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THE DAWN

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The Sun of Righteousness

Christ, during His second presence, is the great Sun of Righteousness. Concerning the healing rays emanating from His Kingdom rule, the booklet, "Christ Has Returned," says:

"From pole to pole, they will shine; and upon every continent and the isles of the sea, the soothing, life-giving powers of that divine Light- and Life-Giver will be felt for good. There will be no unfinished spots or situations not taken care of by the bright shining of the Master's presence, for nothing short of a full east-to-west dispensation of its healing rays can fulfil the Master's own promise concerning the manner and object of His coming.

"The enlightening rays of His presence will fill the earth with a knowledge of the glory of God. This means that all 'doctrines of devils,' all nocturnal hallucinations and superstitions, all human

creeds and dogmas, all the precepts of men by which people are taught to fear God rather than to love Him (Isa. 29:13), all political intrigues, as well as the thousand and one other evils that have plagued a dying world, are to be swept away, and all of this replaced by a true knowledge of God and His righteous laws.

"With the knowledge of God's glory filling the earth, there will come also the clearing out of all the myriad citadels of sin and vice and crime. As that glorious Sun of Righteousness forces its enlightening and healing rays into the various dens of iniquity, the Satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day.

"Thank God for this assurance of ultimate victory for the cause of truth and righteousness in the earth."

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THE EARTH TREMBLED—AND FELL

"His lightnings enlightened the world; the earth saw, and trembled."—PSALM 97:4

BEAUTIFUL and meaningful is the descriptive language of the Bible. Both the Old and New Testaments give us numerous pictures of events now taking place in the world. The prophecies identify the present period of human experience as the "day of the Lord," "the day of Jehovah." It is a transition period in which man-made rulership, based upon selfishness, and guided largely by misleading human philosophy, is crumbling to its fall.

Not knowing that the time has come for divine intervention in the affairs of men, human wisdom still hopes to erect a new and better world upon the ruins of the old one. Temporarily, and to a limited degree, this may be accomplished. But, the prophecies of the Bible show clearly that ere the events of this "day of the Lord" are completed, the

long-promised Kingdom of the Lord will have taken the place formerly occupied by the changing institutions of men. This is why it is called the "day of the Lord."

It is also called the "day of vengeance of our God," and the "day of wrath." (Isa. 61:2; 63:1-4; Psalm 110:5) Yet we are not to get the idea of divine malice. God has established certain laws in harmony with which He operates, and those who come into conflict with these reap the penalty of their course. Thus, today, humankind is reaping the result of unrepented selfishness and sin.

What the Prophet Isaiah describes as a "day of vengeance," the Prophet Daniel speaks of as "a time of trouble, such as never was since there was a nation." The Prophet Malachi says concerning the same period, "Be-

hold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." (Mal. 4: 1) The Prophet Joel, foretelling the same time of distress upon the world, speaks of it as a "day of clouds and of thick darkness." (Joel 2:2) Jesus refers to this time as one of "great tribulation," so ruinous in its character that if it were not cut short, no flesh would survive its ravages.—Matt. 24: 21, 22.

The prophetic "lightnings" of our text is a symbolism illustrating what the Prophet Daniel describes as an "increase of knowledge." (Dan. 12:3) Many of our great statesmen and writers now recognize the relationship between education and present world chaos. While the worldly-wise recognize that it is the enlightening influences of our day that have, as Vice President Wallace is reported as stating, "started the common people on the march for freedom," yet they do not see that this has come in fulfilment of Biblical prophecies, and because God's time has come to establish His Kingdom.

For centuries the theory was held that knowledge in the hands of the common people was a dangerous thing, and it was indeed dangerous to the hereditary ruling classes. Every

possible effort was made to keep the people in ignorance. That was during the period styled the Dark Ages. But the time came when God wanted the people to obtain knowledge. His symbolic lightnings began to enlighten the world, and the first effect of this is what we see happening all over the earth today.

The lightning symbolism is especially meaningful in connection with the prophecy of Joel, which describes this same period as one of "clouds and thick darkness." How apt indeed is the figure. Truly, like lightning flashes in the midst of the gloom and perplexity of this cloudy day are the great principles of truth and justice in contrast with which the world's present disorder is so manifest. A flash of lightning from the obscured throne discloses here one error, and there another, concerning the social, political and governmental views and practices of the past, and incites the masses to press for better things to which they feel they are justly entitled.

Never before have such conditions prevailed. Even among the United Nations there are ominous mutterings of dissatisfaction and unrest. The whole current of popular thought throughout the earth is set in a revolutionary direction. The

rulers as well as the ruled have long since given up hope that a pre-1914 order of things can be re-established. The trend of thought is how we can prevent being completely engulfed in revolution. To what extent will Communist Russia control the policies of the world after the war, is a question that many capitalists today would like to have answered.

It was not without significance that on February 1, the Supreme Soviet Parliament adopted unanimously a plan giving each of Russia's sixteen republics a sufficient measure of independence in government to afford them a vote in any coming world conference. This means, it is feared, that Russia will be in a position to outvote both the British Empire and the United States in any important decision that may be made.

On the same day that this history-making news came out of Moscow, *Izvestia*, the Soviet government newspaper, published an attack on the Vatican. It indorsed a report issued on January 15 by the Foreign Policy Association, New York, which revealed that a rising tide of anticlericalism might be expected in Italy. *Izvestia* said:

"The Vatican is now suffering the consequences of its indorsement of the Italian conquest of

Ethiopia and is now reaping the fruits of the debacle of the Italian African empire. . . . The disgraceful role the Vatican played in Hitler's and Mussolini's Spanish adventure is widely known. The Vatican emerged in the role of a supporter of armed intervention."

Commenting on this statement from Moscow, Archbishop Michael J. Curley, of the Baltimore-Washington Archdiocese, said, "It is just what I expected of Russia." Probably there are millions, both Catholics and non-Catholics, that expected this of Russia, but there seems to be nothing that anybody can do about it.

How clearly the prophetic lightning flashes from God's throne are helping to reveal corruption in the world, dishonesty in high places, hence emphasizing more and more the need for radical changes to be made in the world economy and setup. But how to right these wrongs the world is not able to see, with the result that we hear conflicting ideas, voices, theories threats, all of which add to the confusion and increase the trembling of the social earth, and weaken the powers of the symbolic heavens. Today, indeed, the earth is trembling as much from the din of wordy conflict as from the hammer blows of a global war.

"ZION HEARD AND WAS GLAD"

In the midst of all this trouble and tumult, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear, and doubt, and confusion? Not if they are living up to their privileges as watchmen in Zion. (Isa. 52:8; Micah 7:4) True, the Lord's people suffer from the distresses of the world, but knowing the outcome, they lift up their heads in confidence, knowing that not only their deliverance in the first resurrection is near, but that the deliverance of the earth from the thralldom of sin and death also hastens on.

Through the Scriptures, the Lord's people are given a clear knowledge of the divine plan with its times and seasons, which enables them to see both the necessity for the present method of divine discipline upon the world, and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and babble of this great day of the Lord they hear the commanding voice of the Lord of armies, and their hearts rejoice. They have full confidence in His ability to bring order out of confusion. They realize that in the judgments of this day it is the Lord who speaks from heaven—from the high place of authority and

control, and they give thanks that at long last He is calling a halt on unrestrained human selfishness by gradually setting aside the order of things which it produced, that His own long-promised Kingdom may be established in its place.

The lightning flashes portrayed in the prophecies are symbolic of knowledge along all lines as it affects the course of human behavior. Spiritual truth as it applies to God's will for His own people is revealed through the Scriptures, and disseminated by the consecrated followers of the Master. To understand the prophetic meaning of the times in which we are living is, therefore, to be regarded as a special favor from the Lord. Hence, our attitude should be one of great gratitude toward God for the beautiful truth He has granted us the privilege of seeing, and with which we have the blessed privilege of being identified. Our gratitude should be manifested by an increasing zeal in helping to bring that truth to the knowledge of others.

"In the meantime," to quote from September 1, 1916 REPRINT article, page 5951, "our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding

our eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's Kingdom."

While the above words were penned in 1916, the Battle of the Great Day of God Almighty is still in progress. It is a battle that has its stages of gradual development. Its general character is that of a struggle of light against darkness, of liberty against oppression, of truth against error. It is so widespread in its application, and so universal in all its ramifications that no one symbolism could fully describe it.

In addition to the prophetic pictures already mentioned, the Scriptures describe it as the "fire of God's jealousy." (Zeph. 3:8) Nahum 1:3, 6, 7 informs us that "His way is in the whirlwind and in the storm." It is also prophetically described as a "flood of mighty waters," and "a great earthquake."—Isa. 28:2; Rev. 16:18.

Through the Prophet Jeremiah, the Lord indicates that to a greater or lesser extent militarism forms a prominent part of this great day of trouble, saying, "I will call for a sword upon all the inhabitants of the earth." (Jer. 25:29) A similar thought is suggested in Isaiah 34:3, where the kingdoms of the earth, symbolized as moun-

tains, are said to be melted with the blood of armies.

Still another symbolism of the prophecies, is that of treading the winepress. Prophesying of Christ during the early part of His second presence, the prophet says, "I have trodden the winepress alone; . . . and their blood shall be sprinkled upon My garments. (Isa. 63:1-6) Pastor Russell, commenting on this prophecy in June 1915 REPRINTS 5698, said, "We believe that this work has already begun in the present European war, which is growing in severity and awfulness day by day." As with the Battle of the Great Day of God Almighty, the symbolic treading of the winepress likewise still continues.

Another symbolism depicting the overthrow of constituted authority, particularly that of rulers who governed Continental Europe prior to the first World War, is that contained in Daniel's prophecy, which illustrates the accomplishment of the divine purpose as the smiting of the human-like image seen by Nebuchadnezzar in His dream. This image, according to the prophecy, was to be smitten by a stone cut out of the mountain without hands. This stone, according to Daniel 2:44, 45 represents the Kingdom of God. In

July, 1916, REPRINTS, page 5916, Pastor Russell said:

"Though men know it not, it is the smiting of the Kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, . . . that men's hearts may be humbled and prepared for the righteous government which is to take control of earth. . . . In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the present order of things."

In a February 15 REPRINT article of the same year (page 5854) appears the following enlightening statement concerning the prophecy of Daniel illustrated by the smiting of Nebuchadnezzar's image:

"Daniel's image of Gentile governments (Daniel 2:31) pictures Babylonia, Medo-Persia, Grecia, Rome—the ten toes being represented in the present divisions of the Roman Empire in Europe. It is upon the feet of this image that the Armageddon crash of God's Kingdom is pictured as falling—grinding the entire image to powder. America is apparently not included in this picture directly,

but of course is represented indirectly, because our population is from all the countries represented in the image. The winds of strife are not needed here to weaken the kingdoms, preparatory to their fall, for we have no kingdoms."

How very true this 1916 interpretation of Daniel's prophecy is already proving to be. The former church-state rulership in Europe has already been virtually destroyed during the intervening years, while the remaining fragments thereof are even now being ground to powder preparatory to being blown away as the chaff from a summer threshing floor. (Dan. 2: 32-35, 44) Europe is no longer ruled by the Gentile Times royalty, but by dictators who have risen from the masses of the people.

Still another symbolism picturing the present transition from Satan's empire to God's Kingdom is that given us by the Apostle Paul, in which he likens the trouble to birth pangs which come upon a woman in travail. (1 Thes. 5:1-3) There are suggestions in the prophecies that there were to be three of these major spasms of trouble. They were depicted to the Prophet Elijah as being likened to wind, an earthquake, and then fire. In Daniel's prophecy they are shown as, first, the

smiting of the image, then its being ground to powder, and finally, the wind blowing away the dust.

We are not to understand that the symbolism of "wind" applies exclusively to the first phase of the trouble, and that the symbolic "fire" of the prophecies refers only to the last phase. True, the sequence of "wind," "earthquake" and "fire" was used by God in revealing three stages of the trouble to Elijah, and yet in some respects all of these various prophetic symbols apply to every stage of the trouble. To an extent, every phase of the great time of trouble is a shaking of the nations, the fire of God's jealousy, a smiting by the Kingdom of God, a storm, a flood, etc. Note, for example, Joel's prophecy, "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness. . . . A fire devoureth before them; and behind them a flame burneth. . . . The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."—Joel 2:1-3, 10.

The prophecy of Isaiah 24 is also to the point in this connection. Here the great time of

trouble is said to "empty" the symbolic earth, to make it "waste," and to turn it "upside down." The earth is also said to "fade away." The inhabitants of the earth are said to be "burned." The foundations of the earth are said to "shake." The earth is also described as "utterly broken down," "dissolved," and "moved exceedingly." Again the earth is said to "reel to and fro like a drunkard," and to be "removed like a cottage."

But whatever symbolism is used to describe one or more of the events transpiring in this momentous "day of the Lord," back of them is the fact that God takes the responsibility for the overthrow of this present evil world, and explains to us that He accomplishes this end through the prophetic increase of knowledge—the flashing of His lightnings.

The trembling of the earth as a result of Jehovah's lightnings is a very comprehensive symbolism. It may tremble as in a storm, or in the wind, or from fire, or earthquake, or floods, or in other ways, but it continues to tremble until it finally falls. Then the Kingdom of Messiah will be established in its place.

As for the Lord's people, they are not to be agitators or trouble-makers. They are to be sub-

ject to the powers that be, as they endeavor faithfully to explain to those who have a hearing ear, the true significance of present world events. Thus we are to be ambassadors of the new Kingdom, which the Scrip-

tures show is nigh, even at the door. What a privilege it is to be living in these last days, and to see enacted the scenes which will constitute the most outstanding historic period of all ages!



Our King is Marching On

*"Mine eyes can see the glory of the presence of the Lord:
He is trampling out the vintage, where the grapes of wrath
are stored;*

*I see the flaming tempest of His swift descending sword:
Our King is marching on.*

*"I can see His coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read His righteous sentence in the crumbling thrones of earth:
Our King is marching on.*

*"The 'Gentile Times' have ended, for their kings have had
their day;
And with them sin and sorrow will forever pass away;
The tribe of Judah's Lion now has come to hold the sway:
Our King is marching on.*

*"The 'Seventh Trump' is sounding, and our King knows
no defeat,
He will sift out the hearts of men before His judgment seat,
Be swift, my soul, to welcome Him: be jubilant, my feet:
Our King is marching on."*

—HYMNS OF DAWN



The Christian Life

HOLY CONVERSATION AND GODLINESS

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"—2 PETER 3:11

THE second coming of Christ and the establishment of the Kingdom was one of the chief sources of inspiration for the early church. While the Apostle Peter did not look for these blessed events in the divine plan to occur prior to his death, yet it was his hope that they were near at hand. The establishment of Christ's Kingdom—the new heavens and the new earth—meant, of necessity, that the heavens and the earth over which Satan is the prince would have to be dissolved.

This vital truth was emphasized by Peter to impress upon the Lord's people the worthlessness of all hopes, ambitions, and joys which had their foundations and their associations in the things of this world. The

fact that these things were to be dissolved, and that the followers of Christ were looking forward to having part in the new heavens and the new earth, should have been a great incentive to them in giving all diligence to make their calling and election sure.

"What manner of persons ought ye to be," Peter inquires, "in all holy conversation and godliness?" If this question was a serious consideration in his day, how much more weighty it is now when we stand at the very threshold of the new dispensation, and are in the very midst of the disintegrating influences bringing to an end an old and decadent world.

A few more years, and Satan's world will be fully ended, and

the people will stand face to face with the actual conditions of the established Kingdom of God. Within a comparatively short space of time the true church is to finish her earthly course. How important it is, therefore, that we properly "redeem the time," zealously carrying out in our hearts and lives the divine will for us in these evil days.

And it is not merely a fanciful notion, a pleasing illusion of the mind—what the world calls wishful thinking—that we are living in the Day of the Lord, the "day of His preparation," when the old order is actually passing away. Indeed, the more we study the prophecies of the Word pertaining to this time, the more vividly do we realize the importance of the days in which we are living. Truly, we stand all astonished with wonder when we realize that it is the happy lot, the blessed privilege, of the saints today to see the mighty events of prophecy, long awaited by the faithful throughout the centuries, actually transpiring.

Chronology and time prophecies of the Bible show clearly that we are now in the very dawn of the seventh thousand-year day wherein the world shall find rest and peace, and health and life. The 1335 days

of Daniel 12:12 have been fulfilled, and the "blessedness" which was then to come to God's people is being abundantly realized by those whose lamps are properly trimmed and burning.

The foretold increase of knowledge and running to and fro, resulting in a great time of trouble which Jesus prophesied would mark the time of His second presence, we see fulfilled. Jesus' prophecy of the distress of nations and the roaring of the sea and the waves, with men's hearts failing them for fear, accompanied by cries of peace, peace, are all signs which the watchers in these days have been, and are, privileged to behold.—Dan. 12:1-4; Matt. 24:21, 22; Luke 21:25-28.

The foretold shaking of the powers of the symbolic heavens, and the mourning of the tribes of the earth because of Christ's presence, are also events marking the end of the age. The successive spasms of "travail," and the "clouds" of trouble amidst which Christ was to come, together with the "melting" of the elements of the earth and heavens as the result of His presence, and the uttering of His "voice," are also being fulfilled before our enraptured vision.

The Apostle Paul prophesied that Christ would descend from

heaven with a "shout, with the voice of the archangel, and with the trump of God." (1 Thes. 4: 16) This "shout" has gone forth, and is still going forth. The voice of the archangel is still being heard, and the trump of God is sounding.

While in Paul's day, he explained that the development of the antichrist must needs intervene before the return of the Lord and the establishment of His Kingdom, the bright shining of Christ's presence at this time has now revealed to the faithful watchers that the great antichrist system has been developed, and that this "mystery of iniquity" is even now being "consumed with the spirit of His mouth," and being "destroyed with the brightness of His presence."—2 Thes. 2: 7, 8.

The prophecies also clearly point out the revival of Jewish hopes, the building up of Palestine, and the return of God's typical people to their homeland. Developments along this line within the lifetime of this generation have been outstanding, and these events, too, have been dove-tailing with all the others to give us the complete and unquestionable testimony that Christ has come, and that Satan's kingdom has but a short time to remain.

Best of all, to those who have

been blessed with present truth, has been the fulfilment of Jesus' own words that when He returned He would gird Himself, and serve His people with meat in due season. (Luke 12: 36, 37) We are now rejoicing in the fulfilment of this promise. The truths of the divine plan in all their glorious brilliancy are bringing to our attention not only the meaning of the times in which we are living, but also the glorious hope of restitution for the world and the privilege which we now have of suffering with Christ that we may reign with Him.—Rom. 8: 17; 2 Tim. 2: 11, 12.

"COMFORT ONE ANOTHER"

In seeking an answer to Peter's question, "What manner of persons ought ye to be in all holy conversation and godliness?" we are reminded of Paul's practical application of dispensational truth, "Wherefore, comfort one another with these words." (1 Thes. 4: 18) "These words" which the apostle suggests be used for comforting the brethren, are the ones immediately preceding, which tell of the coming of the Lord, His descending from heaven with a shout, with the voice of the archangel and with the trump of God; also that the dead in Christ rise first, and that those who are alive and remain are to be ex-

alted together with Him in the air—the spiritual phase of the Kingdom.

To those unacquainted with present truth, the dark-age conception of Christ descending from heaven with a shout, and with a trumpet, surely would not be very comforting. But to those who understand the real meaning of these symbolic expressions, and the glorious truths which they set forth for the enlightenment and encouragement of the saints at this time, they are, indeed, comforting. In fact, all the truths pertaining to the end of the age are of vital importance to the people of God now, because we are living in the Day of the Lord, in the day when the prophecies pertaining to the time of Christ's presence are being fulfilled in a glorious panorama of events unfolding before us day by day.

Our life of "holy conversation and godliness" should, therefore, be one filled with thoughts, words, and activities in keeping with the glorious fact of Christ's presence and the end of the age. We are to "comfort one another" with these thoughts. We are not merely to learn about them and then keep them to ourselves. We are not to be ashamed of our knowledge of Christ's presence, nor think it unimportant, and therefore relegate it to an ob-

scure place in our belief and ministry.

As the glorious truths pertaining to Christ's return and the establishment of His Kingdom constituted the inspiration of the early church, still more should it be the basis of our rejoicing now, when we see so many evidences all around us that the elements of this world are in the process of melting with fervent heat, and that soon the new heavens and the new earth will be established.

LOVE THE FINAL TEST

Examining ourselves with the thought that no promise of the Lord, nor any requirement of His, should be overlooked in view of the importance of the times in which we are living, we are reminded of the apostle's lesson in 1 Corinthians 13 on the importance of love. Paul reminds us that even though we may have faith sufficient to remove mountains, and have not love, it profiteth us nothing. It would be of no avail for us to be aware of Christ's presence, and the imminence of His Kingdom, and by faith accept these fundamental truths, if they did not inspire within us that burning love for God and His people which will cause us to devote our all to the divine service, laying down our lives for the brethren.

The Apostle John reminds us

of the vital test of love, saying, "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." (1 John 3:14-16) In the light of this inspired testimony, we can see that love is not to be viewed as merely a negative goodness. We are not to suppose that the true love of God is really in our hearts simply because we have no animosity toward others, hence would not knowingly do them injury. The love which is the true motive of "holy conversation and godliness" is a principle that will move us to lay down our lives for others. The practice of justice will keep us from injuring our brethren and our fellow men, but love will prompt us to serve them.

Our love for the brethren should include all. While the Apostle Paul says, "The Lord knoweth them that are His," our knowledge is not so complete and comprehensive as His. (2 Tim. 2:19) Our knowledge of them is limited. (Matt. 7:16, 20; John 13:35) Our service for the brethren, therefore, should not be limited to those few with whom we may be immediately associated, but should reach out in an effort to acquaint all who may have a hearing ear with the glorious truths that have been

such a comfort and encouragement to us.

LABOR OF LOVE

The Lord could have made it easy for us to serve the brethren had He so desired. He could, in His own way, let us know exactly who the individual brethren are in our territory, and arrange matters so that all we would need to do is to call upon them with the truth. They, in turn, would accept, and we would rejoice in the privilege of thus being used of the Lord to communicate His message to His people.

But the Lord in His wisdom, and as a test of the genuineness of our love, arranged that it should be done the hard way, the way which calls for self-sacrifice and labor, and reproach, and persecution. That's why the apostle in Hebrews 6:10 refers to our ministry on behalf of the saints as a "labor of love."

Yes, brethren, unless we are willing, yea, rejoice in the privilege of *laboring* in the Lord's service on behalf of His brethren, we can seriously question just how much true love of God has filled our hearts. In response to this "labor" there may be little apparent results. We may spend weeks, or months, or even years, in ministering the truth to others, yet seldom, if ever, be rewarded with a certain

knowledge that our efforts have really borne fruit in the enrichment of other hearts and lives.

But thereby God tests our faith, as well as our love. After all, the principal result of what we do is the preparation of ourselves for joint-heirship with the Master. If faithful, we will, later, have the privilege of sharing with Him in the enlightenment and blessing of all mankind. How profitable, indeed will be our efforts for a few fleeting years this side of the veil, if thereby we are found faithful unto death, receive the crown of life, and are privileged to share in bestowing God's blessings to all the sin-cursed and dying race!

After all, we should learn to view matters from God's standpoint. The apostle says that "God is not unrighteous to forget your work and labor of love." (Heb. 6:10) What matters it whether men hear, or whether they forbear, whether they appreciate our efforts or are indifferent to them, since God does not forget? Because God does not forget, we enjoy the rich blessings of faith and hope now, and will be rewarded with all the superlative joys of the Kingdom in His glorious presence, by and by. What more could we ask?

THE FORMER DAYS

Despite the fact that the last twenty-five years of the church's experiences have witnessed outstanding fulfillments of prophecy to reassure us of the verities of present truth, it seems more difficult than ever to maintain a burning zeal for the service of the truth, and the brethren. There are various reasons, no doubt, which contribute to this, not the least of which is the fact that today our zeal for God and His service has become more than ever before an individual responsibility. In the "former days," the zeal of many, no doubt, was quickened by the momentum of being associated in a group movement. It is always easier to go along with the crowd than to walk alone.

The Lord has permitted conditions to arise among His people which are calculated to test their individual loyalty to Him. How are we meeting this test? Are the beauties of the truth still an inspiration to us, an inspiration that will carry us on to self-sacrifice in making known its glories to others? Or were we zealous in the past merely because others were zealous? The truth today is the same, and should be just as vital an influence in our lives as in the past. Jesus is still the Captain of our salvation, and the truth which

He served to His people through "that servant" is still the Master's representative in our hearts and lives. We still should be singing today, even as in the past, "Send out Thy light and truth, O Lord; let them our leaders be."

If our faith in present truth is what it should be, then it becomes a reality to us, something which actually leads us in the footsteps of the Lord, irrespective of how few or how many may similarly be walking in the same narrow way. We are to forget some things which are behind. Paul said he was doing this. (Phil. 3:13) On the other hand, we can, with profit, look back to some of the "former days" if thereby we can be inspired to return to our "first love" enthusiasm for the Lord and His truth.—Rev. 2:4.

In Hebrews 10:32, Paul admonished those to whom he was writing to do this very thing. According to this text and that which follows—and also chapter 6 verse 10—they were at one time zealously engaged in a ministry of love to the saints, but they had seemingly permitted a spiritual lethargy to creep over them. In his effort to revive that first love, Paul admonished them to "call to remembrance the former days." True, their zeal in the "former days"

had led to a great fight of affliction; they had been "made a gazingstock both by reproaches and afflictions," yet had taken the spoiling of their goods joyfully.

Here is a lesson—a vitally important lesson—for any who, for one reason or another, may have permitted their first-love zeal to slacken. It is a mistaken notion that God wants His people to outgrow that wholehearted and irrepressible enthusiasm with which they responded to His love when He first shone into their hearts with the Gospel. What God particularly wants is to see that zeal continue until it consumes our lives even unto death in His service. May we not all, then, with profit, call to remembrance the "former days," not merely as a pleasant memory, but with the view of having our zeal re-kindled thereby, that we may continue our labor of love faithfully unto the end.

WHEN INIQUITY ABOUNDS

Jesus, in His great prophecy in which He sets forth signs that would indicate His second presence and the end of the age, warns us that because iniquity would abound, the love of many would wax cold. (Matt. 24:12) Here, then, is another reminder that we should especially be on guard lest the conditions to

which the Master refers should cause a cooling off of our love and zeal. Surely, if we are giving proper consideration to what manner of persons we ought to be, we will not only avoid iniquity in our own lives, but will not permit the iniquitous influences with which we are surrounded to turn us away from the course of sacrifice.

And what is this iniquity to which the Master referred? As a practical lesson, we can think of it as applying to anything that may be out of harmony with the Lord and His truth. Iniquitous practices of false leaders in the church have contributed to the dampening of zeal on the part of many. This should not be so, because our relationship to God, through His truth, should be so independent of others that even if they turn aside from the narrow way, it would not influence us.

Our belief in the truth should not rest upon our confidence in men!

Many are the tests today—fiery darts of the Adversary—which tend to dampen the zeal of the Lord's people, if their eyes are not steadfastly fixed upon Him, and their hearts filled with His love. Ingenious, for example, are the arguments presented from various sources as to why the Lord's consecrated

people should now hide their light under a bushel.

Sometimes a personal grievance that a brother may have toward someone in the ecclesia is permitted to influence his reasoning until he justifies his position of antagonism toward the entire ecclesia and the activity of the ecclesia. Here is a case where iniquity is permitted to enter into a brother's own heart, and his love waxes cool.

Let us, dear brethren, seek to rise above petty personal things that have no real bearing on the truth and our relationship thereto. What matters it if someone may say that which does not please us? What if something is said purposely to injure us? Is not the Lord able to overrule and to cause such things to work together for our good? Let us not permit iniquity to enter our hearts and take us away from the Lord and the truth and the brethren.

As we give closer consideration to what manner of persons we ought to be, let us remember that first and foremost, we should try to be like Christ. If we are truly endeavoring to follow His example, we should remember that He was tested in all points like as we are. He was reviled, He was persecuted, He was finally put to death, and yet in His dying moments, Jesus

continued to be a faithful ambassador of the truth. Let us remember that the servant cannot expect to be above his Master, and that if we are true servants we will daily strive to be more like Him.

"THINK ON THESE THINGS"

"Holy conversation and godliness," if genuine, is not something that we can wear merely as a veneer. True godlikeness springs from within, and is based upon our habits of thinking. Peter's question, "What manner of persons ought ye to be?" will be answered according to the manner in which our thoughts are controlled. True Christian thinking is beautifully outlined by Paul in Philippians 4:8, where we read, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue,

and if there be any praise, think on these things."

There are many good and praiseworthy things with which we are surrounded, and upon which our minds could profitably dwell. But we believe that, as Christians seeking to have our minds filled with the things which truly pertain to life and godliness, we will do well to give special thought, first, to our Heavenly Father and His beloved Son, then to the truth in all its resplendent glory, and finally, to the brethren. If our hearts and minds are thus filled with things pertaining to God, to His plan and to His people, these pure, noble, praiseworthy, and virtuous thoughts will be constantly overflowing for the blessing of others. Thus by holy conversation and godliness we will be used of the Lord to comfort the brethren, and be able ambassadors of the new Kingdom.



*"I have no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to Thy throne I bring; and pray
A child of Thine I may go forth
And spread glad tidings through the earth,
And teach sad hearts to know Thy worth!
Lord, here am I."*

—SELECTED

THE BLOOD OF SPRINKLING

"When He seeth the blood the Lord will pass over the door and not suffer the destroyer to smite you."—Exodus 12:23

THE PASSOVER season, as celebrated by the Jews, draws near—beginning this year on the eighth day of April (the 15th day of Nisan actually starting at 6 p. m. Friday April 7th). But the interest of Christians centers especially in the slaying of the lamb, which preceded this Passover Feast. The Passover lamb was slain on the 14th day of the month Nisan, which date this year begins at 6 p. m. Thursday, April 6th. The Memorial of the death of the antitypical Passover Lamb, our Lord Jesus, which is celebrated on the same date, will therefore be observed by us on the evening of Thursday, April 6th. How much we regret that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history but few of either religion discern the real significance of the celebration!

THE PASSOVER INSTITUTED

Could the minds of all these be awakened thoroughly to its true significance a religious revival would be started such as the world has never yet known. But alas! as the apostle declares,

the god of this world has blinded the minds of many; and even some whose eyes of understanding are partially opened St. Peter describes as being blind and unable to see afar off or holden and unable to see the deep things of God in respect to these ceremonies which have been celebrated in the world for now more than 3500 years.

And by the way, it must be admitted even by Higher Critics and agnostics in general that an event so prominently marked and so widely observed for so long a time must have a foundation in fact. There must have been just such an occurrence in Egypt; the first-born of Egypt must have perished in that tenth plague and the first-born of Israel must have been preserved from it—all who observed the injunction to remain under the blood—else this widespread celebration of the event would be inexplicable.

We need not remind you of the particulars connected with the institution except to say that the Israelites were held in a measure of serfdom by the Egyptians and that when the time in the Lord's providence

arrived for their deliverance their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of Egypt relieving them of one after another when their king craved mercy and made promises which he afterwards broke.

Finally, the servant of the Lord, Moses, announced a great, crowning disaster — that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasants as well as in the home of the king there would be great mourning as a result of which they would be glad finally to yield and let the Israelites go—yea, urge them to go, and in haste—lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided. The next six plagues affected only the district occupied by the Egyptians. The last, the tenth plague, it was declared, should be common to the entire land of Egypt, including the part apportioned to the

Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and the lintels of their doorways and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey—with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in the calamity were it not for the blood upon their door-posts and lintels.

THE ANTITYPICAL PASSOVER LAMB

The Israelites were commanded to celebrate this Passover as the first feature of the Jewish law and as one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world—even by those who claim to be agnostics and infidels. They have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire into the meaning of this celebration?

Why was the lamb slain and

eaten? Why was its blood sprinkled upon the door-posts and lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that His faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds?

Although Christianity has the answer to this question we regret that the majority of Christians, because of carelessness, are unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath is a type or foreshadowing of a common epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God, that its death represented the death of Jesus, the Messiah? and that the sprinkling of its blood symbolizes, represents, the imputa-

tion of the merit of the death of Jesus to the entire household of faith, the passed-over class?

Blessed are those whose eyes of faith see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"—that the cancelation of the world's sin is effected by the payment of Adam's penalty—that as the whole world lost the favor of God and came under the divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made; and that therefore, as the apostle declares, Christ died for our sins—the just for the unjust, that he might bring us back to God. Thus He opened up "a new and living way"—a way to life everlasting.

"A KIND OF FIRST-FRUIT"

Those familiar with the Bible have noticed that therein the church of Christ is called "the church of the first-born," and again "a kind of first-fruits unto God of His creatures." (Heb. 12:23; James 1:18; Rev. 14:4) This implies others ultimately of God's family later born—the after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to be-

lieve that only those who are of the first-fruits will ever be saved, that there will be no after-fruits. But let us look at this type of the Passover—let us notice that it was God's purpose to save all Israelites, and that as a nation they represented all of mankind that will ever come into harmony with God and be granted eternal life in the Land of Promise.

Let us notice also that there were two passovers. There was a great one, when the whole nation by divine power was miraculously delivered by the Lord and led by a sand-bar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides. That picture, or type, shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render Him worship—not an Israelite was left behind.

But that Passover at the Red Sea is not the one we are discussing particularly on this occasion—not the one whose anti-type we are about to celebrate. No, the event which we celebrate is the antitype of the passing over, or sparing, of the first-borns of Israel. Only the first-borns were endangered, though the deliverance of all depended

upon the salvation of the first-borns.

Applying this in harmony with all the Scriptures, we see that the first-fruits unto God of His creatures, the church of the first-borns, alone, are being spared at the present time—being passed over—those who are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when He shall ultimately lead the people forth from the bondage of sin and death are not now endangered—merely the first-borns, whose names are written in heaven.

"CHURCH OF THE FIRST BORNs"

The first-born—the "church of the first-borns"—are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and of God's willingness to fulfill to them His good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to Him and His service, and in return have been begotten again by the Holy Spirit.

With these first-born ones it is a matter of life and death whether or not they remain in the household of faith—behind

the blood of sprinkling. For these to go forth from this condition would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. Of such the Scriptures declare, "There remaineth no more sacrifice" for their sins. They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who may have departed from their homes contrary to command and died therefor, have gone into the second death. Quite to the contrary, we understand that all these matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the church of Christ during this Gospel age since Pentecost. If we sin wilfully after we have received a knowledge of the truth, after we have tasted of the good Word of God, after we have been made partakers of the Holy Spirit and thus members of the church of the first-born—if we should then

fall away, it would be impossible to renew us again to repentance; God would have nothing further for us; our disregard of His mercy would mean that we would die the second death.—2 Peter 2:12; Jude 12.

From this standpoint the church of the first-born through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy every way, have a greater responsibility than the world, for they are the only ones as yet in danger of the second death. This is the lesson of the type and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, Head and body, will lead forth, will deliver all Israel—all the people of God—all when they shall know will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennium age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death.

"AS OFT AS YE DO THIS"

The Apostle clearly and positively identified the passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the

feast." (1 Cor. 5:7, 8) He informs us that we all need "the blood of sprinkling," not upon our houses, but upon our hearts. (Heb. 12:24; 1 Pet. 1:2) We are also to eat the unleavened (unfermented, pure) bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, His merit, the value that was in Him, to ourselves. Thus we put on Christ not merely by faith, but more and more to the extent of our ability we put on His character, and are transformed day by day into His glorious image in our hearts.

We are to feed upon Him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials, which the Lord provides for us, and which help to wean our affections from earthly things, and give us increasing appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the Heavenly Canaan and all the glorious things which God hath in reservation for the church of the first-born,

in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples into the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover supper on that night—the saving of the typical first-born from the typical "prince of this world." But as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation saying, "As often as ye do this (celebrate the Memorial of the Passover season—annually) do it in remembrance of Me." (1 Cor. 11:24, 25) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you—who recognize Me as the Lamb of God, who in God's purpose has been slain from the foundation of the world—who recognize that I am about to give My life as the world's redemption-price—will note this Passover season with peculiar and sacred significance that others cannot appreciate. Hence-

forth you will not celebrate any longer the type, but memorialize the antitype, for I am about to die as the Lamb of God, and this to provide the blood of sprinkling for the church of the first-born, and meat indeed for the entire household of faith.

“THIS IS MY BODY.”

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal Passover supper of lamb, in commemoration of the deliverance in Egypt our Lord shows by choosing new emblems—“unleavened bread” and the “fruit of the vine”—to represent Him as the Lamb. Thenceforth His followers, in accord with His injunction, celebrated every year His death as their Passover Lamb, until after the apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the dark ages. Even during the dark ages the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of His death in the Passover Supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy, which has deceived and confused so many millions of Christendom—the Mass—introduced by Roman Catholicism. This in the

Scriptures is called “the abomination of desolation,” because of the disastrous influence it has had upon the faith and practice of the Lord's people. Although Protestants in general have repudiated the Mass, as being wholly contrary to the teachings of Christ and the Apostles, nevertheless the practices of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

THE MASS IS NOT THE EUCHARIST

Many Protestants will innocently ask, Is not the Mass merely the Eucharist, the Lord's supper, under another name? Q no! we answer—it is wholly different! The Lord's Supper celebrates the death of Christ accomplished at Calvary. The Mass represents a new sacrifice for sins made every time the Mass is performed. Our Roman Catholic friends believe that when the priest blesses the wafer it becomes the actual body of Christ in his hands, for the very purpose of sacrificing Him afresh. High Mass is a particular sacrifice of Christ for a particular sin of a particular individual. Low Mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary—that it covered original sin, gen-

eral sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time. Thus, from their standpoint, as represented in the Mass, and as practiced by the Roman Catholics and Greek Catholics and High Church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the Scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the fact as stated in the Bible that Christ dieth no more, "that by one sacrifice He hath perfected forever all who come unto the Father through Him." —Romans 6:9; Hebrews 10:14.

It will readily be seen that the repeated sacrifices represented in the Mass would have the effect of nullifying or minimizing the value of the great sacrifice of Calvary, represented in the Passover and in the Memorial Supper. How could those who had come to look especially to the Mass for the cancelation of their sins be expected to look with as deep concern and as high an appreciation as otherwise back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the Memorial Supper preceding it

fell into disuse long ago.

As for Protestants, repudiating the dogma of the Mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the Mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated. Hence we find some celebrating it every four months, some every month, **and some every Sunday.** This general laxity and failure to reach a common ground of conformity is due to two things: (1) Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper; (2) They have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please, whereas the words really signify, As often as you, my disciples (all of whom are Jews and accustomed to keeping the Passover) celebrate this occasion, do it in remembrance of Me—not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's Supper weekly consider

that they have Scriptural precedent for so doing because in the Bible we read that the early church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and the bread was not said to represent the broken body of our Lord. It was a cheerful social custom in the early church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still.

DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which came closest to the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. On the fifteenth day of that month, the Feast of Passover of the Jews,

lasting a week, began. The Feast of seven days represented the joy, the peace, the blessing, which resulted in the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this Feast of Passover continually—the completeness of the matter being represented in the seven days, seven bring a symbol of completeness. Not seeing the matter from the same standpoint, the Jews thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it. But our Lord emphasized the importance of the killing of the Passover lamb when He announced Himself as its antitype and when he invited us to celebrate His death on its anniversary, until, at His second coming, our entrance into the Kingdom would signify the complete fulfilment of all our blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, could lay more weight upon the value of the death of Christ, and join more heartily

in its celebration—on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to His request—"As often as ye do this"—annually—"do it in remembrance of Me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of His body.

The date of the celebration this year will fall on April 6, after 6 p.m., because at that hour begins the 14th day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary of His death makes the matter the more impressive.

"LORD, IS IT I?"

We recall the circumstances of

the first Memorial, the blessing of the bread, and of the cup, the fruit of the vine, of our Lord's exhortation that these represented His broken body and shed blood, and that those who are His followers should participate—not only feeding upon Him, but being broken with Him, not only partaking of the merit of His blood, His sacrifice, but also in laying down their lives in His service, in cooperating with Him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord!

Following these thoughts they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell His Master, and was bold enough even while his treachery toward the Lord was being exposed to cry, "Is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper loathing of such conduct, and should properly fill us with caution, if not with fear, lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the truth or any of its servants, the members of the body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's

Garden, and behold Him with strong cryings and tears praying to Him who was able to save Him out of death—expressive of the Master's fear of death lest in some particular He might have failed to follow out the Father's plan, and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angelic messenger with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when before the High Priest and Pilate, and before Herod and Pilate again—"as a lamb before her shearers is dumb, so He opened not His mouth" in self defense. We see Him faithful, courageous, to the very last, and we have His assurance that He could have asked of the Father and had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all His footstep followers!

OCCASION FOR SELF-EXAMINATION

On the other hand, we remember that even amongst His loyal disciples the most courageous forsook the Lord and fled, and that one of them in his timidity

even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by His grace we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips but also by our conduct.

Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words, saying, "Marvel not if the world hate you; for ye know that it hated Me before it hated you"; and we see that He meant the religious world in our case also.

DRINK YE OF THE SAME CUP

The lesson to us, then, is not to be surprised if the opposition to the truth and the persecutions of the light-bearers walking in the footsteps of Jesus shall come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents

nor those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter—"I wot that in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ—Head and body. And the Father permits it to be so now, until the members of the body shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the body of Christ, the very elect, and the completion of their testing as to faithfulness unto death, will come the con-resurrection change of the church to be with and like herCLUSION of this Gospel age—the Lord. Then, as our Master declared, those who now partake of His broken body and are broken with Him in the service of the truth, those who now participate in His cup of suffering and self-denial, will by and by drink with Him the new wine of joy in the Kingdom—beyond the veil.—Matthew 26:29.

"LET US KEEP THE FEAST"

With that glorious morning of the new dispensation will begin the great work of the world's release from the bonds of sin and death—the great work of uplifting. The Apostle Peter calls that great epoch, "The

times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21) The thought before the minds of those who participate in this Memorial should be that expressed in the apostle's words, "If we suffer with Him we shall also reign with Him"; "If we be dead with Him we shall also live with Him"; "for the sufferings of the present life are not worthy to be compared with the glory that shall be revealed in us."—Rom. 8:17; Rom. 6:8; 2 Tim. 2:11, 12.

With these thoughts respecting the passing over of the sins of the first-born through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and difficulties. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle, "Christ our Passover is slain for us; therefore let us keep the Feast."

THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of His

death, the Master in His conversation with the apostles, said: "But I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in My Father's Kingdom." (Matt. 26:29) Our Lord was here contrasting two great days—the day of suffering and the day of glory. This Gospel age has been the day of suffering. The Millennial age will be the day of glory, and is especially spoken of as "the day of Christ."

The fruit of the vine, the literal cup represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolizes our Savior's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine" in the text just quoted, it represented the joys of the Kingdom.

The Father marked out for

our Lord Jesus in His earthly experience a certain specific course. This course constituted His cup of suffering and death. But the Father promised Him that after He had drunk this cup faithfully, He should be given a different cup, a different experience—glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers—that if they would suffer with Him, would drink of His cup of death with Him, then they should participate with Him in His future cup of joy.

BY THE WAY OF THE CROSS

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the winepress. We are to lay down our lives in the divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans, and to become new creatures. "If we suffer (with Him), we shall also reign with Him"—not otherwise. So we joyfully accept the invitation to drink of His cup. And not until the cup has been drained to the last shall we receive the other cup—the cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Fa-

ther, yet it was a trying time for Him down to the last moment, when He cried, "It is finished!" And so with the church. We must drink all of the cup. We must endure all of the experiences. None of the cup is to be left.

All the sufferings of Christ will be complete when the body of Christ shall have finished its course. The new cup of joy was given our Lord when He was received up into glory. Then all the angels of God worshiped Him. Soon our cup of joy will be given to us. Surely there was a joyous time when the sleeping saints were awakened and entered into their reward and re-

ceived the cup of blessing! (See STUDIES, Vol. III, pp. 233-240; Vol. IV, p. 622) And one by one those who were alive and remained at the coming of the Master are being gathered home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His throne and partake of His glory. Then with our beloved Lord we shall drink of the new wine in the Kingdom; for the promise is to all His faithful saints.

—REPRINTS, MARCH 1, 1915



The Precious Blood

*"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.*

*"But Christ, the Heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name
And richer blood than they.*

*"My soul looks back to see
The burden He did bear,
While pouring out His life for me;
And sees her ransom there."*

The Bible as a whole never teaches that which any portion of it contradicts. The perfect harmony of every statement of Scripture with reference to any subject is the only proof of the correctness of our interpretation.

Our lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field.

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man.—Proverbs 3:3, 4.

Borrowing trouble is a mistake common to most of us, and it is why we are so often bankrupt in happiness. We are loaded down with useless worries over things that never happen. We spoil the sunshine of today by thinking how wet we will be if it should happen to rain tomorrow and we should be out without an umbrella.

Fret not thyself because of evil-doers, neither be thou envious against workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herbs. —David

Broadcast

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio	WADC 1350 k.	8:15 a.m.
Baltimore, Md.	WFBR 1300 k.	9:15 a.m.
Binghamton, N. Y.	WNBF 1290 k.	10:00 a.m.
Boston, Mass.	WMEX 1510 k.	2:00 p.m.
Detroit-Windsor, Mon.	CKLW 800 k.	7:45 p.m.
High Point, N. C.	WMFR 1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ 1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL 560 k.	5:15 p.m.
New York, N. Y.	WMCA 570 k.	9:30 a.m.
Orlando, Fla.	WLOF 1230 k.	1:45 p.m.
Philadelphia, Pa.	WIP 610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW 1490 k.	9:45 a.m.
Pittsburgh, Pa. W-47-P (Freq. Mod.)		9:45 a.m.
Portland, Me.	WGAN 560 k.	9:45 a.m.
Toronto, Ont.	CKCL 580 k.	9:30 a.m.

CENTRAL TIME

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

MOUNTAIN TIME

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

st Schedule



Confidence in an unfaithful man
in time of trouble is like a broken
tooth, and a foot out of joint.

—Solomon

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

The mark of a saint is not per-
fection, but consecration. A saint is
not a man without faults, but a
man who has given himself with-
out reserve to God.

PACIFIC TIME

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

As the hart panteth after the
waterbrooks, so panteth my soul
after Thee, O God. My soul thirst-
eth for God, for the living God:
when shall I come and appear be-
fore God?

—David

ATLANTIC TIME

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

Lord Jesus, make Thyself to me
A living, bright reality!
More present to faith's vision keen,
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

POLISH RADIO PROGRAMS

Boston, Mass.	WORL 950 k.	10:30 a.m.
Chicago, Ill.	WGES 1390 k.	8:45 a.m.
Chicago, Ill. (Wed.)	WGES 1390 k.	3:45 p.m.
Detroit, Mich.	WJBK 1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM 1480 k.	4:30 p.m.
Muskegon, Mich.	WKBZ 1500 k.	10:45 a.m.
Niagara Falls, N. Y.	WHLD 1290 k.	9:45 a.m.
Racine, Wis.	WRJN 1400 k.	2:30 p.m.
Springfield, Mass.	WSPR 1270 k.	8:30 a.m.
Stevens Point, Wis.	WFHR 1340 k.	10:30 a.m.

FRANK AND ERNEST SUBJECTS

Week of March 5—

CHRIST'S SECOND PRESENCE

Week of March 12—

JEHOVAH'S LIGHTNINGS

AUSTRALIAN BROADCASTS

Victorian Time

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

South Australian Time

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

Western Australian Time

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

Week of March 19—


THE BLOOD OF ATONEMENT

Week of March 26—

BAPTIZED FOR THE DEAD

The Bible

FRANK AND ERNEST



RADIO PROGRAMS

Answers

UNIVERSAL SALVATION

QUESTION: Does the Bible teach universal salvation? This question is based on 1 Timothy 2: 4-6, which reads: "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."

ANSWER: This text teaches, and the thought is confirmed throughout the Scriptures, that all are to have an opportunity for salvation. Whether or not the individual is eternally saved depends upon what use he makes of the opportunity. The opportunity for salvation is afforded through the sacrificial work of Christ, and the apostle argues that a knowledge of the redemption provided by and through His shed blood is to be made known to all mankind in God's due time. Eternal salvation depends upon acceptance of the provision made by God through the Redeemer, Christ Jesus.

John 3:16 reads: "God so loved the world that He gave His only

begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." From this we see that while through Jesus an opportunity for everlasting life is provided, the only ones who are to receive this great gift of God's love are those who "believe." In Romans 10:14, the apostle raises the question, "How shall they believe on Him of whom they have not heard?" This shows the necessity of learning about the sacrificial work of Christ before one is in a position either to accept or reject.

We know that millions have died both before and since Jesus gave Himself as man's Redeemer, without having any knowledge at all concerning Him. How are they to have an opportunity of believing? It is this point that Paul explains in the text under consideration, when he says that "God will have all men to be saved and come to a knowledge of the truth." The salvation referred to in this instance is that of an awakening from the sleep of death resulting from original sin, in order that those awakened may be given a knowledge of the truth concerning Christ. It

doesn't refer to eternal salvation, because eternal salvation follows knowledge and belief, whereas this is a salvation which precedes knowledge, a salvation which indeed make possible the receiving of knowledge.

Our difficulty in understanding the full scope of the Scriptural teaching concerning the shed blood of Christ has been in the fact that we have limited God's ability to enlighten people, to the brief span of the present condemned life. But God has placed no such limit upon His mercy, as the Apostle Paul clearly shows. The millions who died prior to Jesus' first advent are to have an opportunity of knowing about Christ and the provision for life that was made through His redemptive work. In order for this to be possible, they will need to be saved from the sleep of death. Paul says that a knowledge of the truth is to be made known to all "in due time." It was not the due time for the Sodomites, for example, and the millions of others who died before Christ came, to have this truth testified to them. The "due time" for nearly all mankind, as a matter of fact, will be during the Kingdom period. Of that time, the prophecies declare that the knowledge of God will fill the whole earth as the waters cover the sea. Then it will not be necessary, another prophet says, for one to say to his neighbor, "Know the Lord," for all shall know Him from the least unto the greatest."—Jeremiah 31:31-35.

But this does not mean, necessarily, that there will not be some

even under those favorable conditions, who will not accept the gift of God's love. In Acts 3:23, the Apostle Peter says, "It shall come to pass that the soul which will not hear that prophet shall be destroyed from among the people." This indicates that it is not God's will to eternally save all individuals irrespective of their acceptance of Christ. The ransom sacrifice of Christ effects a release for all mankind from the original condemnation of death. In this sense, God is the Savior of all men. But only those who believe will be saved eternally.

Some believe during the present span of life, and these, during the Gospel age, are given the opportunity of following in the footsteps of Jesus, and if they are faithful they will live and reign with Him in the spiritual phase of the Kingdom. The believers of the next age will not have this opportunity, but will be restored to human perfection upon the earth. It will be through this wonderful arrangement that Paradise worldwide is to be restored.

BAPTIZED FOR THE DEAD

QUESTION: In 1 Corinthians 15:29, the Apostle Paul speaks of being baptized for the dead." Does this mean that if a person dies without being baptized, someone else can be baptized for him by proxy?

ANSWER: No, it doesn't mean that. As a matter of fact, it does not refer to water baptism at all.

In order to understand clearly just what Paul does mean, it is necessary to note the general lesson of the chapter of which this statement is a part. That lesson, in brief, is that everlasting life for both the church and the world depends upon the resurrection. In the 18th verse of the chapter, the apostle explains that "if there be no resurrection of the dead, then they which are fallen asleep in Christ have perished." The matter of being baptized for the dead, then, bears a relationship to the hope of a resurrection and to the blessings that will come to the people when they are raised out of death. Paul makes it plain that it is useless for anyone to be baptized for the dead if there is to be no resurrection.

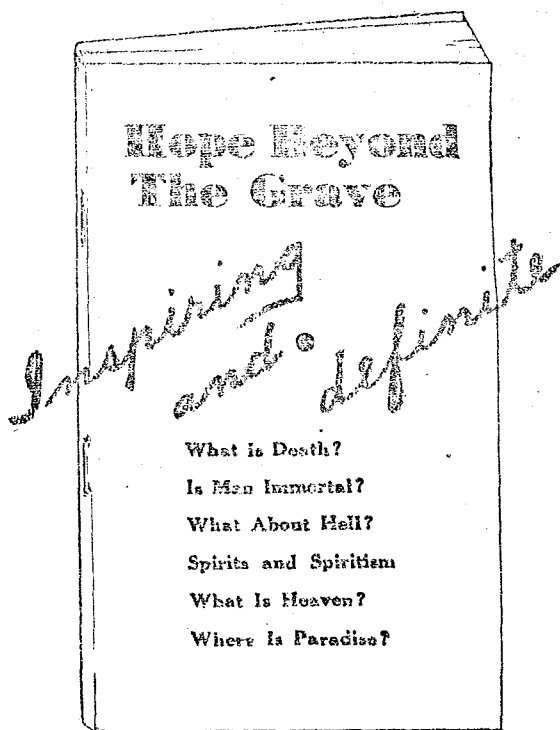
What does St. Paul mean? The word baptism simply means to bury, but not necessarily in water. Jesus was baptized in water at the beginning of His ministry, but later said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished?" On another occasion, Jesus asked two of His disciples if they were able to be baptized with His baptism. On both of these occasions Jesus referred to His baptism of death.

It is this kind of baptism that Paul alludes to when he speaks of being baptized for the dead. Jesus' death baptism was for the dead. He died in order that the entire dead world might be restored to life. His death was a sacrificial one to the redemption of

In Romans 6:3-5 Paul explains that true Christians are baptized into Jesus' death. That is, they share in His suffering and death in order that they may share with Him in restoring mankind to life, hence their death baptism is properly said to be for the dead. We as Christians do not share in the work of ransoming the world, but our baptism into Christ's death, is nevertheless an acceptable sacrifice to God, which is utilized in His great plan of human restoration.

The Bible, of course, teaches water baptism also. John the Baptist immersed in water. John's baptism was limited to the Jews, and was designed to bring them back into harmony with the covenant that was given to them by Moses. It was a baptism for the remission of sins that were committed against the Mosaic Law.

Christian baptism in water, however, is for a different purpose. It is not for the remission of sins, but is a symbol of burial into Christ's death, and of resurrection to immortality with Him. Water baptism to the Christian, then, is not the real baptism but merely a symbol of it. The Christian's real baptism is of the heart—his full devotion to the doing of God's will at all times and under all circumstances. It is a burial of his own will into the divine will, and this burial leads to sacrificial death, following in the footsteps of Jesus. It is this baptism, and not our symbolic immersion in water, that Paul speaks of as being on behalf of the dead.



What do you
know about
the state of
the dead?

Do you have a
definite hope
for the
happiness
of yourself
and friends
beyond
the grave?

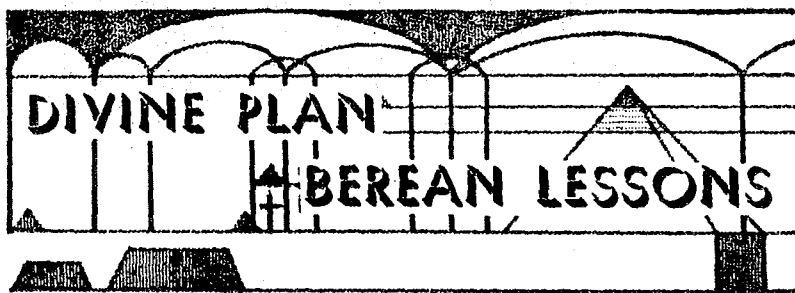
DO YOU KNOW that God's Word promises that a time is coming when there "shall be no more death," and furthermore, that those who have died shall live again?—Revelation 21:4; John 5:28.

DO YOU KNOW what happens to an individual the next moment after the heart stops beating? and do you know whether or not the experience of a Christian after death is the same as that of a non-christian?

DO YOU KNOW that the Bible condemns all efforts of the living to communicate with the dead?—Isaiah 8:19, 26.

DO YOU KNOW what heaven is, and where it is located?

The 128-page booklet, "Hope Beyond the Grave," discusses these and many other related questions. Obtainable for only five cents.



SHEEP AND GOATS

"It is a fearful thing to fall into the hands of the living God."

—HEBREWS 10:31

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 303 to page 306.

WHEN will Psalm 11:5 be fulfilled? It reads: "The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth." This will be fulfilled in the Millennium when mankind will be on trial. Those who will conform themselves to God's Kingdom and become righteous will have His favor. Those who prefer wickedness—"violence"—will lose God's favor and be cut off in the second death.

The next two verses of this Psalm make the fact of God's future judgment clear. They read, "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; His countenance doth behold the upright."

In Zechariah 14:9, we read, "The Lord [Jehovah] shall be King over all the earth: in that day shall

there be one Lord, and His name one." Will Jehovah or Christ be chief ruler? Jehovah. Christ will have direct control as vicegerent of Jehovah. This special reign of Christ will only be for a limited time and for a limited purpose.

The testimony of 1 Corinthians 15:25-28 corroborates these particulars. Verses 25 and 26 read, "For He [Jesus] must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." The apostle here refers to all traces of Adamic death and imperfection which will be gradually eradicated. Mankind will be helped to gain human perfection—physical, moral, and mental. When all the sheep class reach this goal of restitution and perfection, and the goat class are eliminated, Christ will have completed the Mediatorial work and all enemies of God and of righteousness will have been destroyed.

The apostle goes on to say, "For He [Jehovah] hath put all things under His [Jesus'] feet. But when He saith, all things are put under

Him [Jesus] it is manifest that He [Jehovah] is excepted, which did put all things under Him [Jesus]. And when all things shall be subdued unto Him [Jesus], then shall the Son also Himself be subject unto Him [Jehovah] that put all things under Him [Jesus], that God may be all in all." Thereafter Jehovah will deal directly with mankind, for the reconciling work of Christ as the Mediator will be complete.

Will the laws of the Kingdom of God after the mediatorial work is completed, be any different from the laws during the mediatorial period? No, but there will be a difference in the ability of mankind to keep these laws perfectly. After the mediatorial work is completed, mankind will have been restored to perfection and will be capable of rendering full obedience. They will be able to keep God's laws perfectly, not only in their hearts and intentions, but also in their words and actions—not only in the letter but in the spirit also. Their acceptableness will not be through the imputed righteousness of Christ's ransom sacrifice as was the case with the gospel church.

In the period after the mediatorial work is completed, mankind will be in the hands of the living God. Will Hebrews 10:31 apply to restored mankind at that time? No, because the "sheep" class will have reached perfection—human restitution—and will have stood the test in the "little season" at the end of the Millennium. They will have been made faultless, able to keep God's laws perfectly,

hence will have nothing to fear. They will be able to enjoy everlasting blessedness in the ages to follow in their glorious home here on earth. All fearfulness will then be gone.

Does this text apply to God's people now? Yes, if they take themselves out from under the robe of Christ's righteousness. This they can do if they follow a course of persistent wilful disobedience contrary to the instructions of God's Word. All need the mercy provided freely in Christ's merit and sacrifice for their unavoidable Adamic weaknesses. But there is no such provision for wilful sins—they receive stripes.

1 Corinthians 15:24 reads: "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father." How will Christ deliver up the Kingdom to the Father? By delivering it to mankind. From that time forward, they will have direct dealings with the Father instead of dealing with Christ the Mediator as they did during the restitution period. The world (after the Millennium) will have the same standing with God that Adam had before he disobeyed God and was driven out of the Garden of Eden.

Is it true to say that the Kingdom of God will last forever? Yes, because it will continue to be the Kingdom of God even after it has been turned over to mankind. This is in harmony with Matthew 25:34: "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

THE DAY OF JEHOVAH

"Howl ye; for the Day of Jehovah is at hand; it shall come as a destruction from the Almighty."—ISAIAH 13:6

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 307 to 308.

WE ARE now considering a new chapter in our text book entitled, "The Day of Jehovah." This Biblical expression covers the interval of time set aside by God in which His Kingdom is being gradually set up in power. While this is taking place, the kingdoms of this world are being weakened for their overthrow and replacement by Messiah's Kingdom.

Will this Day of Jehovah be one that will be free from trouble for humanity? No, the reverse will be true. (Dan. 12:1) Jesus, speaking about this Day of Jehovah, tells us in Matthew 24:21, 22, "For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

How else do the Scriptures describe the Day of Jehovah? They speak of it as a dark day of intense trouble, when there will be distress and perplexity upon mankind. In Revelation 16:18, it is likened to "a great earthquake." "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." An earthquake is

a symbol of a revolution. There have been small revolutions in previous ages, which have caused distress and trouble. But this revolution is far greater than any one in the past and consequently will cause much more trouble and distress. Many and great will be the changes that this revolution will produce.

Does the fact that this period of time is called the "Day of Jehovah" imply that Jesus will have nothing to do with it? Oh no! Jesus will be present with royal title and power and will take charge of affairs in this time of trouble, finally subduing all opposing elements. The Kingdom is set up by Jehovah. Jesus acts as representative during the Millennium. Because of this, the standard of Jesus as King will rise and eventually all shall recognize His rule. "I shall give Thee the heathen [Gentiles] for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Psa. 2:8) "In the days of these kings shall the God of heaven set up a Kingdom."—Daniel 2:44

Who is referred to in Daniel 7:13, 14, as the "Ancient of days"? Jehovah. This text carries the same lesson as the texts just quoted. It reads: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was

given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed."

What does the apostle tell us regarding this subject? After telling of the reign of Christ in the Millennium and how it will complete the work assigned to it, he goes on to say, "then shall the Son also Himself be subject unto Him that put all things under Him."—1 Corinthians 15:28

What other names are given in the Bible to describe the "Day of Jehovah"? It is also called the "Day of Vengeance of Our God" and the "Day of Wrath." For instance, in Isaiah 61:2, the prophet says, "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." This is also vividly called to our attention in Isaiah 63:1-4.

To appreciate this latter text, we must see that Edom is a picture of Christendom and that Bozrah, a city of Edom, represents ecclesiasticism. The winepress represents one feature of the time of trouble, in which Christendom as a system will be destroyed. The text reads as follows: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like Him that treadeth in the winefat? I have

trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come."

King David prophesied, saying, "The Lord at Thy right hand shall strike through kings in the day of His wrath." (Psalm 110:5) In that day of wrath Babylon will fall. The swelling waves of social and political commotion quickly spread, involving and engulfing all the nations of the earth.

Will this time of trouble be caused by a sudden burst of temper on the part of God? No, He has certain established laws of righteousness. Those who follow these laws are proportionately blessed. Those who ignore them and continue on a course of selfishness and pride and self-will, must reap the penalty.

God's counsel to mankind has been continually rejected except by a few. This is referred to by the Apostle Paul in Romans 1:28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." This is also pictured in the trouble which came upon Israel in A. D. 70. Because of their hardness of heart and their insincerity, they took a course which naturally led them not only to reject the Messiah but also led them into their time of trouble.

TROUBLE BECAUSE OF SELFISHNESS

"And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time."—DANIEL 12:1

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 308 to 311.

WHAT testimony has been borne to the civilized world by the true church of Christ during this Gospel age? They have been told that there will be a day of judgment when those who have done right will be rewarded and those who have done evil will be punished. (John 16:8, 13) Why has the world received so little profit from this message? Because mankind has refused to heed the Lord's instruction. The time of God's wrath and trouble has come upon mankind because of this neglect. Would it be true to say that this trouble is the natural and legitimate result of sin? Yes. God foresaw this, and counselled the world accordingly. If mankind had followed these counsels they would have been protected from the time of trouble.

Many have heard the Lord say, as in Psalm 34:13, 14, "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it." Only a few have taken this advice seriously and have shaped their lives accordingly. They also have widely advertised the motto, "Honesty is the best policy," but only a few have put it

fully into practice.

Has the world followed a course of selfishness or a course of love? They have listened to the voice of avarice with its message, Get all you can of riches and honor, no matter who loses by your gain.

If the world had followed out the principles of God's law and manifested the spirit of love, they would have had God's blessing. But because they did not do so, they will reap trouble as a fruitage of their sowing of selfishness. How can God's law be briefly summed up? In the words of Jesus in Matthew 22:37-39: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

How far has the world gone in loving its neighbors as itself? The people have, to a very large extent, ignored this commandment. In many cases, they have resorted to violence and murder, to get for self the things belonging to others. In some cases this selfishness is covered with a veneer of politeness and in other cases it has taken a course of the ungloved fist.

What will be necessary to enable mankind to get rid of this self-

ishness? The force of the iron rule of Messiah. As a result, Ezekiel 36:26 will be fulfilled, which reads, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

According to the Scriptures, man was originally created with the Godlike qualities of love and kindness. What influences have led mankind to change from these qualities to that of hard-hearted selfishness? Both imperfection from within, following man's disobedience, and the conditions encountered outside of the Garden of Eden. Adam and Eve in their Paradise home had surroundings and blessings that were very conducive to happiness. Their every want was bountifully supplied. But when Adam and Eve were driven from the Garden of Eden, they met entirely different conditions. Now they had thorns, and briars, and thistles, and sterile ground. In their battle with the elements they found that they had to experience weariness and sweat of face. As sustenance became the principal aim and interest of life, mankind became selfish, and greedy, and grasping.

Was this selfishness exercised only to gain the necessities of life? No, it was also exercised to gain the honors and luxuries bestowed by wealth as well as a certain innate pride. Satan caused the first overt act and has ever since been exerting his influence over mankind, leading them more and more in the direction of selfishness—

self-interest.

Why is it that during the past century there has been such a great increase of knowledge along all lines? Because we are now approaching the time for God to set up His Kingdom and bring in the times of restitution. God has, therefore, set in motion certain forces to lift the veil of ignorance and superstition through modern invention and discoveries. This has led to a general elevation of the masses and a consequent decrease in the power of earthly rulers. The great wealth of the world is still largely in the hands of the few, although its benefits are now more widely distributed.

Would it be true to say that wealth brings only evil? No, it also brings blessings. For instance, the wealthy can readily make arrangements to get better education. With wealth and education, they can take advantage of their opportunities to better themselves and thus gain more power and influence. As a result, a group is formed which is trying to hold the advantages of wealth and education and authority, not for the good of all, but for their own advancement.

What effect is this having on the people in general? It stimulates them also to take advantage of educational facilities, and then they begin to think for themselves. As a result we see one group believing that they have a plan by which the masses can be benefited, and we see another group acting along a different plan. Instead of co-operating, the tendency is toward opposition and conflict.

PROBLEMS OF CAPITAL AND LABOR

"Upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—LUKE 21:25, 26

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 311 to page 315.

THERE are many reformers who think that if they were wealthy and had the power to do as they please, they would use their money for the good of others and would, by their acts of kindness and gifts of money, show that they would love their neighbors as themselves. How does this work out among those who suddenly through some good fortune rise to wealth from some humbler walk of life? They often turn out to be the hardest hearted and the most selfish. If they were not faithful in the use of this world's goods when they had little of them, they usually are not any more faithful when they have much of them.

On the other hand, would it be true to say that the wealthy are not interested in making provision for the sick and helpless and poor through such things as asylums, hospitals, etc.? No, these institutions are supported largely by the taxes and donations of those who have been more successful in acquiring wealth. The kindhearted and benevolent among the rich have given much time and money to help the poorer classes. But this is not true of all the rich.

Many of them are covetous and grasping, thoughtless and inconsiderate.

Would it be true to say that the opposition which has existed between the wealthy and the laboring classes is now passing away? No, we see this opposition growing more sharp because of distrust on the part of both classes. Labor is growing bitter as it thinks that it is not getting its fair share of the comforts and conveniences of the profits of mass production. On the other hand, capital feels that if labor is not restrained it will lead the present business structure into Communism, or something worse.

How do we explain the fact that the Book of Revelation contains predictions of the overthrow of Babylon, written centuries after literal Babylon was in ruins? Because they refer to symbolic Babylon.

Whom do Babylon, Egypt, and Israel represent? Egypt pictures the world. The plagues to come upon Egypt represent the time of trouble coming upon the world. Babylon pictures Christendom which is to be overthrown because it has been a counterfeit of the true Kingdom of the Lord. Its overthrow is very dramatically portrayed in Revelation 18:21, in

the expression, "like a great mill-stone cast into the sea."

Israel often pictures the world as it will be. Its priesthood pictures the Christ—Head and body. As a result of the sacrifice of the antitypical priesthood, they will be justified and brought into a condition of reconciliation with God under the New Covenant, of which the Mosaic Covenant was merely a type.

What does the Apostle James tell us about this trouble between capital and labor? In James 5:1-4, are found these very significant words: "Come now, ye wealthy! wail ye, howling at your hardships that are coming upon you. Your wealth has rotted and your garments have become moth-eaten: your gold and your silver have become rusted out, and their rust for a witness to you shall be, and shall eat your flesh as fire. Ye treasured it up in the last days. Behold! the wages of the workers who cut down your fields—that which has been kept back by reason of you is crying out; and the outcries of those who reaped, into the ears of the Lord of the whole people have entered." If we consider reaping the fields in the broad sense as representing any work done by the laboring classes, and also consider the rotting of wealth as picturing the losing of its full value, then this prophecy can be readily applied to the events of the present and the immediate future.

What further does James say about this class which is coming into trouble? He points out that

they have been accustomed to luxury, which has been largely obtained at the expense of others. Among the others were some that were righteous—"Ye have condemned and killed the just: and he doth not resist you."

Let us now turn to Ezekiel 7:12, 19, which reads as follows: "The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof." "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity." This text shows that this time of trouble will effect all classes—"all the multitude thereof," and that it will include financial panic and business prostration.

We have seen that the "Day of Jehovah" is a period of trouble during which this Gospel age is ending. How was this foreshadowed by the experience of the nation of Israel? The last forty years of their existence as a nation was a "day of vengeance" upon that people. It culminated in their complete overthrow as a nation. This pictures the period of trouble upon Christendom and its complete overthrow at the end of this age. This explains why these prophecies concerning the Day of Jehovah are addressed to Israel and Jerusalem.



BETRAYED, DENIED AND CONDEMNED

MARCH 12—Mark 14:10, 11, 53, 54, 66-72; 15:12-15

GOLDEN TEXT: "He is despised and rejected of men; a man of sorrows, and acquainted with grief."—Isaiah 53:3

THE story of Jesus' betrayal, denial, and condemnation is one that is filled with significance to every Christian and one from which also springs hope for a sin-cursed and dying world. To many it is viewed merely as an example of courage under trial, of strength in the face of fierce opposition, of kindness in return for hate. It is all of this, but even more important is the relationship between the sufferings of Jesus and the hope of life for the church and the world which centers in Him.

Jesus died for our sins according to the Scriptures. It was His actual death that provided redemption from the curse, nevertheless, His suffering—of which the last few hours of His earthly ministry were so filled—helped to prepare Him to be a merciful High Priest for both the church and the world. It was a part of His training as the "Captain" of our salvation. (Heb. 2:10) In His faithfulness and obedience under trial

He became an example to us who are endeavoring to follow in His steps.

First in the series of special trials incident to the closing hours of the Master's life was His betrayal by Judas. The fact that He knew Judas was plotting against Him did not soften the blow of realizing that one of His own trusted apostles should thus stoop so low. However, with His usual self-control and kindness Jesus addressed His betrayer as "friend." One less filled by the Spirit of God than was Jesus would hardly have been so courteous.

The Old Testament axiom that "the way of transgressors is hard" (Prov. 13:15) was well exemplified in Judas. That paltry thirty pieces of silver was poor compensation for the agony of heart and mind through which he passed during the few remaining hours of his life after committing his dastardly deed. We are thankful, though, that at death he was not ushered

into an eternity of torture in a fiery hell, as the discredited creeds of Christendom would have us believe. Justice is the basis of God's dealings with all of His creatures, and even Judas could not have committed a sin black enough to merit being tormented in the flames and fumes of brimstone forever. Thank God that the superstitions of the past are now being recognized for what they are, and that the truth of the Bible is revealing more and more that God is love.

Jesus stated concerning Judas that it would have been better for him had he never been born. This would seem to indicate that he will not have an opportunity for salvation during the coming times of restitution. No matter how severe one's experiences may be, if he finally gains life they would all be very worthwhile. But from what Jesus said Judas' life was a total failure.

Peter's denial of the Master falls into a different category. Like the meaningful adage that the sins of the cold-hearted and the sins of the warm-hearted are weighed on different scales; so Peter's denial of His Lord, while regrettable and a great trial to both Jesus and himself, nevertheless was not a callous act of avarice and selfishness, but a temporary succumbing to the weakness of the flesh.

And this weakness, even then, may have been one of judgment rather than of fear. Certainly Peter was less fearful than the remaining apostles, for he alone had the courage to follow His Master into the judgment hall and

thus expose himself to the threatening dangers that are inherent in a prejudiced and excited mob. Some claim that Peter's motive in following the Master when He was arrested was the hope that an opportunity would arise to help deliver Him from His captors. This theory suggests that Peter's denial of the Lord was merely in order to conceal his identity while he was seeking an opportunity to save his beloved Master—that it was not because of fear.

In any event, when Peter heard the cock crow and Jesus turned and looked upon him, he remembered what His Lord had said, and he wept bitterly. He realized that there was nothing he could do for his Master—nothing, indeed, that Jesus would permit him to do. Not understanding why, but realizing his denial had only added to the trials of the One he loved so dearly, he was truly penitent.

Under the inciting pressure of their leaders, the Israelites clamored for the life of the One who had come to be their King. Nothing is more blinding and heart hardening than religious prejudice. Under this baneful influence, and overwhelmed by the mob spirit of fanaticism Jesus' own people cried, "Crucify Him, crucify Him."

QUESTIONS:

What did Jesus mean by saying that it would have been better for Judas had he never been born?

Was Peter's denial of the Lord a willful sin?

Will those who cried "Crucify Him," ever have an opportunity for salvation?

JESUS CRUCIFIED

MARCH 19—Mark 15:22-39

GOLDEN TEXT: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."—Isaiah 53:5

THE apostle bids us who are Christians to consider Him who "endured such great contradiction of sinners against Himself." (Heb. 12:3) A great deal of this "contradiction" was heaped upon the Master while He was hanging upon the cross. Jesus was the King of the Jews. He was sent of God to be King over all the earth "in due time." But the Jews didn't believe this, nor did the Roman authorities, who were the agents in His crucifixion, believe it. And while He hung there, they derided Him, challenging Him to come down from the cross and thus to prove His claim of being King.

Jesus was content to die without convincing the crowd that He was right. He was indeed a King, the One who will yet be recognized as "King of kings and Lord of lords," but had He yielded to the contradictions heaped upon Him while hanging upon the cross, and to justify Himself in the eyes of His accusers had come down from the cross, He would have lost the divine approval and hence lost everything.

In this we have a wonderful example to follow. If what we believe is the truth, and our lives are in harmony with that truth, we do not need to be anxiously concerned with what others may think about our beliefs or about us. A noted Christian character

of years ago, who had many enemies, was asked one day why he didn't try to answer his accusers, and he remarked that if one stops to kick every little dog that barks at his heels he could never make any progress.

The goal of Jesus' earthly life was to die. Without His death the world could not have been redeemed, and it mattered little to the Master what people thought of Him as long as He could accomplish His Father's purpose. He knew why He was dying, that His death would provide the means to obtain life even for those who were shouting their accusations against Him. He knew, therefore, that it was better for them and better for Him not to try to justify Himself or to prove that they were wrong.

What did matter to Jesus was to have His Father's approval. His prayer, "My God, My God, why hast Thou forsaken Me," was the expression of a broken heart—broken because for a short season He lost the sense of His Father's presence and favor. This was a necessary part of the Master's experience, as the Redeemer of the world. In His death Jesus took the sinner's place. The sin-cursed and dying race had been cast off from divine favor, and in order for Him to pay the full penalty of sin, it was necessary for divine favor to be withdrawn from Him also, even

if it were only for a few moments. This trying experience, then, as well as all that He endured, was for us and for all mankind, even as stated by the Golden Text. He was indeed a "man of sorrows," but oh, what a Savior!

The prayer, "My God, My God, why hast Thou forsaken Me," is quoted from the 22nd Psalm. This whole Psalm is a prayer, and in a remarkable way depicts the experiences of the Master while hanging upon the cross. Doubtless the whole prayer was in Jesus' heart while He was hanging there, but He was too weak to utter any more of it audibly. This prayer, while an acknowledgment of the withdrawal of the Father's favor, is nevertheless, an expression of triumph. Verses 27 and 28 read, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee. For the Kingdom is the Lord's; and He is the governor among the nations."

Perhaps it was this part of the prophetic prayer that gave Jesus His inspiration to reply to the thief as He did. The thief asked to be remembered in the Kingdom, and Jesus, reassured by this prophetic prayer, knew that even though sin seemed to be triumphing for the moment, the Lord's Kingdom was to be established and all the kindreds of the earth would yet worship the true God. In great faith, then, He could say, "Thou shalt be with Me in paradise."

The Old Testament Scriptures served as a complete guide to the

Master, pointing out to Him the course He should follow under all circumstances. Being wholly obedient to the Word, its many promises and prophecies served also as witnesses of the Spirit to comfort and encourage Him. Through the prophets the Spirit had testified concerning His suffering and death, hence, in these experiences also, He had the comfort of knowing that His Father's blessing was upon Him.

Patience in and submission to unjust opposition and persecution leave a brilliant testimony to those who witness them without prejudice. When Jesus finally died, a centurion who was on guard, remarked, "Truly, this was the Son of God." Had Jesus come down from the cross to establish this fact at the behest of the clamoring crowd, they probably would even then have been unconvinced. But, by carrying out the terms of His covenant by sacrifice, and finishing His course faithfully unto death, at least this one centurion was greatly impressed. Later, His lifting up will cause all men to be drawn unto Him, even those who pierced Him. How we should appreciate the Master's sacrifice for us and for the world. May we follow His example faithfully unto death.

QUESTIONS:

Explain how Jesus endured "contradiction of sinners."

Do Christians, who serve the Lord faithfully and in harmony with the truth, need to be specially concerned over what others may think of them?

Why was it necessary for Jesus to experience the temporary loss of His Father's favor?

THE SACREDNESS OF LIFE

MARCH 26—Gen. 1:27, 28; Matt. 12:11, 12; Rom. 14:19-21; 1 Cor. 6:19,20

GOLDEN TEXT: "Know ye not that your body is the temple of the Holy Spirit."—1 Corinthians 6:19

TODAY'S lesson is designed to emphasize the importance of temperance—self-control. The need for self-control becomes evident when we realize what a vital bearing it has upon health and life, both physical and spiritual. Man is the only one of all God's creatures who is capable of intelligently giving consideration to what is for his best interests, and this is because, as the opening portion of our lesson reminds us, he was created in the divine image.

It is this sense of moral responsibility that is referred to in the Genesis account of creation which tells us that man was created in the image of God. It doesn't mean that human beings have implanted within them a divine spark that makes them a part of God, and hence they cannot die.

Following the transgression of our first parents, God said that now man has become as one of us to know good and evil. God told our first parents that disobedience to His laws would bring dire consequences, but not until they took the step which meant they would learn this lesson experimentally, did the full import of the information become real to them. Now they were to learn good and evil by experience. Ere that lesson is fully learned, which it will be by the close of the Millennial reign of Christ, our first parents, as well as

all their children who accept of God's grace through Christ, will in a very full sense be like God in knowing good from evil.

This quality is sometimes referred to as conscience, but in the fallen race conscience alone is not a safe guide with respect to what is right and wrong—what is good for us, and what would be injurious. This is why it is important to give heed to the Word of God and to the divine laws set forth therein. All of God's laws are for the good of His creatures, to protect them, and to give them joy and blessings through obedience. God is not affected adversely when we disobey His law, nor is He made rich through our obedience.

This point is emphasized in the second Scriptural portion of our lesson. God's command to Israel to refrain from work on the sabbath day was for their own good as individuals and as a nation. Their observance of it was to be in keeping with this principle. Jesus explains this point by His illustration of a man whose sheep fell into the ditch on the sabbath day. Obviously it would entail considerable work to rescue the sheep, but this, Jesus indicated, should be considered proper. Indeed, the Jews so understood the matter.

The Master's enemies criticized Him for doing good to His fellow men on the sabbath, claiming that

His efforts along this line were in violation of the law. It is evident that they failed to grasp the real purpose of the law—that it was designed to help them control self and was not intended to hinder them from being a blessing to others. There is no law against doing good to others, but those who do not control their own thoughts, and words, and actions, but let them have loose reign along selfish lines, are not only their own worst enemies, but are in no position to contribute their share to the public good.

The third portion of our Scriptural lesson continues to outline our responsibility to each other, showing that it is best at times to exercise self-control and self-denial along lines that are perfectly legitimate, if by so doing we can be a greater blessing to those who come in contact with our lives. "Let us therefore, follow after the things which make for peace, and things whereby one may edify another," says Paul.—Rom. 14:19.

The apostle mentions a case in point, namely, that of eating meat which had been offered to idols. From the standpoint of an advanced Christian—and Paul was such—meat was not injured by the fact that it was offered to idols. **He could eat such meat** with a clear conscience. There were others in the early church, less developed in knowledge, and more under the influence of superstition, who verily thought it was a great sin to eat such meat. Paul, as an apostle, was looked up to in the church, and his example was perhaps weighty enough to lead

others into taking a course to which, because of immaturity of Christian knowledge, their conscience could not give full consent. Thus they would be stumbled. The lesson here is that we are to refrain even from things against which there is no law, if by their practice, others are led into sin.

The Golden Text is applicable especially to Christians. They are the only ones during this Gospel age who enjoy the blessings of the indwelling Holy Spirit. God's Spirit, through the written Word, is a true guide to conscience, and its demands are often quite contrary to the desires of the flesh.

Self-control then, for the Christian means to yield to the Spirit's leadings. Those who are thus led walk in the footsteps of Jesus who Himself was led by the Spirit as a Lamb to the slaughter. We have the privilege of dying with Him, and if faithful, will live and reign with Him, helping to restore the world of mankind to full perfection on the human plane, and to the image of God as originally created.

"On Thy church, O power divine,
Cause Thy glorious face to shine,
Till the nations from afar,
Hail her as their guiding star;
Till her light, from zone to zone,
Makes Thy great salvation known."

QUESTIONS:

What is the purpose of divine law?

In what sense was man created in the image of God?

Should a Christian ever refrain from doing that which he knows to be lawful?

SAUL BECOMES A NEW MAN

APRIL 2—Acts 9:1-9, 13-19

GOLDEN TEXT, "If any man be in Christ, he is a new creature."
—1 Corinthians 5:17

ALL the stories of the Bible are ever fresh and invigorating, regardless of how often we read or hear them. This is particularly true of various episodes in the life of the Apostle Paul, the man who, prior to his conversion on the Damascus road, was the cruel Saul of Tarsus, an outstanding enemy of the early Christian church. Perhaps Saul was not cruel by nature, but only because he verily thought he was doing God a service by stamping out heresy in Israel.

In any case we have in the life of this man an example of how one can be wholly sincere and devoted to the service of God, yet be quite wrong in his viewpoint. Saul was devoutly religious, a Pharisee, a staunch supporter of the Mosaic Law, and a believer in the Old Testament prophets. He was by no means a worshiper of false gods, but of the true, and he had implicit faith in the promises of his God. He knew of Israel's hope of a coming Messiah and rejoiced in the promises appertaining thereto. His difficulty was in his conviction that Jesus was a false Messiah and that His followers were misled and dangerous to the commonwealth of Israel.

Saul was zealously engaged in what he believed to be the divine will for him when, in a miraculous manner, his attention was called to the fact that he was wrong. This

was a genuine test of his humility, but he met the issue squarely and indicated his willingness to learn the right way and to walk in it—"Lord, what wilt Thou have me to do?" Speaking of the experience afterward, in his testimony before Agrippa, he said, "I was not disobedient unto the heavenly vision."—Acts 26:19.

Hidden in the narrative of Saul's conversion is the revelation of one of the important truths of Christianity, namely, that the true followers of Jesus are a part of The Christ, Saul heard a voice inquiring, "Why persecutest thou Me?" This was the resurrected Jesus speaking to him and revealing the fact that the persecution of His followers in the flesh was in reality against Him.

In Paul's first letter to the Corinthians, chapter 12, he explains the philosophy of this. He tells us that The Christ; that is, the foretold Messiah, is not one member but many—that Jesus is the Head over a whole company who may be considered as members of His body. Jesus was persecuted unto death, but the sufferings of The Christ were not finished on Calvary. In Colossians 1:24 the apostle speaks of filling up "that which is behind" of the afflictions of Christ.

Saul was instrumental in helping to bring some of the sufferings

of Christ upon Christians in the early church, and later he shared in the suffering that was caused by others who were under the influence of darkness. In Hebrews 2: 10 we are told that it was the divine purpose to exalt "many sons" to glory, and that the path to glory for each one, even as for Jesus, the Captain of our salvation, is one of suffering. Again we read, "If we suffer with Him, we shall also reign with Him."

When Saul realized who it was that addressed him, and that in his zeal he was opposing God rather than serving Him, he was quick to fall in line and ask for directions as to what should be done. He was well enough acquainted with God's dealings with His people in the past to know that an experience of this kind meant that there was truly something to be done, that he was being called into the divine service. He was led into Damascus, and there he waited for three days to get further instruction from the Lord, meanwhile fasting and praying.

In Damascus was a devout disciple of Christ, Ananias, by name. The Lord appeared to him in a vision and instructed him to visit Saul. Ananias at first demurred, explaining that the man he was asked to visit was an enemy of the church, and that even now he possessed authority from the chief priests to further persecute the followers of Jesus. To Ananias it probably appeared that Saul was merely pretending, hoping that by his subterfuge he might learn the whereabouts of more Christians.

But when the Lord explained that Saul was a chosen vessel unto Him to bear His name "before the Gentiles, and kings, and the children of Israel," Ananias no longer hesitated. He went to the home where Saul was staying, and entering the house he put his hand upon the head of his former enemy and addressed him as "Brother Saul." What a sweet spirit of true Christian love is here manifested! Sometimes we may be inclined to hold aloof from those who once opposed us, even though their attitude is changed, but this is not God's way.

It was the privilege of Ananias to explain to Saul what great things he would have to suffer for the name of Christ. To have the privilege of suffering with Christ that one may reign with Him is a wonderful token of divine favor—a "witness of the Spirit" that such a one is a child of God. (Rom. 8: 16, 17) Saul's change from a persecutor to one fully consecrated to co-operate in the work of the church, was sudden and dramatic, but he was equal to it, and as later lessons will show, proved the sincerity of his heart by faithfulness in the divine service.

QUESTIONS:

Was the mistake of Saul one of the head or of the heart?

In what sense was Saul persecuting the glorified Jesus?

Why does Paul speak of the sufferings of Christ as a witness of the Spirit?



TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1 What Old Testament character is noted for his great wisdom?

2 What was the financial consideration involved in the betrayal of Jesus?

3 Name the last book in the Bible (A) of the Old Testament; (B) of the New Testament.

4 Complete this text: "For the living know that they shall die: but the dead

5 What is the Golden Rule? Who is its author?

6 What was manna, how did it taste, by whom and for how many years was it eaten? What did Jesus say about manna?

7 What is the Pentateuch? Do Evolutionists believe in it? Did Jesus and the apostles believe in it, and why?

8 Which is correct? (A) Each person has an immortal soul within him, or (B) Each person is a living soul. What text of Scripture would you use in proving your answer to this question?

9 Who has the reputation of being the archtraitor of the Chris-

tian era? What was the motive back of his crime?

10 What book in the Bible records the following prophecy:

"For unto us a child is born, unto us a son is given; and the govern-

ment shall be upon His shoulder; and His name shall be called Wonderful,

Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.

Of the increase of His government and peace there shall be no end, upon the

throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." To whom does this prophecy apply, and when will it be completely fulfilled?

11 In what book of the Bible is there a prophecy which tells of a time coming when the nations will actually disarm, and when they will learn war no more?

12 Which one of the Old Testament prophets foretold the coming of Christ as a great prophet?



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



THE CHRISTIAN FELLOWSHIP

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

—ROMANS 8:16, 17

IT IS important that all professed followers of Christ be assured of their favorable standing with God, and that they have been received into His family as children. It is such a blessed assurance that the apostle refers to it as the witness of the Holy Spirit. The Holy Spirit witnesses to us not through our emotions or feelings, not by sentiment or prejudice, but through the unchangeable truths of the Word of God. The Spirit's witness through the Word is not in the sense of enabling all Christians to understand every individual text of the Bible in exactly the same way, but by outlining for us the necessary steps to be taken in order to become a Christian and by setting forth the experiences and blessings which God has promised to those whom He accepts into His family.

Today more than ever, perhaps, this is an important consideration for all of the Lord's people. It is important now because as we draw ever nearer to the full end of the Gospel age we know that the time is also nearing when the work of this age, namely, the call and selection of those who will participate in the spiritual phase of the Kingdom, will be completed. This, of course, will not mean the end of God's mercy for the Adamic race, but it will mean

the closing of the door to the heavenly calling of those who are to participate as kings and priests with Christ in His Kingdom.

Partly, no doubt, because of our sincere desire to see the Kingdom ushered in hastily, and partly because of an ever present tendency of the fallen flesh to become weary in well-doing, the Lord's people sometimes are tempted to "close the door" to the high calling, and claim that newcomers into the truth have no right to expect a spiritual reward. We should remember, though, that nothing we can say or do will hasten the coming of the Kingdom. Besides, the truth should ever be such an invigorating power in our lives that we will never become weary of proclaiming it to others, irrespective of what the results may be.

"BE YE CLOTHED WITH HUMILITY" THE TRUTH should make us humble. It is a strange thing, though sometimes true, that a knowledge of the glorious truth of the divine plan tends to exalt one's opinion of his own wisdom, and to make him over-critical of others. Actually, of course, it is not the truth that does this, but rather, our own pride and egotism that exerts too large an influence in our reasoning. The simplicity of the truth, revealing to us the wondrous harmony of the Scriptures, is a priceless possession, which has come to us solely by the grace of God.

But we should be on guard lest we forget that our knowledge of God's plan is not due to our own wisdom. To forget this fact exposes us to the evils and pitfalls of spiritual pride. One who is afflicted with this baneful spiritual disease never recognizes the real cause of his trouble. In fact, he does not realize that there is anything wrong with him at all. He imagines himself, and anyone who may fully agree with his egotistical viewpoints, to be enjoying the inner-circle favors of God's love. He freely and with reckless assurance speaks of other professed followers of the Master as being immature, undeveloped, mere babes in Christ, etc. He considers his own viewpoints, even on the smallest details of truth, as being far superior to those of others, and he does not hesitate to speak of those who do not wholly share the opinions begotten of his own spiritual pride, as being out of the truth.

Beloved, if we find ourselves developing any such attitude as this, let us go quickly and earnestly to the throne of grace and ask our Heavenly Father to cleanse our hearts from pride and vain-glory, and to help us humble ourselves before Him, and before His people.

When we examine ourselves, or think of others with the view of determining our own or their standing before the Lord, by what standards are we to reach a decision? When we say that so-and-so has gone out of the truth, or is going out of the truth, upon what basis do we arrive at such a conclusion? Is it because they do not agree with some detail of what we consider important truth? Is it because, at one time, they did something that displeased us? Or, is it because we know that they have denied the great fundamentals of the Gospel by which alone they can enjoy sonship privileges in the family of God? One thing is certain, and may we never lose sight of it, if we pass unfavorable judgment on our brethren, we are most displeasing to God, probably more so than those whom we judge.

WHAT IS **AND WHAT** are the true Christian standards of
A CHRISTIAN? God's Word? How do we know whether we have
 been accepted into the divine family? Briefly, we
 may ask ourselves, Was I ever drawn to Christ to recognize Him as my Redeemer through whose righteousness alone I could have access to the Heavenly Father, and be acceptable to Him? Jesus tells us that no one can come unto Him, except the Father draw him. This is a comforting assurance for ourselves, but a sobering thought also, for it makes us realize that God has also drawn our brethren to Christ, even those whom we may feel disposed to criticize and condemn. Let us then be careful not to misjudge and condemn any brother or sister in Christ, lest we be found opposing God.

Further, Have I ever fully consecrated myself, my life, my time, my talents, my influence, my all, to God? If we can answer this in the affirmative, and since making our consecration have been receiving further blessings of enlightenment, we can be assured of the Father's acceptance—in the Beloved. If we find ourselves still trusting in the merit of Jesus, and still consecrated to do the Lord's will, we may allow the sweet confidence and peace which this thought of relationship to God brings us, to fully possess our hearts. But, let us at the same time remember that all other consecrated followers of the Master may have this same assurance, and that it is quite beyond our province to say that God has a different arrangement for them than He has for us.

In our text, the apostle emphasizes the privilege of suffering with Christ as being one of the definite witnesses of the Spirit. Do

we have this witness by which we can be further assured of divine acceptance and approval? Has the Heavenly Father given us an opportunity to serve Him by proclaiming His truth at the cost of the disapproval of our friends, our neighbors, our relatives?

Suffering with Christ does not imply the necessity of being cast into prison, or of enduring extreme hardships, although it may, and does, sometimes mean this. Some have the privilege of suffering in one way, and some in another. In Hebrews 10:33, the apostle speaks of some who suffered in the sense that they were the "companions of them that were so used."

If we let our light shine in this dark world, we are sure to meet with the disapproval, and sometimes bitter opposition, of those who are blinded by the Adversary. If, then, we find ourselves out of harmony with the world, and more or less ostracized by the worldly, we have a definite witness of the Spirit that we are the children of God. If we are enjoying this witness, let us not deny it to others, by saying that they are living on a lower spiritual plane than we are.

ALL DOCTRINES ARE ESSENTIAL WE DO NOT wish to be understood as minimizing the importance of any of the doctrines of the truth, or their influence in the Christian life. We know that there is much more to being a faithful Christian than merely accepting Christ and professing full consecration to God. What we are emphasizing is the impropriety of passing judgment on any of the Lord's people who do accept Christ and do profess full consecration. If our consecration has been accepted by the Heavenly Father it means that He continues, through His Word, to enlighten us with His truth. Every feature of the divine plan is important to us, because if we are serving God we are co-operating in that plan. But let us remember, beloved, that ability to understand God's plan is not due to brilliance on our part, but to the Spirit of God. The genuine deep things of God are understandable and are enjoyed by the Spirit-enlightened. Technicalities which are understandable only by the "brilliant," would seem to have questionable spiritual value. It would seem to be a most unchrist-like disposition to say that we cannot enjoy the fellowship of a brother because he does not have a brilliant mind. Such a philosophy appeals to the fallen flesh because it is based on the supposition that we are brilliant, even though that may be questionable.

Surely such an egotistical attitude could hardly be said to be a display of the wisdom that cometh from above.

**"LET YOUR LIGHT
SO SHINE"**

ANOTHER witness of the Spirit is an unquenchable zeal to make known the glad tidings of the Kingdom. Jesus, depicting the position of the church during the Gospel age, described it as a city set on a hill, which cannot be hid, and then admonished us not to hide our light under a bushel. (Matt. 5:14, 15) If we do not possess God's Spirit in sufficient measure to impel us by self-sacrifice to proclaim the truth in any and every way possible, we may well question our nearness to the Lord. Certainly Satan is an arch-deceiver when we realize that he is able in the case of some to so distort this precious truth of the Christian life as to make them believe and teach that zeal in proclaiming the truth is an evidence of immaturity, and that they who have outgrown this alleged childishness are in reality heaven's favorites.

Equally distorted is the viewpoint that any of us while still in the flesh have progressed beyond the need of the simple fundamentals of the divine plan. Who among us today would not make almost any sacrifice to enjoy the privilege of hearing the Apostle Paul deliver his famous sermon on Mars' Hill. And that sermon embodies merely the simple fundamentals of the plan of God. But let it be remembered that that sermon constitutes a part of the sacred Scriptures given to us by God for our admonition. There are truly deep things of God's Word—and how inspiring they are—but oftentimes we may imagine we are handling these genuine deep things, when in fact we are indulging in mere human philosophy.

The human heart is surely deceitful and desperately wicked. We know that to turn aside wilfully from the course of sacrifice agreed upon in the terms of our consecration would surely mean the loss of God's favor. None of us wants to lose God's favor; but at times we may find ourselves indulging in false reasoning in order to justify a life of spiritual ease and irresponsibility. It may be that an opportunity of service wholly in keeping with the truth and with the spirit of our consecration is presented to us. If we discover ourselves looking for faults in those with whom we may share the blessings of service, and because of these decide that we cannot accept the opportunity that has been offered, let us be on guard. This may be the reasoning of our fallen flesh to justify our

lack of zeal. We should not, of course, co-operate with that which is actually evil, or out of harmony with the truth, and it is important to exercise care along this line. When principle is involved we should be unyielding, yet merciful in our dealings with our brethren in Christ.

The Spirit of God never witnesses to us that we should be active in the divine service provided we cannot find anything to criticize in our brethren. If we are looking for opportunities to criticize we are sure to find them, because there is no perfection in the beliefs and practices of the brethren this side of the veil. Let us remember that God in His wisdom, and by His overruling providence, can make use of imperfect vessels to serve Him. Who would hesitate, for example, to give a copy of the King James version of the Bible to an acquaintance and wish him God's blessing in reading it? Yet it contains many mistakes, some of them very serious.

CONSECRATED— BRIEFLY, and by way of summing up, then,
SPIRIT-BEGOTTEN what does the Holy Spirit witness to us concerning those with whom we can fellowship?

It shows them to be those who accept the ransom, and are fully consecrated; those who also have been blessed by God in that they are enlightened with His truth, the glorious doctrines of the divine plan. Those thus enlightened by the Holy Spirit will be so inspired by the Gospel message that they will gladly make it known to others. We are not to assume that all such are qualified to be teachers in the church—that is something else. We are not privileged to read out of the body of Christ any who show these evidences of the begetting of the Holy Spirit. Especially is this true in connection with those who have a clear appreciation of the high calling, and are blessed not only with the desire, but with the opportunity of sacrifice in the divine cause.

Neither our interpretation (or misinterpretation) of chronology or time prophecies—nor our philosophies—should be permitted to sway our judgment against such consecrated children of God, causing us to intimate that they are not enjoying God's favor equally with ourselves. The brethren of **THE DAWN** desire to be a help and encouragement to all the Lord's people. We realize, as noted above, the importance of every doctrine of the divine plan, and will continue to do our best, with the Lord's help, to make these doctrines plain, and to reiterate and reaffirm them as opportunity affords.

We, too, are longing for the Kingdom, and we lift up our heads with rejoicing as the evidences multiply that our deliverance in the first resurrection draweth nigh. To us, this is all the more reason why we should, while the opportunity lasts, tell the whole world these blessed tidings. To us, it is a time to be awake, watching the stately steppings of our God, and reporting the divine plan and its progress to all who have a hearing ear. We rejoice in the privilege of co-operating with all who similarly have been blessed with a knowledge of the divine plan. Let us, dear brethren, pray for each other, work for each other, and together lay down our lives in the service of our God.



*"Since the Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know His love in full completeness
Fills the measure of thy weakness;
If He wounds thy spirit sore,
Trust Him more.*

*Neither murmuring nor complaining,
In His hand
Lay whatever things thou canst not
Understand.
Though the world thy witness spurneth,
From thy faith in pity turneth,
Peace thine inmost soul shall fill,
Trusting still.*

*Therefore whatsoe'er betideth,
Night or day,
Know His love for thee provideth
Good alway.
Crown of sharp reproaches take,
Grateful wear it for His sake,
Sweetly bending to His will,
Trusting still.*

—POEMS OF DAWN



SPEAKERS' APPOINTMENTS



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

F. A. BRIGHT

Allentown, Pa.	March 12
Groton, Conn.	18
New London, Conn.	19

S. C. DE GROOT

Reading, Pa.	March 5
Albany, N. Y.	12

H. E. ANDERSON

Paterson, N. J.	March 12
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D. DINWOODIE

Paterson, N. J.	March 19
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P. KOLLIMAN

Washington, D. C. (Morning)	March 19
Baltimore, Md. (Afternoon)	19

R. A. KREBS

South Bend, Ind.	March 1
Indianapolis, Ind.	2, 3
Muncie, Ind.	4, 5
Richmond, Ind.	6
Cincinnati, Ohio	7, 8
Piqua, Ohio	9
Dayton, Ohio	10
Columbus, Ohio	11, 12
Newark, Ohio	13, 14
Zanesville, Ohio	15, 16
Crooksville, Ohio	17, 18
Nelsonville, Ohio	19, 20
Coshocton, Ohio	21
East Liverpool, Ohio	22, 23
Duquesne, Pa.	24
Pittsburgh, Pa.	26
Connellsville, Pa.	27, 28
Lewistown, Pa.	29
Shamokin, Pa.	30
Bloomsburg, Pa.	31
Wilkes Barre, Pa.	April 2

62

W. S. MARSHALL

Dexter, Me.	March 5, 12
Guilford, Me.	19
Ellsworth, Me.	26

J. Y. MACAULAY

San Luis Obispo, Calif.	March 7
Paso Robles, Calif.	8
Tulare, Calif.	10
Fresno, Calif.	12
Sonora, Calif.	14
Stockton, Calif.	15
Berkeley, Calif.	16
San Jose, Calif (3 p.m.)	17
Menlo Park, Calif. (7:30 p.m.)	17
Berkeley, Calif. (a.m.)	19
Redwood City, Calif. (p.m.)	19
San Francisco, Calif.	21
Oakland, Calif.	22
Lebanon, Ore.	24
Salem, Ore.	26, 27
Portland, Ore.	29, 30
The Dalles, Ore.	April 2, 3

M. C. MITCHELL

Philadelphia, Pa.	March 19
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R. E. MITCHELL

Paterson, N. J.	March 26
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J. M. PATTERSON

Blackwell, Okla.	March 4
Oklahoma City, Okla.	5
Dallas, Tex.	7
Fort Worth, Tex.	8, 9
Wichita, Kan.	12
Topeka, Kans.	19

F. W. RICE

New Haven, Conn.	March 12
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C. W. ZAHNOW

Charleroi, Pa.	March 1
Pittsburgh, Pa.	2, 5
Erie, Pa.	6
Cleveland, Ohio	7
Akron, Ohio	8
Saginaw, Mich.	12

CONVENTIONS

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

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

ALBANY, N. Y., March 12. 5 Lodge Street.

CHICAGO, ILL., March 26. The Chicago Ecclesia holds local conventions the fourth Sunday of each month in their regular meeting place, Central Masonic Temple, 910 N. La Salle Street.

DETROIT, MICH., March 26. One-day gathering in regular hall, Macca-bees Building, Woodward Avenue, at Putnam. Opens at 10:00 A. M.

WEATHERFORD, TEX., April 30. Fifth Sunday gathering in Zion Hill School House, near Weatherford.

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

MEMORIAL DATE THIS YEAR

Thursday Evening, April 6

GENERAL CONVENTION

WARRINGTON, LANCS. ENGLAND

We are glad to publish the following announcement received from our British brethren:

"A general convention is being arranged by brethren in Great Britain, to be held in Warrington, Lancs., during the coming Eastertide, April 8-10. It is hoped that this season of fellowship and communion may be a means of grace and strength to all; and the prayers of the brethren everywhere are asked that the Lord's blessing may attend the efforts of both speakers and hearers. Full particulars may be obtained from the secretary of the Warrington Ecclesia, Mr. D. Stanley, 42 Euclid Avenue, 'Hetherton,' Grappenhall, Warrington, Lancs., England."

LABOR DAY CONVENTION

Seattle, Wash.—Details later.

NEW EDITION OF HYMN BOOK

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

advising of their needs. Please do not place definite paid orders for the new hymn books as yet.

HAVE YOU ASKED?

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

**ANSWERS TO QUESTIONS
SHOWN ON PAGE 54**

1 Solomon, the son of David.

2 Judas Iscariot was paid thirty pieces of silver.—Matthew 26:15.

3 (A) Malachi. (B) Revelation.

4 "... know not anything, neither have they any more a reward; for the memory of them is forgotten."—Eccl. 9:5.

5 "And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31) Jesus.

6 Manna was the food God provided for the Israelites while they were in the wilderness. It tasted "like wafers made with honey"; and was eaten for forty years.—Exodus 16:14, 1, 31, 35.

7 The first five books of the Old Testament. Evolutionists claim that they do not present the truth concerning creation and the fall of man; but Jesus and the apostles quoted from them as being authentic. Christians will follow the example of Jesus and the apostles.

8 (B) is correct. The term "immortal soul" is not found in the Bible. Genesis 2:7 states, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

9 Judas Iscariot. He betrayed our Lord. His motive was greed.

10 Isaiah 9:6, 7. This prophecy tells of the birth of Christ, and that

as the Prince of Peace He will do for the people what the world's leaders have not been able to do. He will establish peace, "even forever," through the administration of His Kingdom.

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

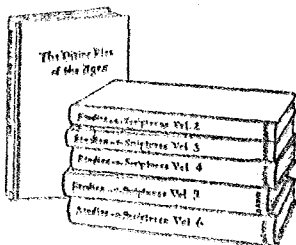
12 Moses. Deuteronomy 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." See also Acts 3:19-23.

15A

BIBLE STUDY HELPS

15B

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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