, but to use my time and talent even more in his sweetest of service. Now I feel a zeal so great that it is like a fire that burns, so D. V. as soon as the cards come, I shall do my very best to give others the blessed tidings of this good news of the Heavenly Father’s divine plan, that if it pleases God for me so to do, I may find one here and there who will be comforted and blessed upon hearing of the Father’s great love, and his dear Son’s great sacrifice. I just wish I had those kingdom cards now, I can tell you.’

“So, now we commend you to our Heavenly Father’s love and keeping, praying always with all prayer and supplication, that he will strengthen you all, and give each one the desire of your heart—to see him as he is. Your brethren, by His grace and love, West Wickham Ecclesia”

**BROTHER POLLOCK’S
BRITISH PILGRIMAGE**

As announced last month, Brother G. R. Pollock, of Los Angeles, California will visit Great Britain this summer. The Lord willing, he and Sister Pollock will arrive in England on Tuesday, June 20, and will remain in the British Isles the remainder of June, and all of July. Details of his schedule will be published later. We are confident that the brethren will enjoy Brother Pollock’s ministry; and we trust that where possible, public meetings will also be arranged.

Joy Dependent upon Hope

THERE could be no joys were it not for our blessed hopes. If our joys were dependent upon circumstances of this life merely, we should be without joy; and, as the apostle has declared, be “of all men most miserable.” (I Cor. 15:19) It is when hope lays firm hold upon the exceeding great and precious promises of God’s Word, that joys spring up as flowers in a desert, vivified by our tears—such flowers of joy and blessing as the poor world in its wilderness condition could not produce or imagine. And as our joys depend upon our hopes, they depend also upon our activities. It is not sufficient that a promise has been left us, and that our hope has grasped the promise. By divine arrangement the joy which springs into being through the implanted hopes and prospects must be nourished by prayer, and by activity in the Lord’s service.

—The New Creation

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

J. E. HUMPHREY			
Eastleigh	March	5	
Anerley	April	30	
F. LINTER			
Leigh (Afternoon)	March	12	
Warrington (Evening)		12	
J. H. MURRAY			
Ipswich	March	5	
West Wickham		26	
Yeovil	April	23	

W. E. PAMPLING

West Wickham	March	12
Southampton		26
Luton	April	23
Pontypool		30

C. W. SCHOLEFIELD

Oxford	March	12
Dewsbury	April	2

A. SPAIN

Anerley	March	26
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Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

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Tabernacle Shadows (Cloth)—2/6 each

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

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Chosen People—8d each; 7/6 per dozen

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

A Royal Nation—6d

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

THE Lord promises that in the future the cup of the new wine in the kingdom shall more than compensate for any bitterness of the present time. Our cup is full, but we would not wish it one drop less.

—Reprints

Speakers' Appointments

Ministering the Glorious Gospel of Christ

H. E. ANDERSON

New Haven, Conn. March 12

W. A. BAKER

Tacoma, Wash. March 18, 19
 Bremerton, Wash. 20, 21
 Seattle, Wash. 22
 Bellingham, Wash. 23
 Lynden, Wash. 24
 Vancouver, B. C., Can. 25, 26
 Nanaimo, B. C., Can. 28, 29
 Duncan, B. C., Can. 30, 31
 Victoria, B. C., Can. Mar. 27, April 1, 2

W. T. BAKER

Toledo, Ohio March 2, 23
 Cleveland, Ohio 4, 5
 Elyria, Ohio 6, 7
 Adrian, Mich. 8
 Jackson, Mich. 9, 10
 Covert, Mich. 11, 12
 Hartford, Mich. 13
 Grand Rapids, Mich. 14, 15
 Saginaw, Mich. 16, 17
 Detroit, Mich. 18, 19
 Chatham, Ont., Can. 20
 Ann Arbor, Mich. 21, 22
 Newark, Ohio 24
 Columbus, Ohio 25, 26, 29
 Nelsonville, Ohio 27, 28
 Dayton, Ohio 30
 Richmond, Ind. 31

J. BEDNARZ

Groton, Conn. March 18
 Waterbury, Conn. 19
 Wilmington, Del. 25, 26

F. A. BRIGHT

Wallingford, Conn. (Morn.) March 12
 Bridgeport, Conn. (Afternoon) .. 12
 Paterson, N. J. 19

C. CHUPA

Wilmington, Del. March 25, 26

D. H. COPELAND

Wilmington, Del. March 25, 26

O. D. DEIFER

Lancaster, Pa. March 19

H. E. DEITRICH

Coshocton, Ohio March 1, 2
 Newark, Ohio 3
 Piqua, Ohio 4-6
 Columbus, Ohio 7-9
 Charleston, W. Va. March 11, 12
 East Liverpool, Ohio 15, 16
 Washington, Pa. 17
 Pittsburgh, Pa. 18, 19
 Connellsville, Pa. 20
 Cumberland, Md. 21
 Washington, D. C. 22
 Baltimore, Md. 23
 Wilmington, Md. 25, 26
 Allentown, Pa. 28
 Lehighton, Pa. 29
 Wilkes Barre, Pa. 30
 Hazleton, Pa. 31

T. FAY

Riverside, Calif. (Morning) March 19
 Pomona, Calif. (Afternoon) 19

I. C. FOSS

Santa Ana, Calif. March 26

W. J. HOLLISTER

Waterbury, Conn. March 19

P. KOLLIMAN

Easton, Pa. March 5
 Baltimore, Md. 12

R. A. KREBS

Sacramento, Calif. March 25, 26
 Broadbent, Ore. .. March 28-April 3

A. H. KRUMPOLT

Lehighton, Pa. March 12
 Waterbury, Conn. (Memorial) .. 31

SPEAKERS' APPOINTMENTS

R. J. KRUPA		Wilmington, Del.	25, 26
Jackson, Mich.	March 12		
L. P. LOOMIS		Pottstown, Pa.	March 12
Washington, D. C.	March 11, 12		
M. C. MITCHELL		St. Petersburg, Fla.	March 5, 19
Philadelphia, Pa.	March 5	Sarasota, Fla.	12
E. MURRAY		W. N. WOODWORTH	
Newark, Ohio	March 9	Waterbury, Conn.	March 19
Toledo, Ohio	10		
Saginaw, Mich.	11, 12	H. L. YOUNG	
Detroit, Mich.	13	Allentown, Pa.	March 19
Ann Arbor, Mich.	14		
Columbus, Ohio	15	C. W. ZAHNOW	
L. H. NORBY		Wilmington, Del.	March 1
Paterson, N. J.	March 5	Chester, Pa.	2
		Maytown, Pa.	3
H. PASSIOS		Reading, Pa.	5
East Liverpool, Ohio	March 12	Pottstown, Pa.	6
Monessen, Pa.	26	Mahanoy City, Pa.	7
		Lehigh, Pa.	8
G. R. POLLOCK		Wilkes Barre, Pa.	9
Oakland, Calif.	March 5	Tonawanda, N. Y.	11, 13
		Buffalo, N. Y.	12
T. W. TWELKER		Rochester, N. Y.	14
Oakland, Calif. (Sat.)	March 18	Ithaca, N. Y.	15
		Syracuse, N. Y.	16
J. I. VAN HORNE		Port Crane, N. Y.	17-19
Duquesne, Pa.	March 5	Hazleton, Pa.	20
Washington, Pa.	19	Allentown, Pa.	21
		Easton, Pa.	23
F. S. WASSMANN		Wilmington, Del.	25, 26
Paterson, N. J.	March 12	Rutherford, N. J.	28
		Paterson, N. J.	29
		Laurelton, L. I., N. Y.	30



When to Speak

THE New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang—"Glory to God in the highest, and on earth peace, good will toward men." Then the "words of their mouths and the meditations of their hearts" will be acceptable to the Lord and a blessing to those with whom they come in contact.

—The New Creation

Conventions

For Mutual Fellowship, Edification, and Service

ALBANY, N. Y., March 12—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., March 12—Woman's Club, 311 N. Jefferson Street.

WATERBURY, CONN. March 19—Y. M. C. A., 136 South Main Street. The convention opens at 9:30 a. m., and it is expected that Brothers J. Bednarz, W. J. Hollister, and W. N. Woodworth will serve.

WILMINGTON, DEL., March 25, 26—Pre-Memorial Convention. Opens at 10 o'clock Saturday morning in the Jr. O. U. A. M. Hall, 907 Tatnall Street. Dinner and evening meeting on Saturday will be held at The Coffee Shop, 9th and Orange. On Sunday the services will be held in the Du Barry Room of the Hotel Dupont, 11th and Market Streets. For reservations, write the secretary, Mrs. Peter Kolliman, 404 West 31st Street, Wilmington, Delaware. It is expected that the following brethren will serve on the program: J. Bednarz, C. Chupa, D. H. Copeland, H. E. Deitrich, W. J. Molhoek, S. Roskiewicz, F. S. Wassmann, and C. W. Zahnow.

CHICAGO, ILL., March 26—910 N. La-Salle Street.

DETROIT, MICH., March 26—Maccabees Building, Woodward Avenue at Putnam.

MIAMI, FLA., April 7-9—All sessions in Simpson Memorial Hall, 55 S. W. 17th Road, Coral Gables, Fla. Secretary, Mrs. Ruth Roark, 1107 Alhambra Circle. Further details will be given in the April issue.

PATERSON, N. J., April 9—Y. M. C. A., Ward and Prince Streets. Further details in the April issue.

CINCINNATI, Ohio, April 30.

PIQUA, OHIO, May 7—Y. W. C. A., 418 N. Wayne Street.

WALLINGFORD, CONN., May 14—Masonic Temple, East Main Street.

KANSAS CITY, MO., May 27, 28.

VANCOUVER, B. C., Can., May 27-29.

CHICAGO, ILL., May 28-30.

OAKLAND, CALIF., May 28-30.

ALLENTOWN, PA., June 3, 4.

1950 MEMORIAL DATE

The date this year for commemorating the death of our Redeemer will be after sundown, Friday, March 31. The 14th of Nisan, Jewish reckoning, falls on Saturday, April 1, but as this day properly begins at sundown the night before, Friday evening is the proper Memorial date.

RADIO SCHEDULES—Continued from Page 33.

AUSTRALIAN BROADCASTS		Chicago, Ill.	WGES 8:45 A.M.
Vic. and N. S. W. Time		Niagara Falls, N. Y.	WHLD 9:45 A.M.
Geelong	3GL 222 metres 10:00 A.M.	Meriden, Conn.	
Sydney	2KY 294 metres 8:15 A.M.	(Middletown)	WMMW 9:00 A.M.
POLISH BROADCASTS		Stevens Point, Wis.	WTWT 9:45 A.M.
Adrian, Mich.	WABJ 9:45 A.M.		

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To Us the Scriptures Clearly Teach

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

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

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

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

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

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