



*A COVENANT BY SACRIFICE  
A HEAVENLY VISION  
SIGNS OF THE TIME*

# SPEAKERS' APPOINTMENTS

## BROTHER T. E. BARKER

Lynn, Mass. .... Feb. 2  
Worcester, Mass. .... Feb. 16  
New Bedford, Mass. .... 22.23

## BROTHER W. A. BUHL

New London, Conn. .... Feb. 16

## BROTHER FRED BRIGHT

Lebanon, Pa. .... Feb. 9  
Wilmington, Del. a. m. .... 16  
Norristown, Pa., p. m. .... 16

## BROTHER N. T. CONSTANT

New Haven, Conn. .... Feb. 9

## BROTHER D. DINWOODIE

Baltimore, Md., 4 W. Eager St. .... Feb. 23

## BROTHER A. C. FREY

Philadelphia, Pa. .... Feb. 23

## BROTHER W. J. HOLLISTER

Paterson, N. J., Y. M. C. A., Ward and Prince Sts. .... Feb. 9

## BROTHER PETER KOLLIMAN

Baltimore, Md., 4 W. Eager St. .... Feb. 9

## BROTHER R. E. NASH

Riverside, Calif., Y. M. C. A., 7:30 p. m. .... Feb. 16

## BROTHER J. M. PATTERSON

Oklahoma City, Okla. .... Feb. 9  
Topeka, Kans. .... Feb. 16

## BROTHER G. R. POLLOCK

Riverside, Calif., Y. M. C. A., 7:30 p. m. .... Feb. 9

## BROTHER G. P. RIPPER

Riverside, Calif., Y. M. C. A., 7:30 p. m. .... Feb. 23

## BROTHER J. H. L. TRAUTFELTER

Paterson, N. J. .... Feb. 23

## BROTHER E. WALTERS

Lehighton, Pa. .... Feb. 16

## BROTHER G. M. WILSON

Brooklyn, N. Y., 109 Remsen Street .... Feb. 23

## BROTHER C. W. ZAHNOW

Scranton, Pa. .... Feb. 1, 2  
Hazleton, Pa. .... 3  
Bloomsburg, Pa. .... 4  
Shamokin, Pa. .... 5  
Connellsville, Pa. .... 7  
Pittsburgh, Pa. .... 8.9  
E. Liverpool, Ohio .... 10  
Wheeling, W. Va. .... 11  
Marietta, Ohio .... 12  
Nelsonville, Ohio .... 13, 14  
Crooksville, Ohio .... 15, 16  
Zanesville, Ohio .... 17  
Newark, Ohio .... 18  
Piqua, Ohio .... 19  
Dayton, Ohio .... 20  
Richmond, Ind. .... 21  
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Cleveland, Ohio .... March 2  
Toledo, Ohio .... 3

## Radio Programs

KVOA, 1260 kc., Tucson, Ariz., every Sunday, hour not known as we go to press.

KPHO, 1200 kc., Phoenix, Ariz., 9:45 A. M. every Sunday.

KFWB, 950 kc., Los Angeles, Calif., 1:30 P. M., every Sunday.

WJJD, 1130 kc., Chicago, Ill., 9:15 A. M., every Sunday.

WGRC, 1370 kc., Louisville, Ky., 9:00 A. M., every Sunday.

WJBK, 1500 kc., Detroit, Mich., 8:30 A. M. every Sunday; 8:45 A. M. every Sunday in Polish.

WMBH, 1420 kc., Joplin, Mo., 8:15 A. M., every Sunday.

KXOK, 630 kc., St. Louis, Mo., 9:45 A. M., every Sunday.

WHOM, 1450 kc., Jersey City, N. J., 12:30 P. M., every Sunday in Polish.

WMCA, 570 kc., New York, N. Y., 9:30 A. M. every Sunday.

WCPO, 1200 kc., Cincinnati, Ohio, 10:15 A. M., every Sunday.

WHKC, 640 kc., Columbus, Ohio, 9:30 A. M., every Sunday.

WHIO, 1260 kc., Dayton, Ohio, 12:30 P. M., every Sunday.

WIP, 610 kc., Philadelphia, Pa., 9:30 A. M. every Sunday.

WREC, 600 kc., Memphis, Tenn., 8:15 A. M. every Sunday.

CKMO, Vancouver, B. C., Canada, 5:45 P. M., every Sunday.

VOCM, St. John's, Newfoundland, 5 P. M., every Sunday.

## ADVISE CHANGE IN ADDRESS

Will the friends kindly advise us promptly of their intended change of address? While the United States postal authorities usually advise us in time of subscriber's change of address, there is a charge for this service, and in some instances a copy or two of The Dawn may go astray. It will greatly facilitate the matter of handling our subscription list if the friends will advise us promptly of any change in their address.

## BOOK ON COVENANTS

A new shipment of the valuable treatise on the covenants, mediator, ransom, sin offering, and atonement, has just been received from the friends in Australia. This book is a reprint of "What Pastor Russell Taught" on these subjects, and was originally published several years ago.

The book is nicely bound in green cloth, with gold lettering, and contains 270 pages. The price is \$1.00 per copy.

# The DAWN

*A Herald of Christ's Presence*

Vol. 9, No. 5

FEBRUARY 1941

One Dollar a Year

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### THE HOPE OF IMMORTALITY

A dialog discussion in which every text in the Bible in which the terms immortal and immortality are used is examined. From these texts it becomes clear that man does not, by nature, possess immortality; but it is held out as a reward to those who seek for it by patient continuance in well doing.

### THE TRUTH SHALL MAKE YOU FREE

This article is based on the words of the Master as found in John 8: 31, 32. It examines, in the light of other Scriptures, some of the ways in which the Christian is made free by the truth. It also reminds the reader that in order to abide in the truth he must continue to be a bond slave of Jesus Christ.

# NEWS and VIEWS

## The Battle of Armageddon

"And He gathered them into a place called in the Hebrew tongue, Armageddon."—Revelation 16:16.

AS THE great international struggle continues, and its cruel devastations increase, students of prophecy are properly alert in an effort to determine as nearly as possible just what phase of the "last-days" scenes we are now witnessing; and whether or not the Armageddon of the Scriptures is yet taking place. This makes an interesting study, and the prophecies bearing upon the subject furnish much food for thought. What is Armageddon? Has it begun? When and how will it end? These are questions to which all Christians might well give careful and prayerful consideration, in view of the present nation-weakening conflict which threatens to engulf the whole world in its flames.

The term Armageddon is of Hebrew origin, and is identified geographically and historically as the Hill of Megiddo; which means the "Mount of Destruction." The word appears only once in the Bible, and that is in our text—Revelation 16:16. The Hill of Megiddo occupied a very strategic position in the ancient Holy Land, commanding as it did an important pass into the hill country. The general locality of Megiddo was the great battle ground of Palestine. Here many of the important battles of the Old Testament history were fought. Here Gideon and his three hundred routed and defeated the Midianites; here King Saul was defeated by the Philistines; here also King Ahab and his wife Jezebel lived, and here Jezebel finally met a horrible death.

The preponderance of Scriptural testimony indicates that the term Armageddon is used in Revelation symbolically and is not intended primarily to identify any particu-

lar site, geographically, where the death struggle of a dying world is to take place. Babylon of the Old Testament was a location, but Babylon of Revelation is symbolic. Egypt of the Old Testament was a location, but Egypt of Revelation is symbolic. Jezebel of the Old Testament was a literal, wicked woman, but Jezebel of Revelation is a symbolic woman. Obviously, then, if we interpret the prophecies consistently, we must conclude that while Megiddo of the Old Testament was a location, yet Armageddon of Revelation is symbolic.

Each of the symbols used in Revelation—in fact, in the entire Bible—is employed by the Lord because of thoughts that are connected with it, either by its natural characteristics or historical associations. Thus, for example, a goat being a stubborn animal, is used by God to represent those who wilfully oppose His will. A sheep, on the other hand, being docile, easily led and dependent, is used to represent those who in full submission to the divine will gladly follow the Good Shepherd.

The prophecies in which are depicted the troublous scenes with which this present evil world comes to an end, employ a great variety of symbols such as storms, clouds, fire, winds, darkness, earthquakes, floods, raging seas, etc. Each of these literal things possesses characteristics which makes it serve fittingly as a symbol of one or more of the realities of the prophetic "time of trouble" that is now being experienced by the world. It is in keeping with this aptness in the use of symbols that the Lord employs the term Armageddon; His purpose being to thus call our attention to a certain aspect of the closing scenes of the age which otherwise we might easily overlook.

It is from the historical setting of Armageddon that we learn its symbolic meaning. As already noted, many of the important battles of Israel were fought on or near the Hill of Megiddo. Israel was God's nation, hence the Scriptures represent the Lord as **directing the issue** of Israel's battles. Many nations since that ancient time have claimed and believed that God was fighting with and for them, but in the case of ancient Israel it was actually so.

God did not always give them immediate victory, because in some cases, such as with King Saul, there were important lessons for that typical people to learn that could be learned only through defeat. Often Israel transgressed God's law. For this they were punished, sometimes by the armies of their enemies. But whether in victory or in defeat, God directed the issue. This is the important factor that comes to light in connection with the battles fought at Megiddo which has not been true in connection with the battles of other nations.

The Bible is not alone in its use of the historical setting of a battleground to convey a certain lesson. Today we do the same thing in our use of the term "Waterloo." When we say that someone meets their Waterloo there is no thought of location but merely of a defeat which the associations of the original Waterloo immediately suggest to the hearer.

### God Directs Armageddon Issue

Evidently it is because God directs the issue in the final battle of the age, that Armageddon is used as one of the symbols by which it is prophetically described. There are many other characteristics of this battle, and these are represented by other symbols, but the Armageddon factor is a very prominent one, and to the Christian

one of vital concern. It is indeed important to realize that the final outcome of the present distress of nations is not in the hands of selfish earthly rulers, but that the pattern of the world of tomorrow is that of the Kingdom of Christ. It is reassuring to know that during the next thousand years the nations are to be governed within the framework of the Messianic Kingdom, and are not to be tyrannically subjected to the yoke of totalitarianism.

Jesus cites the prophecy of Daniel 12:1, as descriptive of the world's experiences during the time of His presence and the end of the age. Daniel forecast a "time of trouble such as never was since there was a nation." Jesus added His reassurance (possibly basing His remark on Joel 2:2) that there would never be anything like it again.—See also Nah. 1:9.

Obviously this "time of trouble" includes all the phases or spasms of trouble experienced in the death of the old world; and the prophet clearly indicates that the trouble is brought about by the fact that "Michael stands up," that is, assumes command of the situation, and directs the issue. Thus is indicated that the Armageddon viewpoint is applicable to the entire "time of trouble," in the sense that the trouble is used by the Lord to overthrow Satan's empire to make way for the establishment of His Kingdom.

#### Rightful Ruler Takes Over

When Zedekiah, the last Jewish King was overthrown, God permitted the Gentiles, beginning with Babylon, to exercise dominion over the affairs of the world. The prophet then stated that this Gentile rulership would continue "until He comes whose right it is." Other prophecies indicate that this lease of power to the Gentiles was to extend over a period of 2520 years. It began in 606 B. C., hence would end in 1914 A. D.

The outbreak of the first World War in 1914 constitutes substantial proof that He whose right it is there took action against the kingdoms of this world. In Revelation 11:17,18, the transfer of earth's sovereignty, when the kingdoms of this world become the kingdoms of God and of His Christ, is said to result, first of all, in the nations becoming angry. Here we are also

told that this would take place in the day of the Lord's wrath.

Certainly the nations did become angry in 1914, and as a result of what began there, well nigh all of the hereditary rulers of Europe lost their thrones, the whole fabric of civilization was weakened. We mention these well-known facts in order to establish the point of time from which we may properly consider that "Michael," representing God, has been directing the overthrow of Satan's empire preparatory to the establishment of His own Kingdom of righteousness.

The period beginning in 1914, which is finally to culminate in the full establishment and manifestation of the Messianic Kingdom, is variously designated in the Scriptures as the "day of vengeance," the "day of the Lord," the "day of wrath," etc. (Zeph. 3:8; Joel 2:1; Psa. 110:5.) The prophet declares that in this "day of His wrath" the Lord will "strike through kings." This indicates divine intervention in the rulership of earth. It is because the final issue of this present distressing period of transition is being divinely directed, that it is called the "day of the Lord," His "day of vengeance," etc.

#### Armageddon's Several Phases

Keeping in mind the particular symbolism of Armageddon, namely, that of divine intervention and direction, it seems evident from the prophecies that it applies to the entire time of trouble which takes place during the day of the Lord's wrath. During this whole period, in one way or another, the Lord has been "striking through kings." All of this has to do with the overthrow of Satan's empire, hence should all be considered as a part of Armageddon. The author of "The Divine Plan of the Ages," commenting on the "battle" of Revelation 19, which seems to be but a detailed description of the Armageddon of our text, says:

"Now we would have you notice that great symbolic **battle**, and the harvesting of the vine of the earth here described as closing the present age and opening up the Millennial age (Rev. 20:1-3), are but other symbols covering the same great and troublous events elsewhere symbolically called fire, storm, shaking, etc."—Page 324, par. 2.

The same author many years later, wrote:

"The Scriptures abound with allusions to Armageddon. Our Lord Jesus calls it 'great tribulation,' such as was not since the beginning of the world to this time, no, nor ever shall be.' (Matt. 24:21.) The Prophet Daniel describes it as 'a time of trouble, such as never was since there was a nation, even to that same time.' (Dan. 12:1.) Closely in connection with this statement Daniel declares that God's Representative, 'Michael, shall stand up, the great Prince which standeth for the children of Israel.' The word 'Michael' signifies 'He who is like God'—the Godlike One. He will stand up for the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of mankind the great Kingdom of God, which has been preached from the days of Abraham."—S. S. Vol. 4, Page 3, Foreword.

The Scriptures also bear out this thought. Note, for example, the prophecy of Isaiah 13:4-13. We quote:

"The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of the nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of His indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold upon them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinner thereof out of it. For the stars of heaven and constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low

the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."

Note the manner in which the prophet links the "battle" to which the "Lord of hosts mustereth the host," with the "wrath of the Lord of hosts." Isaiah also shows that the period in which these events occur is the "day of the Lord," and explains that this "day" comes as a "destruction from the Almighty." In this prophecy the expressions "travail," "shaking," "sorrows," "darkness," etc., are used, and doubtless this is one of the prophecies which guided Jesus and the apostles in their prophecies pertaining to the last days in which they, too, used these symbols. Clearly, the prophet reveals, that all of these events and conditions are a part of the one great "battle" in which evil is dethroned, and the Kingdom of righteousness established in its place.

When we take this larger, more comprehensive view of all that's involved in the Armageddon picture, then the historical background of the word takes on a more illuminating significance. While God directed the issues of the battles fought at Megiddo, the divine strategy was not always the same. In the case of the Midianites they were caused to turn on and destroy each other. In other instances God helped His people miraculously. It seems reasonable to conclude that in using Armageddon as a symbol of the battle in which the forces of evil are defeated and the Kingdom of God established in their place, God intended that we should take note of this variety of ways He then fought for His people, and from them glean lessons to guide us in the interpretation of the prophecies pertaining to the "last days."

#### Nation Against Nation

"Nation shall rise against nation, and kingdom against kingdom," Jesus declared, (Matt. 24:7, 8) in outlining the events that were to mark the end of the age. Isaiah declares, in the passage above quoted, that at the time the Lord "mustereth to the battle," "pangs and sorrow shall take hold of them." Jesus explained that nations rising against nations and kingdoms against kingdoms, plus

also famines, pestilences and earthquakes, would be the "beginning of sorrows." This phase of the trouble is not the end of Armageddon's sorrows, but it is the beginning, hence is definitely a part of Armageddon.

Evidently this feature of the Armageddon struggle is that illustrated by the Lord's strategy in defeating the Midianites. In that cast the enemies of Israel destroyed each other, because through fear each one was led to believe that his companion was an enemy. Hence they turned on each other with devastating results.

In the 38th and 39th chapters of Ezekiel we have portrayed what is doubtless the closing scenes of Armageddon. It is that phase of the struggle in which the ancient people of God, the Jews, have such a prominent part. In the last verse of the 38th chapter, and from the 21st to the 29th verses of the 39th chapter, it is made clear that in this final phase of the struggle God will reveal Himself "in the eyes of many nations." The Lord further declares "And I will set My glory among the heathen [Gentiles], and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day forward."

#### The End of Sorrows

Obviously, when the eyes of the Gentiles are opened to the mighty power of God, exercised on behalf of Israel, and the Israelites themselves recognize the true source of their deliverance from their enemies, it means that God's victory over the kingdoms of this world is complete, hence that the sorrows of Armageddon are over. This climax of the day of the Lord's wrath will find the Israelites firmly established in their own land, and ready, under divine guidance, to become the first to fall into line with the righteous laws of the new Kingdom.

In Jeremiah 30:7, this final phase of Armageddon is described as the time of Jacob's trouble. "But," the prophet says, "he shall be delivered out of it." In verse three of this chapter we are informed that the time of its application is when the Lord "will bring again the captivity of Israel and Judah." This is a promise of Israel's return

to divine favor, and their final restoration to the Holy Land. It is at the time when this great boon to Israel is due, and actually beginning (as we have seen it manifested in the rebuilding of Palestine within the last twenty years) that the final siege of persecution comes upon them, culminating in Jacob's trouble, from which they are delivered by divine intervention.

Another prophecy depicting Israel's part in the final phase of Armageddon is that of Zechariah 13:1-3. Here it is said that the Lord will go forth to fight against Israel's enemies as He did in the days of old. We have already seen that in the days of old the Lord used various methods in fighting against Israel's enemies. Evidently the same is to be true now.

In Ezekiel's description of the attack against Israel (Ezek. chapters 38 and 39) he quotes the Lord as saying, "I will call for a sword against him throughout all My mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

Here are enumerated many of the methods by which the Lord fought for His people "in the days of old." "Every man's sword shall be against his brother," as with the Midianites; and besides, there will be the more spectacular demonstrations of "pestilence," "great hailstones," "fire" and "brimstone." How much of this will have a literal fulfillment remains to be seen; but of this we can be certain, that when the Lord finally delivers Israel from the dilemma into which we can even now see the paganized nations maneuvering them, there will be no doubt as to who made possible the victory.

Thus it is apparent that from the very beginning of Armageddon to the final end, when Israel is delivered, the Lord directs the issue. In the early stages of that struggle, however, the nations themselves are not aware of what is transpiring. It is not until the very climax of the struggle that the eyes of the nations are opened, and this occurs when they behold the miraculous deliverance of Israel.

We have briefly identified the beginning and end of Armageddon, and have seen that in this beginning and ending of sorrows, two phases of the struggle are apparent. While these two phases of Armageddon are in one sense widely separated from each other, yet they are very definitely related. For example, as a result of nations rising against nations and kingdoms against kingdoms in 1914, Palestine was wrested from the Turks, and the Jews were permitted to return there under the protection of the League of Nations, and to rebuild much of that ancient land. It will be in the attempt to wrest these gains from Israel, and to annihilate them entirely from being a factor in world affairs, that God will further and decisively show His hand in delivering them.

#### Additional Spasms of Travail

But within the framework of the Armageddon picture other phases of transition are prophesied, and these prophecies are now being fulfilled. Isaiah (ch. 13:8) and St. Paul (1 Thes. 5:3) illustrate these phases of the struggle by calling them "pangs" or "spasms" of travail. These are fitting symbols indeed, for Armageddon is a travail upon the nations which finally results in the birth of a new order—God's world of tomorrow.

For want of more adequate terminology we might speak of the spasms of trouble as being war, revolution, and anarchy. The prophecies indicate that the trouble is divided into three general stages, although the terms we have used do not fully describe all that is involved in Armageddon. One of the prophecies in which the threefold nature of the "time of trouble" seems indicated is that of Daniel 2:34, 35, 45, where the image representing Gentile dominion is said to be (1) smitten, (2) ground to powder, and (3) blown away as chaff from the summer threshing floor.

However, to get the complete picture of all that is involved in the full overthrow of Satanic rulership as it has been represented in the kingdoms of this world, many prophecies need to be taken into consideration. The first assault against this citadel of evil, which began in 1914, resulted in the overthrow of nearly all of the heredit-

itary rulers of the old world. These claimed to rule by divine right, and in their rulership they were either united with the Church, or else had the blessing and recognition of the Church.

This whole structure was terribly weakened as a result of the first World War. Nations there rose against nations to make an end of war and to make the world safe for democracy. But the world wasn't made safe for anything. It was made certain, however, that further trouble would come, and it did come. Even before the first phase of the struggle was over, the second got under way. The revolutionary spirit seized hold upon Russia, and both the pre-1914 civil governments as well as the Church's strangle hold upon the benighted people, were overthrown.

#### Revolution Continues

But the Russian Revolution, although probably the most outstanding in all history, was, nevertheless, but the beginning of a series of revolutions (earthquakes in divers places) that were to engulf one country after another. It was, indeed, the beginning of a revolutionary movement which today is headed up into what is now freely called a world revolution. It is a revolution in which, according to Herr Hitler, one world is struggling to overthrow another, though war is one of the means used.

Thus, on even a more gigantic scale than was true in 1914, the forces of Satan's empire are pitted against each other. Both sides, of course, hope to win, but both sides will lose. Neither side yet knows that the real world of the future is neither to be democratic nor totalitarian, but is to be the Kingdom of Christ.

The various individual revolutions have not always followed the same pattern, except that they have represented the overthrow of the pre-1914 governments. Today, however, these varied revolutionary ideals and theories are gradually being blended in viewpoint; and the nations sponsoring them are being drawn together into a united effort to overthrow the remainder of the religio-political-capitalistic world which the revolutionists claim has been responsible for so much of the people's suffering.

In reality, therefore, what is sometimes called the second World War, is in reality also the spearhead of the world revolution phase of Armageddon. Just at present Nazi Germany holds the center of the stage as the power that is attempting to impose its revolutionary standards upon a rebelling world. But there is much evidence of the possibility that the ideology of the extreme leftists, as represented in Communism of Russia is yet to more fully permeate Europe and the world, replacing the Nazism and Fascism of the Rome-Berlin Axis.

Whether in this event, Russia takes the center of the stage in place of Germany, or whether the latter continues to play the leading role as the sponsor of Communism, remains to be seen. It is true, in any case, that the present great fear of the Democracies is that out of the present struggle will emerge a Communistic Europe. Mr. Joseph P. Kennedy, former Ambassador to England, recently voiced this fear, and gave it as the main reason why the United States should remain strong rather than run the risk of weakening its resources by becoming involved in the war. His thought was that America by staying out at least may be saved from Communism.

#### False Religion Overthrown

In this world war-revolution by which the pre-1914 governments and ideologies are being overthrown, other important things are taking place. False religious influence in the world is being overthrown. Witness what has already occurred in Russia. The rulers of Russia have not overthrown true religion because they have never known anything about it. What they have overthrown is the religion that exploited the people in the name of God. True, even this false religion had many points of merit. Its moral ethics were above that of the unregenerate world. But, when the spirit of revolution grips a people, they do not stop to pick and choose—they overthrow everything connected with the systems which they believe have been responsible for the evils they have suffered. So the Church in Russia was overthrown.

The Nazism of Germany is also largely pagan, and gives very little consideration to the Church. It



is perhaps true, however, that Hitler would consider co-operating with the Pope in order to further his own selfish ambitions. Perhaps some temporary scheme of this kind may yet be evolved. Be that as it may, it is not difficult to see that if once Communism sweeps Europe both Catholic and Protestant religion will be virtually destroyed in all that territory.

It is to this no doubt that Isaiah (13:13) and Jesus (Luke 21:25, 26) and Peter (2 Pet. 3:10) refer in their references to the shaking and dissolving of the symbolic heavens—the powers of spiritual control. The pre-1914 order of things depended upon this religious control to help maintain the status quo of that civilization. Both the hereditary royalists of Europe, and the "Economic Royalists" of America depended upon the dogma of the Churches that it was God's will that this unequal division of the earth's bounties should continue. The Catholic control in this regard was specially potent, being implemented by the belief that the clergy had the power to either lengthen or shorten one's stay in purgatory. What a whip this was to keep the underprivileged in line!

Already we can see the wide extent to which the powers of the heavens have been shaken. The leaders of what is left of civilization see this and to a considerable extent it is the cause of the fear that is now filling their hearts. From the human standpoint, there is adequate cause for this fear. The depraved and selfish instincts of fallen and oppressed humanity, when aroused against real and fancied ills, and without any religious restraints, will inflict terrible vengeance upon the institutions which they have been led to believe responsible for their privations and sufferings.

This darkening of the symbolic sun and moon (other symbolisms denoting much the same things as the shaking of the heavens) seems to be included in the revolutionary phase of Armageddon. The destruction of Churchianity is a natural part of the social revolution in which the people, under the leadership of those who have risen from their own ranks, seek to make an end to all the elements of the pre-1914 world order.

In Revelation 17 the false mother Church is represented as a harlot,

and the ten horns of the scarlet colored beast, which, according to the Revelator are ten kings, are said to hate the whore, and burn her flesh with fire. We will not digress here to attempt an identification of these ten-horn powers. We mention the point to show that Mystic Babylon is overthrown under the leadership of organized governments. These symbolic horns, moreover, are located on a beast that comes out of an abyss. In other words, powers once in oblivion, rise up and destroy the harlot woman, the false Church. Many believe that this indicates the revival of paganism; and that the present pagan-inspired rulers of continental Europe will yet completely destroy Papacy. For this we will have to wait and see.

To follow the logical trend of the present social revolution that is gradually engulfing the world, it is not hard to see how the attempt will be made to cast all religion into the discard. It is this trend, apparently, that will have much to do with the final assault of the northern armies, (perhaps of Russia and Germany) upon Israel. Here, they may conclude, is still another religious group that will need to be liquidated before the world can be happy. Not realizing that God permitted them to destroy the false Church, but will not permit them to destroy His ancient people as a people; it will be then in this attempt that they will meet their "Waterloo."

It is true, of course, that God will permit fleshly Israel to pass through some very severe trials as Armageddon's sorrows increase. But, the prophet assures us that God will not permit them to be destroyed entirely from the earth. On this point, the promise is, "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." —Jeremiah 30:11.

This promise to Israel shows that God, while permitting them to suffer as a further punishment for their sins, will, nevertheless, save a remnant of them. To these, other prophecies indicate, the Messiah will be revealed, and they will be the first to enter into and re-

ceive the blessings of the new Kingdom, the Kingdom of Christ.

Then will follow the blessings of the Messianic Kingdom. Then will come a thousand years of peace. The first World War was fought under the pretext that it would make an end of war. This hope proved false. However, God is directing the battle of Armageddon in order that out of it will come lasting peace. It will be, in all blessed reality, the end of war.

Armageddon will be the means of "rebuking" the nations, and as a result of this rebuke, they will "beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4:1-4.) What a happy outcome of the greatest struggle of all ages.

### A Pure Message

In Revelation 16:13, 14, we are told of "three unclean spirits" that wield an influence in gathering the nations unto the "battle of the great day of God Almighty." The clean, or holy spirit of the Bible, is the spirit of truth as it centers in the Gospel of Christ. Its characteristics are those of love, joy, peace, mercy, patience, etc. These "unclean" or unholy spirits are therefore manifestly unholy messages—propaganda, in our modern language—under the influence of which the nations are induced to war upon each other unto death.

But following Armageddon, when the Lord shall have destroyed all the various systems of iniquity by the fire of His jealousy, He will then "turn to the people a pure language," or message. This message, the prophet declares, will result in all calling upon the name of the Lord to "serve Him with one consent." (Zeph. 3:8, 9.) By this means love will be caused to replace selfishness as a motive power in human affairs. And under the administration of that Kingdom of righteousness, all mankind, the rich and the poor, will find satisfaction and joy. And these blessings will be everlasting, because all who obey the new Kingdom will have their health restored, and will, if they are obedient, live forever.

Moreover, even the dead are to be raised in order that they too may enjoy the life-giving blessings of the new Kingdom. These are



blessings that no conqueror has ever been able to give to his subjects but God can and will give them. It is in the knowledge of His ability and purpose to thus restore all who lose their lives in Armageddon that we are able to see divine love and justice in the method His wisdom has chosen to overthrow Satan's rule over the people.

This means that the millions who lose their lives in the struggle, are, from God's standpoint, merely asleep. Divine power will awaken them in the morning of the new day. They will thus have an op-

portunity to see the final outcome of Armageddon; and without doubt the most of them will gladly take the oath of allegiance to the King of kings and Lord of lords, who then will be the King ruling from "sea to sea, and from the river unto the ends of the earth."—Psa. 72:1-13.

Yes, all the dead are to be raised during that thousand years of the Messianic Kingdom, so that the suffering of mankind throughout all the ages will not have been in vain. It has been a hard experience, but the lessons to be learned

therefrom will yet be of inestimable value, in that they will increase appreciation for the blessings of life to be dispensed by a God of love. Through this experience all mankind will learn the terrible results of disobeying divine law. By contrast, when the Kingdom blessings are showered upon them, they will learn of the divine goodness, and their hearty response will be:

"Lo, this is our God, we have waited for Him, we will be glad and rejoice in His salvation."—Isa. 25:6-8.

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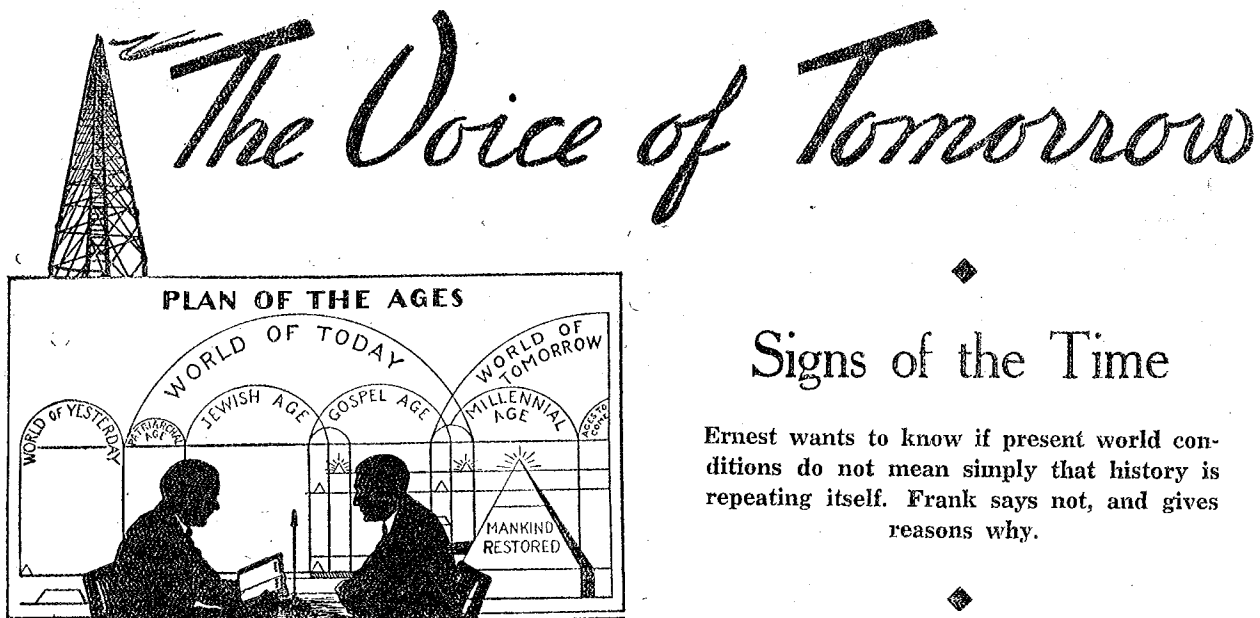
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## Signs of the Time

Ernest wants to know if present world conditions do not mean simply that history is repeating itself. Frank says not, and gives reasons why.

ERNEST:

"And at that time shall Michael stand up, the great Prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation: . . . and at that time thy people shall be delivered, . . . and many that sleep in the dust of the earth shall awake." Frank, that sounds like the resurrection. Wait a minute. I didn't read the fourth verse: In "the time of the end, many shall run to and fro, and knowledge shall be increased." Well, this is a peculiar prophecy. First it says that Michael shall stand up, and apparently, as a result of this, there is a "time of trouble" such as never existed in the earth before. Who is this Michael that seems to be such a trouble-maker?

FRANK:

Well, that's an Old Testament prophecy, and in order to understand definitely what it means, we must turn to the New Testament for the explanation.

ERNEST:

Does the New Testament explain the Old Testament, Frank?

FRANK:

To a considerable extent, yes; and on the other hand, there are many instances in which the Old Testament prophecies help us to understand better certain statements in the New Testament. The one complements the other. We would be utterly at a loss to understand the prophecy you have just read from the book of Daniel, except that Jesus refers to it in one of His prophecies, and thereby furnishes for us its proper setting in the divine arrangement. Jesus' reference to Daniel's prophecy is made in His discourse to the disciples relative to conditions that would obtain here at the time of His second

visit to earth. This indicates that Daniel's expression, "At that time," refers to the period of Christ's second advent, when He is present to establish His Kingdom.

ERNEST:

Are we to understand, then, Frank, that the name Michael, in Daniel's prophecy, applies to Jesus?

FRANK:

Yes, in many instances the names used by the Lord in the prophecies have a special meaning attached to them, which, when taken into consideration, helps to explain the meaning of the prophecy. This name Michael, for example, signifies one who represents, or acts for God. Jesus returns to earth to establish God's Kingdom for which all Christians have prayed. While this Kingdom will be Christ's Kingdom in that He will be the supreme ruler in it, yet in another sense it will be God's Kingdom, because its establishment will be the fulfilment of the divine purpose to effect reconciliation between fallen man and His Creator. The thousand-year reign of Christ will lead to the realization of this glorious objective, as shown by the Apostle Paul in the 15th chapter of 1 Corinthians.

ERNEST:

That's very interesting, but it seems to me that if you say that Michael means Christ, you are making Christ to be a trouble-maker; because the prophet says, you remember, that when Michael "stands up," there is to be a "time of trouble such as never was since there was a nation." Somehow, that doesn't sound just right to me. Why Frank, the Bible tells us that Jesus is the "Prince of Peace," not a trouble-maker.

FRANK:

I'm afraid, Ernest, you are getting the matter a bit confused. The prophet doesn't say that Michael causes the trouble, but merely that at the time of His standing up, this great time of world-wide trouble develops. It means, in other words, that such a time of trouble marks the period when we can expect divine intervention in the affairs of men, by the hand of Christ, who, when all human efforts to establish peace are failing, "stands up," that is, exercises His Kingly authority and establishes the Messianic Kingdom of peace and happiness.

ERNEST:

I hope you're right, Frank. But here's another question. The Prophet Daniel mentions a "time of trouble," but he doesn't indicate what kind of trouble it may be. How are we to know but that he might be referring to a colossal upheaval of nature, such as earthquakes, or perhaps something worse? You are taking the view that the trouble consists merely of difficulties that develop among the nations and peoples of the earth. I grant you that there is enough of that going on now, but can we be sure that present world conditions are in fulfilment of what Daniel foretold? I would like to think so, especially if just beyond the present trouble Christ's Kingdom of peace is to become dominant in men's affairs; but can we be sure?

FRANK:

In answer to that question, Ernest, I will again refer you to the words of Jesus. Not only did the Master apply the prophecy of Daniel to the time of His second visit to earth, but He also gave us a brief outline of what would constitute the "time of trouble" which the prophet foretold. In this outline of the trouble Jesus gives us a strikingly accurate preview of world conditions as we have seen and experienced them since 1914. He says, for example, that there would be "distress of nations with perplexity," and that because of this, men's hearts would be failing them for fear as they looked forward to the things coming upon the earth.—Luke 21:25, 26.

ERNEST:

Frank, if that's in the Bible, I think it would be a good idea if our present-day news writers would get some of their headlines from the Bible.

FRANK:

They certainly would fit. Take, for example, Jesus' statement, "distress of nations," how accurately that sums up the meaning of much that you read in the papers today, and hear over the radio.

ERNEST:

Did you say that Jesus also used the word "perplexity," in describing these conditions?

FRANK:

Yes, at least that's the way it is translated in our English version of the Bible. However, the Greek word used by the Master, according to Greek scholars, literally means, "No way out." So, the entire statement really says that there would be a time of great distress among the nations, so acute and baffling, that no way out of the trouble could be found; and that because of this, men's hearts would fail them for fear, as they looked forward to the increasing trouble coming upon the earth.

ERNEST:

Frank, you are not a pessimist, are you?

FRANK:

No, Ernest, I'm not; I'm merely calling your attention to how accurately Jesus foretold present world conditions; and that in doing it, He gives Daniel credit for prophesying along the same line, long centuries before. This should make us optimists, because the same prophecies tell us what the glorious outcome of all this will be.

ERNEST:

It's almost uncanny, isn't it? But Frank, getting back to Daniel—he says of this time of trouble, you remember, that it would be one "such as never was since there was a nation." Do you think the present trouble in the world is the worst that has ever been or can be experienced? May it not be that Daniel and Jesus are referring to trouble yet in the future, a trouble that will be far worse than what we are experiencing at the present time? God forbid that it should be so, but I'm wondering.

FRANK:

Ernest, I believe that if you will take time to analyze the present time of world-wide trouble, with the view of ascertaining some of its causes, as well as its scope and intensity, you will be convinced that it is indeed the very "time of trouble" that the Master foretold as marking the end of the age, and the time for the establishment of God's new world of tomorrow. For example: Daniel links this trouble with a phenomenal "increase of knowledge," and a time of "running to and fro" in the earth. It is this very increase of knowledge, manifested in all our modern inventions, including the rapid methods of travel now in vogue, that have made possible the world-wide scope of the present trouble, and which also makes possible much of its awfulness. The radio and telegraph, plus airplanes, automobiles, railroads, steamships, etc., have brought all the far-flung nations of earth within easy striking distance of each other. By means of the radio and the printed page, hatred has been stirred up among the nations so that most of them have the desire to jump at each other's throats. Colonies, tariffs, balances of trade, power, etc., furnish the excuse; and modern inventions implement men's selfishness and

"The wages of sin is death," says Paul, and this means the loss of earthly life. "The gift of God is eternal life through Jesus Christ our Lord," he continues, and this also means earthly life—that is, the great boon of continuous life here on the earth as a perfect human being. (Rom. 6:23.) Yes, Jesus purchased earthly life for the human race, not spiritual life, and by every process of logic this should mean that when a sinner repents, accepts Christ, and dedicates himself to the doing of the divine will, he should not die. It means that he should begin to renew his youth and in every way have evidence that he is no longer on the way to death.

Why, then, is this not so? Why is it that every consecrated Christian since Pentecost has died seemingly just as though he hadn't accepted Christ at all? The only answer is the Scriptural answer, the answer that is revealed in the divine plan for Christians to be co-sacrificers with Christ, to lay down their lives with Him, to be "planted together in the likeness of His death." They, like Jesus, enter into a covenant with the Heavenly Father which is based upon sacrifice. That is, they covenant to give up something to which they are justly entitled.

They have nothing of their own which would be acceptable to God as a sacrifice; nothing but what is condemned to death and dying. But consecrated Christians do possess something of value, something which is imputed to them and which they receive by faith; and that is the life that was purchased for them by the blood of Christ. This, in God's sight makes them just, and perfect, hence, "holy and acceptable" to Him as a sacrifice. The divine will for such is that they shall die in the likeness of Jesus' death. Hence, while by faith they receive the life purchased for them by Jesus, the reason, from the divine standpoint, that they do not cease to die is that the condition upon which this life is imputed to them is that they shall give it up in sacrifice.

#### DEATH BY CONDEMNATION—DEATH BY SACRIFICE

In the 5th and 6th chapters of Romans the apostle contrasts the death which is the "wages of sin," and the sacrificial death experienced by Jesus, and shared by His followers. He shows that there is a difference between dying as a condemned sinner, and dying "unto sin"—that is as an offering for sin in order that sin might be destroyed. He shows the difference between sin destroying one in death, and the great "body of sin" in the world itself being finally destroyed by Jesus and the church being planted together in a sacrificial death as a part of the divine program of reconciliation.

Analyzing Paul's argument in Romans 6:1-13 we find it to be this: that it would be inconsistent

for anyone who is dying as a sin-offering as a part of the divine program by which sin is to be destroyed, to, himself, carelessly let sin reign in his own body. Such a course would be like fraternizing with the enemy. The apostle makes it clear that Christians die "unto sin" in exactly the same manner as Jesus died "unto sin." Jesus died "unto sin," not because He was a sinner but because he was sacrificed for sin. "Likewise," that is, in the same manner, Paul adds, "reckon ye also yourselves to be dead indeed unto sin."

We are helped to grasp this staggering thought with less difficulty when we consider Paul's use of the word "reckon." "Reckon" that you are dying unto sin, the apostle says. By this he is reminding us that we really have nothing of ourselves to offer unto God that would be acceptable to Him as an offering because by nature we are sinners, even as the rest of the world. But we are here given the authority to "reckon" our sacrifice as being "unto sin" because of the assurance that through Christ it is actually acceptable.

Further confirmation of the sacrificial nature of the Christian's death is found in the expression "For he that is dead is freed from sin." This is not the death that is the "wages of sin," for one who is thus dead is the absolute captive of sin. No, Paul is re-emphasizing that those who are planted together in the likeness of Christ's death, hence are dead "unto sin," are not dead in the sense of being under condemnation to death, but dead sacrificially.

A somewhat similar statement to this is that of Romans 8:10, which says, "If Christ be in you, the body is dead because of sin." This is not death because of condemnation. If it were it would read, "If Adam be in you, the body is dead because of sin." From the standpoint of the Adamic death, the body is dead if Christ is *not* in us. In verse one of this chapter the apostle assures us that there is "no condemnation" to those who are in Christ Jesus. Hence, to be "dead because of sin" on account of Christ being in us, means, unquestionably, that we are dead as a sin-offering. It means, in other words, that our body is dead because we have presented it as a "living sacrifice," even as we are admonished to do in Romans 12:1. We can present our bodies a "living sacrifice," because we are authorized to reckon them as being freed from condemnation, and acceptable as a sacrifice "unto sin"—a sin-offering.

#### CRUCIFIED WITH HIM

In Romans 6:6 the apostle further refers to the thought of the Christian's sacrificial death, saying, "Know this, that our old man is crucified with Him, that the body of sin might be destroyed." Jesus' crucifixion was not to destroy

His own body of sin, for His body was not sinful. It follows, therefore, that if we are crucified with Him to destroy a body of sin, it must be that our crucifixion is our sacrificial death "unto sin," or as a sin-offering, in order that the great body of sin itself, together with all of its awful effects in the world, might be destroyed.

The term crucifixion always symbolizes death, but not necessarily sacrificial death. Crucifixion itself, as a matter of fact, denotes the death of a criminal, a death under condemnation. But just as the apostle shows that there is a death of condemnation and also a sacrificial death, so we may, from one standpoint, be crucified with Christ, sacrificially, and, from another standpoint, crucify the lusts of our own flesh, as is indicated in Galatians 5:24.

It is interesting to note further these two viewpoints of how the Christian dies, as Paul mentions them in the 8th chapter of Romans. In verse 13 he says, "For if ye live after the flesh, ye shall die [under condemnation]: but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live." Paul explains that if through the spirit we do live, it means that "He who raised up Christ from the dead shall also quicken [make alive] your mortal bodies by His Spirit that dwelleth in you." (Verse 11.) It is because this mortal body, freed from sin through the blood of Christ, is thus quickened (made alive) by the Spirit that we can present it as a "living" sacrifice. (Rom. 12:1.) Presenting it as a living sacrifice, and, upon this basis, coming into Christ, and Christ, through His spirit, coming into us, the body again becomes dead, not by being condemned, but sacrificially "because of sin."—Rom. 8:10.

#### LIKE SHEEP FOR THE SLAUGHTER

Jesus' sacrificial death was foretold by the Holy Spirit, through the prophet saying that He was "led as a lamb to the slaughter." (Isa. 53:7; Acts 8:32.) In Romans 8:36, Paul tells us that our sacrificial death was also foretold in the Old Testament. He says, "As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." It should be remembered that sheep are slaughtered with the thought that thereby benefit shall come to others—they are not slaughtered because they are a menace, as is the case with wild animals.

Note this thought in the words of Paul as recorded in 2 Corinthians 4:10-12. We quote: "Always bearing about in the body [justified through the blood of Christ] the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our

mortal flesh. So then death worketh in us, but life in you." Observe from these inspired words the fact that life is said to come to others through the death that came to Paul. Thus is expressed the great principle which is operating to free all mankind from sin and death.

#### THE RANSOM AND THE SIN-OFFERING

Before proceeding to examine further Scriptures outlining the significance of the "covenant by sacrifice" entered into with God by the saints of this Gospel age, it is well that we notice the Scriptural use of the terms "ransom" and "sin-offering." Traditional philosophy caused the Jews to howl Jesus down as a blasphemer because He claimed to be the Son of God. For the same reason there may be a tendency to thoughtlessly conclude that it now borders on blasphemy to claim that any sacrifice except that of Jesus could, in any way, be related to God's great purpose of reconciling a lost world.

The term "ransom" as used in the New Testament means a corresponding price, and is applied exclusively to the redemptive work of Jesus, who, in His death as a perfect human being, took the place in death of Adam the sinner, and made provision for his release from death as well as the release of all who died in him. Nothing but the perfect humanity of Jesus could be accepted in this substitutionary arrangement demanded by divine justice; and nothing needs to be added to it to effect a release from Adamic death for all who die in him. This offering up of Jesus' perfect humanity was made necessary on account of sin, hence it is properly called a sin-offering. While the ransom is a sin-offering, a sin-offering is not always a ransom. Even animals were used as sin-offerings, but no animal could be a corresponding price for the sin of Adam.

Turning back to the Old Testament we find that the term ransom is there used in more than one way. In Psalms 49:7 we are told that no one can redeem his brother "nor give to God a ransom for him." Yet in Proverbs 21:18 we are informed that "The wicked shall be a ransom for the righteous." In both of these texts the term ransom is a translation of a Hebrew word which means "covering." It doesn't convey the thought of a corresponding price. One Scripturally recorded example of how the wicked may be a ransom, or covering, for the righteous are the words of Jesus explaining that all the righteous blood shed from Abel down to the end of the Jewish age, would be required of that generation of Jews that rejected and crucified Him.

Here, according to Jesus' words, was a certain atonement for sin that was not included in His own ransom for Adam. This righteous blood that

was shed in the persecution of the prophets could not be directly charged against Adam, hence was not covered in the atonement made for Adam. Because of this, the divine economy provided another "covering" for it. A similar divine viewpoint, no doubt, applies to the great time of trouble with which the present age is ending.

In Proverbs 13:8 we read that "the ransom of a man's life are his riches." Here again the Hebrew word meaning "covering" is used. The thought is that a man who has riches considers that by them he is protected, "covered." David recognized that while this might be partially true, yet that none of those who thus boast in their wealth "can by any means redeem his brother, nor give to God a ransom [covering] for him."

The thought here is, as the context shows, that while a rich man may purchase a measure of protection against dangers and hazards common in life's experiences of fallen and imperfect men, yet he cannot provide a covering that will protect his brother from the penalty of death being inflicted by God against all of Adam's children. No ransom, or covering, that man can provide, will assure everlasting life, the prophet shows, "but," he concludes, "God will redeem my soul from the power of the grave." (Psa. 49:6-15.) God is said to redeem men from death for the reason that He is the one that provided the only redemption that was acceptable for the purpose, namely, His own beloved Son.

In Hosea 13:14, the prophet states that God would ransom the people from the power of the grave. Here a Hebrew word meaning "release" is used. God will release mankind from death because He accepts the corresponding price provided in the death of Jesus as a covering or protection against the further infliction of the death penalty entered against mankind in Eden.

#### FORGIVENESS AND RECOVERY

Apart from the great sin-offering of the ransom no reconciliation between God and fallen man could be possible. From this standpoint it is certainly true that Jesus "died and paid it all." But we have already seen that the fact of Jesus' death does not, in itself, *complete the work* of reconciliation. The ransom, for example, did not cover the sin represented in the persecution of the ancient worthies. Nor does the ransom provide unconditional pardon and reconciliation for any sinner. The ransom provides the complete *basis* for reconciliation, but the manner in which the benefits of the ransom reach fallen man, is another matter.

John 3:16 declares that "God so loved the world that He sent His only begotten Son, that whosoever believeth in Him might not perish but have

everlasting life." Here are outlined two phases of the divine program for reconciling the sinful world to God. First is the gift, the ransom itself; and the second is the manner in which the merit of that gift becomes available to the sinner. Jesus alone is the Redeemer, but the church shares with Him in effecting the reconciliation made possible by the ransom. That is to say, the church co-operates in the divine method by which the merit of the ransom becomes available to the individual sinner.

Brother Russell, summarizing his thought on this vital subject, explained that the church's share in the sin-offering has to do with the manner in which the merit of the ransom reaches the world. This is correct, and because it has to do with the work of releasing sinners from the result of their sin, the church's sacrificial offering is properly and Scripturally styled a sin-offering—a death "unto sin." It is not a corresponding price for sin, but it is the divine provision whereby the merit of the ransom becomes effective on behalf of the sinner.

The ransom is effective to assure reconciliation upon the basis of "whosoever believeth on Him." But the apostle raises the question, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.) The obvious import of these statements is that the ransom would be ineffective apart from the ministry of reconciliation given to the church. Jesus explains the matter further, saying "As Thou hast sent Me into the world, even so have I also sent them into the world." (John 17:18.) Jesus prays that His church may be one with Him and with the Father in order "that the world may believe that Thou hast sent Me."—John 17:21.

God sent Jesus in order that "whosoever believeth on Him might not perish." Jesus sends His church, as the Father had sent Him, in order that through their work of sacrifice the world may have an opportunity to believe on Him and accept the gift of life provided through the ransom. Herein is a wondrous partnership in the divine program whereby a lost world is reconciled to God. This partnership is based upon the willingness of both Jesus and His church to offer themselves in sacrifice even unto death. Thus they become planted together in the same kind of a death, a sacrificial death, the purpose of which is to provide and bring to the world salvation from sin. Thus it is a great sin-offering, made up of two parts; one the ransom, the other the divine method of making available the merit of the ransom.

Paul further confirms this in 2 Corinthians 5:14-21. Here he explains that God was in Christ

reconciling the world to Himself, and that He has committed unto the church the "ministry of reconciliation." Thus it is that we are ambassadors for Christ"; that is, we represent Him in effecting reconciliation. Paul explains how the matter operates, saying, "we pray you in Christ's stead, be ye reconciled to God." It should be well noted from all this that not a hint is made to indicate that the church provides the means of reconciliation; but as representatives of Christ, they become the channel of reconciliation. Thus they work together with God.

#### WE LAY DOWN OUR LIVES

When we say that the merit of the ransom reaches the world through the church it does not imply some sort of vague, hard-to-explain philosophy. The method by which it is accomplished is simple, understandable and practical. First, and as the Scriptures clearly teach, when Jesus was raised from the dead and returned to the heavenly courts, "He appeared in the presence of God for us." There undoubtedly took place what had been typically foreshadowed by the sprinkling of the blood of the bullock on the Mercy Seat in the Most Holy on the typical day of atonement.

The Scriptures also clearly teach that Jesus' blood is meritorious for the sins, not only of the church, "but also for the sins of the whole world." (1 John 2:2.) It is significant, however, that when Jesus first returned to the heavenly courts He appeared in the presence of God merely for "us," His followers. Why? Certainly not because He did not die for all mankind! No, rather this was a part of the arrangement by which the merit of the ransom was to reach the world.

First, this merit makes possible the justification of the church. It is the divine purpose for the church to share with Jesus in the work of restoring the world of mankind to life, but in order to do this, she must be prepared. To be prepared for this future work God must deal with her. In order for God to deal with the church a robe of righteousness is provided through the merit of the ransom—righteousness is imputed unto her. Not only does this mean that God looks upon the church as perfect, but it also means that the hope of restitution life provided by the ransom is hers to offer in acceptable sacrifice to God.

The hope of future glory and partnership with Christ in the work of restoring the dead world to life is dependent upon first of all laying down one's life in sacrifice just as Jesus did. This work of sacrifice has a practical purpose. It is not an aimless self-abnegation, but a sacrifice which is meritorious for the blessing of others. It is a further carrying out and exemplification of the

great principle of love which prompted the Father to send His Son to be man's Redeemer, and moved Jesus to lay down His life for both the church and the world.

Jesus explains how the matter works out by admonishing us to lay down our lives for the brethren. Here in plain words is the proof that the laying down of Jesus' life was not all the sacrifice involved in the divine arrangement whereby the world is finally to be restored to life. It is this that Paul speaks of when he explained that he was helping to fill up that which was behind of the afflictions of Christ, "for His body's sake."—Col. 1:24.

Each individual member of the church lays down his life for the church as a whole, and thus each one participates in the work whereby the entire company is prepared to bless the world in the future. Thus it is that we not only lay down our lives for the brethren, but we are also "baptized for the dead." (1 Cor. 15:29.) Jesus' death baptism was also for the dead world—dead because of sin—and we are baptized into His death, hence baptized for the dead world—dead because of sin. The laying down of life is the same in both cases, the difference being merely in what is thereby accomplished. Jesus' death accomplishes the payment of the penalty; while the church dies in order that through her the purchased race might be restored to life.

Jesus assured His disciples that those who were willing would indeed drink of His cup and be baptized with His baptism. Just before He was crucified He offered a symbolic cup to His disciples, saying, "This is My blood." He also offered them bread, saying, "This is My body." Previously He had explained that unless one ate His flesh and drank His blood he could have no life in him. (John 6:53.) The disciples found this hard to understand, so the Master explained, "What and if ye shall see the Son of man ascend up where He was before?"—evidently a prophecy of His return to heaven where He would appear in the presence of God with the merit of His sacrificed life. Then He further explains, "It is the spirit that quickeneth; the flesh profiteth nothing; the words I speak unto you, they are spirit and they are life."—John 6:61-63.

Here Jesus is explaining that He does not mean that they should eat His literal flesh, for that would profit them nothing. "It is the spirit that quickeneth," or giveth life, and "the words that I speak unto you, they are spirit and they are life." Here we are reminded of the prophecy quoted by Jesus, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) These expressions teach that fundamentally life depends upon obedience



to the will of God. But even heart-obedience to this will cannot give life to the condemned sinner. First of all, Jesus had to appear in the presence of God for us, there presenting upon the antitypical Mercy Seat the merit of His sacrificial death. Then, through obedience to His words in connection with this arrangement, we appropriate this merit to ourselves and thereby are "quickened," or made alive.

But, this quickening is for a purpose, and that purpose is that we lay down our lives also in sacrifice. This is not the age for merely seeking life. When Peter tried to dissuade Jesus from going up to Jerusalem lest He be killed, Jesus explained, "for whosoever will save his life shall lose it: and whosoever will lose his life for My sake and the Gospel's, the same shall save it." (Matt. 16:25; Mark 8:35.) Here are some of the "words" of the Master through obedience to which we are "quickened." They reveal that the only condition upon which we may appropriate to ourselves the shed blood and broken body of the Master is that we lay down our lives for Him and for the Gospel. We are to become broken with Him. Thus Paul explains that the cup and loaf represent the communion, or partnership we enjoy in the shed blood and broken body of our Lord.

#### OUR COVENANT OF SACRIFICE

How true it is then, as our text indicates, that our covenant with the Lord is one involving sacrifice. It is this covenant of sacrifice which leads to death that makes it possible to establish the New Covenant by and through which the world may obtain life. Our sacrifices are made, in the first instance, on behalf of each other as we endeavor to build up one another in our most holy

faith. As members of the prospective "bride," we make ourselves ready to be united with Him in marriage, in order that, in due time, as the "bride," we can say to the dead world, "Come, and partake of the water of life freely."—Rev. 22:17.

Through the church, therefore, the testimony of the ransom will, in "due time," reach the world. Thus through the church the world will have an opportunity to believe; and whosoever believeth will not perish but have everlasting life. The method by which the church reaches the position where she can thus administer the blessings of the ransom to the world is through the sacrificial work of this age. Thereby she prepares herself to be "kings and priests unto God." This work of sacrifice is made acceptable by the merit of the ransom; and thus it is that this merit reaches the world in the form of restitution blessings, through the church.

Obviously this doesn't add anything to the ransom. It isn't necessary that anything be added. But the sacrificial offering of the church is one which, by virtue of the divine arrangement, is necessary as a part of the program whereby the sinful and dying world is freed from sin and restored to life. Hence we are warranted, because divinely authorized, to "reckon" ourselves as dying "unto sin"—or as a sin-offering.

Next month, the Lord willing, we will consider New Testament Scriptures which directly or indirectly associate the sacrificial work of the church with the types and prophecies of the Old Testament which proclaimed in advance the "sufferings of Christ and the glory that should follow." The article will be entitled, "Ministers of Reconciliation."

## The Open Hand

*"These wait all upon Thee . . . Thou openest  
Thine hand, they are filled with good."*

—Psa. 104: 27, 28.

ONE of the most persistently reiterated themes of Holy Writ is man's utter helplessness to direct his life without God. At every turn of life man comes up against his *needs*, though it is but rarely that he either knows or realizes the extent of that need.

The absoluteness of this need is not brought home to the heart or mind of man, because of the universal generosity of Almighty God. Only if God withdrew His activities from this planet entirely would man come face to face with the

absoluteness and universality of his needs. If God kept back the rains, which fall impartially upon the just and the unjust; if He withheld the fruitful seasons (Acts 14:17) with their bounteous harvests; if He locked up His winds in their treasuries; then man would realize the utter helplessness of his position in this scheme of things. The effects of local famines have been serious and have brought ruin and destruction to man and beast. But these famines have usually been local only: there has mostly been abundance elsewhere, and relief has usually been despatched from the region of the abundance to the place of want. God has never withheld His gifts world-wide. He has never caused the universal

harvest to fail. So unfailingly, yet naturally has the bountiful God bestowed His gifts, that men sow, doubting not for a moment but that they will reap, and call the sowing and reaping Nature's common round. But should God withhold His hand, their sowing would be vain—man may plant, and man may water but without God there would be no increase.

The other side of the question, obverse to man's need is God's ability and disposition to *give*. These two factors in universal life are complementary to each other. God is the source of unfailing abundance, man the creature of unending need.—Psa. 104:10-15.

Not less is this so in the religious life of man. Here again the persistently reiterated theme of Holy Writ is man's utter helplessness and universal need. Again the other side of the question, obverse to man's need, is God's ability and disposition to *give*.

The beginning of God's generosity to fallen men dates from Eden days, when in the act of imposing the sentence required by His broken Law, God promised that Mother Eve's seed should eventually bruise the Serpent's head. This generosity He repeated to Noah, in that He promised summer and winter, seed-time and harvest. To Abraham God gave that most wonderful promise which is the basic feature of the whole Plan of Redemption. By the gift of His promises *God also gave hope* to fallen man. God said to man "I will bring blessing to you"—man, musing on the promise said "God will bring blessing to us some day," and so hope and expectancy were born.

God gave Abraham a seed—first a son, then a nation. To this nation *God gave His Word* and His Law, those "lively oracles" (Acts 7:38) which Moses received at Sinai. That Law was the most advanced moral standard of its day, and had it been received and obeyed would have raised Israel high above the nations around. That sacred gift from Sinai forms one important section of the Holy Book we treasure as the Word of Life. *He gave Israel a Tabernacle* so that He might give them the benefit of His presence in their midst. *He gave them the good land* on which the eye of God rests with delight. (Ex. 3:8; Deut. 11:12.) *He gave them judges and deliverers* when they fell into captivity—reformers who led them back to their "oracles"; and "seers" who carried their minds forward to higher expectations. *God gave them advancement and prominence* among the nations, under David and Solomon, when the fame of Israel's king spread to the distant quarters of the world. The dual nations which later came about were given the benefit of God's patience and longsuffering, though they were fast becoming vessels fit only for destruction. Be-

coming inveterately idolatrous, Israel first, and Judah afterwards were given the spirit of slumber. (Rom. 11:8.) Under the conditions this was a boon to them, for the blindness which came minimized the degree of their responsibility, and because God thus concluded them all in unbelief He will be able in Millennial days to have mercy upon all, "and so all Israel shall be saved."—Rom. 11:26.

Isaiah, commissioned to deliver the message of rejection said, "the Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes," (Isa. 29:10-16) yet he concludes his denunciation with the statement, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field." (Vs. 17.) The gift of slumber, while it deprived the two nations of their land for centuries, and of the privilege of supplying all the body-members of Christ, will have kept the national spirit in a state of hunger for the appearance of Messiah as an exalted King.

In due course God gave to the returned remnant nation in Jerusalem His greatest and best gift—His well-beloved Son. This was the gift that lay dearest to His own heart. He came to earth bearing the tidings of the Almighty's great Love for men, especially for those who were children of God's Friend. (Jas. 2:23; Isa. 41:8.) What tremendous possibilities God set before that generation in Jerusalem when Messiah came to them! (Dan. 9:25.) In the first place God purposed to *give repentance* for their national sins to Israel through His Son (Luke 1:68-79; Acts 5:31.) God desired to touch the deeper springs of their hearts by the ministry of His well-beloved, and thus to lead them to repentance.

Again, Jesus was destined to be a bringer of light to His people—God desired to bestow the gift of understanding upon that generation, so that it might comprehend what His higher purposes were—that the heavenly things were about to begin to displace the earthly carnal things. To those who were responsive to the new teachings God *gave an understanding* of the mysteries of the Kingdom (Matt. 13:11; Mark 4:11.) "Unto you it is given to know" what was "hidden" from other ages.

Again, God gave Jesus to that people, to be to them as Bread of Life. In manner similar to wilderness days when God strewed the earth morning by morning with manna, so again, in another forty-year "Today" (Heb. 4:7) God *provided Living Bread* for the children of Abraham (John 6:27-65.) In some supernatural way the words of the Lord would have sustained their deeper life (John 6:63) and eventuated in eternal life. In some super-mundane way His flesh would sustain the life of the world. God *gave Living Bread*

to those who could eat. (John 6:32.) Again (to vary the "sustenance" figure of speech) God gave Jesus as the Water of Life—of which, if one should drink, it should satisfy his thirst forever.—John 4:10-15.

God gave Israel a shepherd, who would have guided and pastured the flock of God in paths of righteousness. (John 10:1-16.) But there was no beauty about Him that they desired Him. They wanted a King—a conquering Messiah; He came a sufferer, a Man of sorrows; an offering for sin. The nation rejected Him—but to as many as did receive Him *God gave the privilege to become His own Sons.* (John 1:12.) To those whose hands were open to take, God gave many other gifts along with and through His beloved Son! Giving! Giving! Giving! all the time, to those who knew their need.

Even after they had despised and crucified His Son, God still kept the door of opportunity open for such as needed more than the ritual and ceremonial of the Temple sacrifice. To many among them the words of Jesus had opened a new world of possibilities—He told of opportunities and privileges, of which their fathers had never heard. (Matt. 13:35.) He set new longings rising in their hearts, but because they had been powerless against the Sanhedrin and Priests, and had not been able to veto their schemes nor their fearful deed, He had been slain. How readily they listened on that wonderful morn when "Peter stood up with the eleven" and told the people that God had raised Him from the dead, and again desired through Him to "give repentance to Israel."—Acts 2:14; 5:31.

But only a remnant were found, who desired that gift of repentance. To fill the place vacant by this hard-hearted race, God turned to the nations to take out of them a people for His Name. To these also God gave repentance unto salvation. "Forasmuch then as God gave them the like gift as He did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God" spake Peter in defence. (Acts 11:17.) "Then hath God also to the Gentiles granted repentance unto life," was his brethren's response. Repentance, the gift of God? Yes, verily! They who received the word into good hearts are *such as are "opened" by the Lord.* (Acts 16:14.) No man comes to the Son save those whom the Father draws. (John 6:44, 65.) The "faith" that saves is God's gift (Eph. 2:8) through the operation of His Word (Rom. 10:13-17) and of His Spirit in their hearts. The "peace" that garrisons their hearts comes from God too. (Phil. 4:7; John 14:27.) This is a precious gift to those who dwell in a tempestuous

world. Perfect peace is bestowed upon all who dwell upon the Rock of Ages.—Isa. 26:3, 4.

And love—that most desirable God-like trait? Yes, that is shed abroad in our hearts by the Holy Spirit which He gives us. (Rom. 5:5.) We cannot add so little as one inch to our spiritual stature by taking thought. It is possible to spend too much time talking over the necessity for our growth in Love and be all the time forgetful of the fact that Love is a fruitage (Gal. 5:22, 23), and is as much a matter of the husbandman's concern as that of the branch in the vine itself. God is more willing to give the Holy Spirit to those that ask Him, than any earthly father is ready to give his children food. (Matt. 7:11.) And more Holy Spirit power in the heart means more Love to shed abroad in the life. This Love also, is a gift from God for we love because He first loved.

Again, not only is the bestowment of the Holy Spirit the basis of character development (2 Cor. 3:18) but it is also God's pledge of the inheritance we hope to receive. It is the token that God has taken us into His service, and that the final reward will be sure, if we discharge our duty faithfully. "God . . . hath sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. 1:22; 5:5.) Moreover this Holy Spirit gift is an energizing and stabilizing power. It is not a spirit of fear, but of cool, reasoned courage, and of a sound mind. It produces the spirit of sanctity blended with sanity in our minds—a well-balanced properly-ordered sanctification of life. This too is a gift of God, and is by no means the outcome of psychological self-effort. It is God who hath wrought us for our resurrection change. (2 Cor. 5:5.) The transformation is wrought by His Spirit. (2 Cor. 3:18.) And then for the day-to-day struggle *He giveth grace* to such as repair to His Throne of Grace, humbly beseeching assistance in their time of need. (Heb. 4:16; Jas. 4:6; 1 Pet. 5:5.) Thus the whole range of the Christian's life and experience is called into being and sustained by His gracious gifts, but it does not end even at that, for He will give the complete victory over death, and over the grave. When that which is mortal is swallowed up in immortality, and death is swallowed up in victory, the faithful footstep follower of the Lord will see Him and be with Him for evermore. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57.

From first to last, the Christian's life is one of receiving; for what has he that he has not received? It is a life of faith with an open hand—with courage to ask and take. It is the story of a great need which grows as it feeds, and which is more pronounced at the end of the way

than at the beginning. Thank God, even its deepest need does not exhaust the capacity of the bounteous Giver. Though its demands are presented every day—yea, many times a day—the riches of His grace are of ample store for each and all that call upon Him.

The story of Divine grace is the record of One who has been disposed to “give,” and “give,” and “give” again, because it pleases Him to dispense of His fulness to helpless, needy men. He created man with a great “need,” so that He might play the part of a great Giver. Man has but to open his hand to take of that bountiful fulness which God opens His hand to give. (Psa. 104:27, 28.) If God withheld not His well-beloved Son “shall He not with Him also freely give us all things?” (Rom. 8:32.) Christian experience of this and other days shows, without fail, that they who are

most developed in grace are the ones most conscious of their need. The more one has grown in the things of the Lord, and the more tender and sensitive the heart has become the more such saints become persuaded of their need for God. The ultimate end of every quest of the maturer heart, is not merely to accept the gifts of God, but to receive with open heart the giver, too.

It is good to accept with open hand the gifts of God; it is better far with open heart to accept the Giver Himself. No wealth of earth is so desirable as the gifts of God; the whole world itself is but refuse indeed in comparison with possessing God.

Beloved in the Lord, cultivate with diligence your *needs*, then shall you find that God can more than supply them all today, tomorrow, and to the end.—*Bible Students' Monthly*, England.

## A Heavenly Vision

*“Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.”—Acts 26:19.*

THESE words of the Apostle Paul, addressed to a heathen king, constitute, in brief, the explanation of why he was before the king, answering to charges that had been made against him by the Jews. God had given Paul a vision, the significance of which to the apostle was that the remaining days of his life were to be spent in the service of the Christ whom, previously, he had persecuted and whose followers he had put to death. The far-reaching implications of this vision involve a relationship to the Lord which is illustrative of what similar visions from God have meant to all of His true servants throughout the ages.—Acts 26:16.

Before being favored with this vision, Paul had been a student of the Old Testament Scriptures. He had been zealous of the faith of his fathers. He would have clearly in mind the many incidents of the past in which God favored His ancient prophets with special visions which were calculated to change the entire course of their lives. Being thus acquainted with the manner in which God singles out and authorizes His special servants to lay down their lives for Him, Paul knew instantly when he was struck down on the Damascus road that God had put His hand upon him, and was calling him to a great service. It was in response to this conviction that he lifted up his heart and voice to the Lord, saying “What wilt Thou have me to do?”—Acts 9:6.

Paul knew that the Lord intended this vision to have more than a negative effect in his life. He

knew it meant more than merely refraining from further persecutions of those who followed Jesus of Nazareth. It revealed that not only was he wrong in persecuting these Christians, but also that God was calling him to espouse His cause and theirs, and himself to die, if need be, as he had caused others to die because of their loyalty to Jesus, the Christ.

Paul might well have responded to the heavenly vision merely with a feeling of appreciation that God had called his attention to the wrong he was doing, and having it called to his attention, ceased from his wrong course and returned to his normal life as a Jewish lawyer. In the ordinary affairs of his life he might have had many opportunities to tell others of how marvelously the Lord had dealt with him and of how merciful the Lord had been in sparing him from the further humiliation of destroying His true people. He might also have, as opportunity afforded, borne witness that Jesus was indeed the Christ. All of this would have been good. But Paul knew that the vision meant more than this to him. He knew that God, through the vision, was calling him to devote all of the remainder of his life to serving the interests of the One whom, previously, he had persecuted.

### WHOM SHALL I SEND?

Without doubt, Paul was well acquainted with Isaiah's account of the vision with which God had favored him. This account is recorded in the sixth chapter of Isaiah's prophecy. Isaiah tells us that, as this vision unfolded to him, he heard the Lord saying, “Whom shall I send, and who

will go for us?" Isaiah understood this to be a personal question addressed to him, and he responded thereto in the affirmative, saying, "Here am I, send me." Paul knew that the vision the Lord gave to him on the Damascus road contained an implication of the same question, and, in the same spirit of devotion to God manifested by Isaiah, he responded, "Lord, what wilt Thou have me to do?"

Isaiah's account of the vision given to him indicates that in substance it was a vision of God, a vision in which as the prophet says, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." We are not to suppose from this that Isaiah saw God literally, because the Scriptures explain that no man can thus see God and live. It was, as the prophet explained, a vision of God. In varying degrees God has given a vision of Himself to all those whom He has invited into His service. These visions have not always come while the individual was in a trance, or in other miraculous ways, but nevertheless, the heavenly vision method has always been the one employed by God in requisitioning those whom He desires to take into His confidence and use in His service.

In Isaiah's vision, he saw the Lord sitting upon a throne, "high and lifted up." Those to whom God has truly revealed Himself have always seen Him in this manner. No matter from what source or in what manner visions may come to us purporting to be of God, if they do not reveal Him as "high and lifted up," they are not truly from Him. God has never revealed Himself as a torment deity. He has never revealed Himself as degraded or in retreat before the forces of evil. God's position has always been upon the throne, and those who have seen true visions of Him have been made to realize that He is a God whom they delight to worship and in whose service they are glad to spend their all.

#### "HIS TRAIN FILLED THE TEMPLE"

Not only did the prophet see the Lord high and lifted up, but he saw also that "His train filled the temple." Obviously the prophet could get no other thought from what he saw than that the Lord's presence and influence permeated and hallowed everything within the temple. This, in turn, would impress upon Isaiah's mind the fact that if he were to become fully associated with the Lord, it could mean nothing else than that God and the will of God was to influence and dominate, from henceforth, his every thought and word and deed. There was to be no place for anything else in His life but God. If we are to be temples of the living God the same must be true of us.

If there could be still any doubt in the prophet's mind as to the position of God and His holiness as the Creator of heaven and earth, the proclamation of the seraphims would reassure him, and, at the same time, lay more heavily upon him the implications of what he was seeing and hearing. These seraphims proclaimed, "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of His glory." Isaiah knew that, at the time he saw this vision, the whole earth was far from being filled with the glory of the Lord. But this assertion, nevertheless, would assure him that the time was yet coming when this would be true, and that in responding to the call of service, he would be joining a cause destined to certain and ultimate victory for all mankind.

Explaining further the progress of the vision, the prophet says that "the posts of the door moved at the voice of him that cried, and the house was filled with smoke." This probably indicated to Isaiah that the door of opportunity was opening for him to enter into the divine service. The prophet realized that he was utterly unworthy of the opportunity that was thus being suggested to him, and in deep sorrow and regret he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

It is important to note the two thoughts which Isaiah puts together in the foregoing words, "Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of Hosts." He knew this heavenly vision meant that he was being called into the divine service, but at the same time, as he considered the holiness of the One he was called to serve, he was struck with the sense of his own sins and his own lack of ability to enter upon such a sacred and exalted ministry. While he knew that he was being summoned to speak for God, yet he thought, and properly so, that being a man of "unclean lips," he could not adequately and acceptably show forth the praises and the glory of the One whom the seraphims were proclaiming as "holy, holy, holy."

But the vision progresses and Isaiah soon discovers that the Lord knew about his unclean lips, and that in spite of this He, nevertheless, was calling him to service. He realized, also, that the Lord did not intend to use his lips while they were unclean; but rather, had made provision whereby they could be made clean. Hence it was that, presently, Isaiah saw one of the seraphims come unto him "having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and

said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." What wondrous grace is here manifested. It reveals God's ability to use those who are imperfect by making a provision whereby they can serve Him in spite of the handicap of Adamic sin.

Properly enough, God did not extend the actual call to service until first of all He had given Isaiah the assurance that, in responding, his service would be acceptable. It is at this point that Isaiah hears the inquiry from the Lord, "Whom shall I send, and who will go for us?" Realizing that he was a man of unclean lips, Isaiah would have been presumptuous to have responded to this invitation had not the Lord previously given him the assurance that a provision was made whereby his lips could be made clean. Having this assurance, and being devoted in heart to God, Isaiah's response was immediate and without reservation: "Here am I; send me."

#### GOD'S APPROVAL NOT MEASURED BY RESULTS

When Isaiah responded in the affirmative to God's invitation, indicating his willingness to go and speak for the Lord, he received his instructions as follows: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. . . . Then said I, Lord, how long? and He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

From the human standpoint, this was not a very bright prospect for the prophet as he entered upon the divine service. Here the Lord was warning him that, in going forth in His service, he must not expect that the people would rally to the cause. He must expect, rather, that from the human viewpoint, his entire ministry may well seem to end in utter failure. But the Lord wanted Isaiah to know that he was to continue in the service even though no results were visible. He wanted Isaiah to go and speak for Him, irrespective of whether or not those who heard appreciated it. He wanted the prophet to sound forth His praises because he had seen His glory and could not refrain from proclaiming "Holy, holy, holy, is the Lord of Hosts." Isaiah caught the meaning of what was implied in the vision and was faithful to it.

#### PAUL'S OBEDIENT RESPONSE

Paul's vision came to him under different circumstances from those in which the Lord revealed Himself to Isaiah. Nevertheless, in principle, the import of the vision was the same. In it, Paul received a glimpse of the divine character which, to him, previously had not been apparent.

The vision to which Paul later said he was not disobedient, did not all come to him on the Damascus road. It began there, but continued until, through it, he, too, like Isaiah, saw the glory of the Lord filling the temple, and heard the blessed proclamation, "Holy, holy, holy, is the Lord of Hosts." It was the effect of this vision which later caused the apostle to write in his letter to the Romans (11:33-36), "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! . . . Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."

Paul's sense of his unworthiness to enter the divine service would be deeply impressed upon him by the details of the vision in which God called him to be an ambassador. Paul, in all good conscience, had been persecuting the Church of Christ. He had been in direct opposition to the purpose of God as it was then being worked out in the hearts and lives of His people. In persecuting the followers of Christ, he had been persecuting Christ Himself. Being an ardent Jew, he would, of course, be enthusiastic about the Messianic purpose; but now it was revealed to him that he was opposing that purpose. What humiliation!

As we trace the experiences of the great apostle, we cannot help being impressed with the truthfulness of his words spoken to the heathen king in which he explained that he had not been disobedient to the heavenly vision. From the time that he received the vision, until his sacrificial work was completed in Rome, Paul's every talent was devoted to the work of glorifying God. This work led to suffering and privation, imprisonment and stripes, hunger and weariness, persecution and finally death, yet he never wavered in his determination to be obedient to the heavenly vision.

#### THE VISION OF PRESENT TRUTH

It is interesting, yea, thrilling, to note in the Scriptures the accounts of the visions which God gave to various of His servants from the days of Abel down to Paul. But even more vital to us, and certainly of more immediate significance, is the vision of Present Truth with which He has favored His people in this end of the age.

Abel was granted sufficient insight to the will of God to be able to exercise his faith in bringing a flesh and blood offering to the Creator. Enoch saw enough of the divine character and plan to enable him to forecast that the Lord would eventually come with myriads of His saints, to execute

judgments in the earth. Enoch was faithful to this vision, the record being that he "walked with God." Noah was given a vision, particularly concerning events then due, and in the faithful carrying out of his part in the divine arrangement for that time, co-operated with God in furnishing us valuable information pertaining to the signs of the time with which another world is now ending.

Abraham was given a vision in which he saw the divine purpose to be the blessing of all the families of the earth. How Abraham must have rejoiced in the knowledge of God's character, which thus came to him in the revelation of such a far-reaching plan of blessing. God spoke to Moses from the burning bush, and continued thereafter to reveal to him many things in connection with His plan which was to be carried out through Israel for the blessing of mankind. How Moses must have rejoiced in the vision of God thus shown to him. Not only Isaiah but all the other prophets were likewise, and to a greater or less extent, taken into the divine confidence and used to further record the heavenly purposes which, when understood, reveal the true character of our God.

When Jesus came, He was favored with a vision surpassing anything that had yet been experienced. To Him the heavens were opened and through the open heavens He certainly must have seen, as none other had ever seen, the glory of God. This vision was the inspiration of the Master's life. For the joy that was thereby set before Him, He endured the cross and despised the shame, and is now set down on the right hand of the Majesty on high.

All the apostles together with Paul, were favored with a heavenly vision. It did not come to all of them in the same way, nor under the same circumstances. But they all saw, nevertheless, the glory of God as that glory is revealed in the divine plan of salvation.

#### HEAVENLY VISIONS HARMONIOUS

The visions with which God favored His faithful people throughout the ages were always harmonious. They always had to do, in one way or another, with revealing the one glorious and eternal purpose as it centers in Christ Jesus, our Lord. The intent and purpose of these visions were measurably lost throughout the dark ages; at least, to all but a very limited few, and these few, constituting the true church, were compelled to flee into the wilderness, where they were nourished of God.

But finally God's "due time" arrived to give a further, clearer and more wonderful vision to His faithful watchers who were again to know the "blessedness" of seeing His glory. Jesus had

promised that when He returned He would gird Himself and come forth and serve His people. In fulfilment of this promise, a faithful servant, an individual, was selected to transmit the glory of the vision to the household of faith. The vision was not given independent of the inspired Word, but by having the intent of that Word brought to light through the brightshining of the Master's presence.

There was nothing new in the vision which was given to Brother Russell back in the early 70's of the last century. But it was more resplendent in its glory than any single vision that had ever been given to God's people previously, barring only that one which was given to the Master when the heavens were opened to Him. Such a statement is no exaggeration, because in the light of the vision itself, it is found to comprehend the significance of all the other visions.

As the vision has been transmitted to us, we discover it to encompass all that had been previously seen by Abel, Enoch, Noah, Abraham, Moses, and all the prophets. It affords the real understanding of what is meant by the statement that Jesus brought "life and immortality to life through the Gospel." In it we see the true significance of what was revealed to Paul, when, in vision, he was caught up to the third heavens. It enables us to comprehend the significance of that wondrous vision Peter, James and John were given when they were with the Lord on the Mount of Transfiguration. It reveals the mystery, which is "Christ in you, the hope of glory." In it we find the true meaning of that which was revealed to, and spoken by the mouth of, all God's holy prophets since the world began; namely, that glorious hope of restitution by and through which the voice of God has been heard throughout the ages.—Acts 3:19-21.

Who can doubt, then, that this was a *true* vision of God? A vision in which He revealed *the glory* of His own dear self. A vision through which we see, today, our Heavenly Father as a God of love. A vision in which we see His marvelous and infinite wisdom. A vision in which His true justice and righteousness are understandable. A vision which shows the necessity of divine power for the carrying out of His loving designs for the blessing of all the families of the earth. It does not contradict any of the other visions; but rather, integrates and clarifies them. Yea, it harmonizes the implications of all the visions that previously had been given to the people of God and reveals their meaning to us in a manner so unmistakable that it surpasses anything of the kind hitherto given.

Yes, God has favored us with a vision; a vision of Himself, revealing to us His glorious character



in a way that could not, otherwise, be so fully and clearly understood nor appreciated. But is that vision continuing to speak to us, as God spoke to Isaiah and Paul? Is it still saying to us, "Whom shall I send, and who will go for us?" If we still hear that question being re-echoed in our hearts by means of the vision of Present Truth, are we continuing to respond in the words of Isaiah, "Here am I, Lord, send me"? If the vision is continuing to mean this to us are we responding to the opportunities of service, which divine Providence is setting before us? We hope so.

Isaiah did not ask how many converts he would make, if he answered the call to service. Paul did not respond to the vision on condition that the Lord would bless his efforts with immediate and apparent results. While some results did attend the apostle's ministry, and he was blessed, indeed, with the privilege of establishing *ecclesias* in various parts of the then civilized world yet, in the end, Paul died alone, and in realization of the fact that many of those whom he had reached and loved and served, had turned away from him and become his enemies.

Our response to the heavenly vision must, likewise, be undertaken without consideration to the matter of whether or not our labor for the Lord will be rewarded with immediate fruitful results.

If we have properly understood the vision of truth, it will have revealed to us the fact that we are members of a fallen and condemned race, and that, in the filthy rags of our own righteousness, we could not render acceptable service to God. At the same time, if our faith can grasp the full sense of divine grace that is revealed in the vision, we will know that, through Christ, there is provided a robe of righteousness which covers our imperfections, and that in this robe we do have a standing before God, and can have the assurance that our imperfect works are acceptable to Him.

We will not, therefore, be deterred from responding to the vision with our whole hearts on the plea that we are not good enough. We will thank God for the justification that is made possible through the blood, and, in faith, devote ourselves fully to making known His glories as they have been revealed to us in the vision. We will realize that henceforth we are to be wholly devoted to showing forth the "praises of Him who hath called us out of darkness into His marvelous light." Our response to the vision, moreover, will not be in word only, but in deed and in truth. We will respond at the cost of sacrifice, toil, weariness, persecution, pain, and finally death. Our attitude will not be, Must I do this or that? but, May I sacrifice?

#### A MODERN EXAMPLE

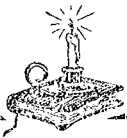
Should we need any other example of the meaning of heavenly visions than that which is afforded in Jesus, Isaiah, Paul, and other servants of God who lived, suffered, and died in the past, we might well look to that "wise and faithful servant" through whom the vision of these last days has been transmitted to the household of faith. Brother Russell was long in doubt as to the true character and purpose of God. When the vision of God's glory was given to him, he might well have received it with a negative appreciation and gone on about the ordinary affairs of life, satisfied that now he knew there was no eternal torment, and that God had provisions for the blessing of all the families of the earth. In this knowledge he could have rested contented, and as opportunity afforded, perhaps told others about it. But he knew that the vision meant more than this. He knew that there was no way of really expressing his appreciation for the heavenly vision, except in terms of all that he had and all that he was and all that he had hoped to be.

So, in "all-out" obedience, without reservation he plunged into the service of God and remained in that service, despite the obstacles that confronted him at every turn of the road. He continued faithful, despite the opposition of nominal Churchianity, as well as oftentimes, the opposition of those who for a time, labored with him. He continued in obedient response to the vision despite the long hours which it often necessitated, despite ill-health, and the pain which racked his body increasingly as he neared the end of the way. This was Brother Russell's conception of what it meant to respond to the vision of God.

As a result of his whole-hearted response, God was pleased to use him as the instrument through whom thousands of others including ourselves have been able to rejoice in the same heavenly vision. We, too, through Present Truth, have seen the Lord. We have seen Him in His glory and beauty, "high and lifted up"—we have recognized the evidences of the presence of the Prince of Peace. We can see the stately steppings of our God, as our King marches on to glorious victory in the full establishment of His Kingdom now so near.

What are we doing about it?

If we are accounted worthy of being associated with those who will have the privilege of being co-workers with God in glory, we must now continue our response to the heavenly vision in terms of full devotion to the Lord; a devotion which will not permit us to stop short of surrendering all that we have in the divine service, to the glory of the Lord.



# International Sunday School Lessons



## THE CHRISTIAN'S ATTITUDE TOWARD POSSESSIONS

Feb. 9—Luke 16:10-15, 19-23

GOLDEN TEXT: "Ye cannot serve God and Mammon."—Luke 16:13.

A part of this lesson is on the subject of the impossibility of having two masters, God and Mammon. Mammon represents earthly riches—not only financial wealth, but also honor among men, etc. This was a thing which was particularly hindering the Pharisees from taking the proper course in acknowledging their error and seeking for and obtaining mercy. Mammon still is a great hindrance to all who desire to be the Lord's people.

Whoever worships Mammon—and it may be self, or wealth, or fame, or position, and honor among men, one or all of these—cannot at the same time be a true worshiper of God—a true follower of Christ—because God and Mammon are rivals before our hearts. If we attempt to divide our love and attention, and to give part of it to God and to His service and part of it to Mammon, the results will be unsatisfactory to God, unsatisfactory to Mammon, and unsatisfactory to ourselves.

We must, therefore, decide either to live for self and earthly things, or to renounce and sacrifice these in the interest of God and of heavenly things. The worshipers of Mammon may have certain advantages as respects the present life, in the way of earthly prosperity, but Mammon cannot give eternal life. It is the gift of God, and those who would have God's gift must be God's friends, God's children. He demands of such that they shall manifest their love and devotion to Him by renouncing Mammon, by joyfully sacrificing earthly name and fame and favor and interest, thus showing their high appreciation of His love and favor, the riches of His grace, and the exceeding great and precious things which He has promised to give them in the life to come.

These are to "make to themselves friends": in other words, to lay up treasures in heaven, by the sacri-

fice of the Mammon of unrighteousness. That is to say, they are to sacrifice their various interests of this present time of unrighteousness, "this present evil world." Some may have very little of Mammon at their disposal to sacrifice; but the Lord encourages us all by saying that he that is faithful in that which is least, will thereby give evidence of how faithful he would be, if he had much; and the Lord accepts the little sacrifices which we are able to make, as though they were greater ones.

"She hath done what she could," is the best testimony as respects the use of present opportunities in the Lord's service, whether it refers to a mite or a million, a little influence or a great one. It is not the amount that God is seeking, but the character, the disposition of heart; and whoever has the right disposition of heart and is careful in the small affairs of life, to serve the Lord with all that he possesses to the extent of his ability, such an one will have committed to him the true riches—the heavenly riches.

The latter part of this lesson deals with the parable of the Rich Man and Lazarus. Evidently the committee which selected this lesson thought they saw some relationship between the Rich Man of the parable, and he who possessed much of the Mammon of unrighteousness noted above. The Sunday School committee also had in mind that this parable of the Rich Man and Lazarus is intended to teach what becomes of the rich and the poor after they die. By a trick of the imagination, many students of the Bible suppose this Rich Man to be a sinner and the poor man to be a saint, and that their experiences after death are illustrated in the Rich Man's torment and the poor man's abode in Abraham's bosom.

All of this, however, is quite apart from the real lesson of the parable. This parable does not hint that this rich man was a sinner; nor does the parable indicate that this beggar was a saint. The beggar was taken to Abraham's bosom, not heaven, which again re-

minds us the parable does not fit the traditional theory that is entertained concerning the experiences of all good people when they die—namely, that they go immediately to heaven.

Briefly stated, there is evidence that the rich man was used by the Master as a symbol of the Jewish nation, which up until that time, was rich because it enjoyed the favor of God. The poor beggar, on the other hand, represented the condition of the Gentile nations who up until then were outside of the favor of God. About the time of our Lord's first Advent, both of these symbolic men died to the condition they occupied; that is, the Jews died to their condition of favor with God, while the Gentiles died to their cast-off condition, and believing Gentiles were brought into favor with God.

It is for this reason that the beggar is said to have been carried into Abraham's bosom. In other words, by faith he became one of the children of Abraham. The Jewish nation, on the other hand, being cast off from divine favor have been in the flames of persecution practically ever since, and often they have appealed to the Gentiles for aid, but seldom with success. This condition of disfavor to the Jewish nation who had been so long enjoying the riches of God's favor, and the picture of the Gentiles being favored as represented in Abraham's bosom, we believe, is the lesson of the parable.

### Questions:

What is the Biblical thought attached to Mammon?

Why is it impossible to serve two masters?

Does the parable of our lesson inform us whether the rich man was a sinner or the poor man righteous?

What seems to be the correct solution of the parable?

## JESUS TEACHES FORGIVENESS AND GRATITUDE

Feb. 16—Luke 17:1-4, 11-19

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

THE term offenses as used in the first verse of today's lesson evidently has the thought of trial.

Jesus explained that it must needs be that these trials will come. The Scriptures indicate that the reason for the trials which God permits to come upon all the followers of the Master is that through them they may be prepared for joint-heirship with Him in the Kingdom.

We must not expect to escape temptations, trials, difficulties, perplexities, because only through these can we be developed, perfected in character. Only the tried ones could ever be declared overcomers. Sin, error, is all about us, and presented to us not only by the world and Satan, but also by the imperfections of our own flesh. If we be without trials, without temptations, without difficulties, we may be sure that we will never be overcomers and never receive the crown of glory and joint-heirship with our Lord, the Head, the Captain, the Leader of the overcomers.

While it is recognized that trials are a necessary part of the Christian life, the true follower of the Master will seek in every reasonable way possible to avoid being the cause of trial to fellow-members in the Body. This does not mean that he will compromise with evil, nor condone that which is wrong, but that he will not constitute himself a spiritual policeman and set himself up as a judge over the Lord's people. It means furthermore, that he will not be a source of trial and offenses to his brethren in Christ, in the sense that he will lend himself to any scheme or effort which would tend to stumble them in the Narrow Way, or to lead them away from the true path of righteousness.

The word here rendered "offend," and in the Revised Version "stumble," is derived from the Greek word *skandalon*, and is closely related to our word scandal, which originally meant, "the stick of the trap on which the bait is laid, and which springs up and shuts the trap at the touch of the animal." Hence our Lord does not merely mean whosoever will anger or ill-use one of His disciples, but worse still, whosoever will entrap, injure, hurt one of them spiritually.

If a person were drowned in the sea, it could do him no further harm, and be no barrier in any sense of the word to his future life in the resurrection. But should anyone entrap, scandalize, injure,

one of the Lord's little ones, to their spiritual injury, he (who caused the injury) will thereby subject himself to certain losses beyond the present life—he will suffer loss or injury in the resurrection life, provided for all mankind through the great redemptive sacrifice.

Our Lord does not state what will be the character of the loss or punishment that such an one will receive, but does intimate that its bearing upon his eternal interest and future will be so great that it would have been better for him to have had his earthly life shortened instead, and we all know how all mankind cling to every year of earthly life permitted.

As for those who may trespass against us, our Lord said that such should be rebuked and that if they repent they should be forgiven. Peter inquired, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven."

In this, we should copy our Father in heaven. We should be very ready to forgive the blunders and errors of either natural or spiritual childhood, and to all the weak and inexperienced, even before they ask, we should manifest our willingness to forgive. And with all who trespass against us, our willingness to forgive should be proportionate to the ignorance and lack of wilfulness and malice on the part of the transgressor. Whenever malice, wilfulness and knowledge have been factors in a transgression, it is our duty to be proportionately slow to forgive and to require proportionately longer and stronger proofs of such repentance.

But this is as far as we may go. Although it is possible that these are sins unto death against God, we may not decide that any transgression against us is unforgivable. Against us there are to be no unpardonable sins. To forgive seventy times seven seems like merely another way of saying that there should be no limit placed upon our willingness to forgive an erring brother. In this respect also, we should copy God.

Surely God is always willing to forgive us when we seek His forgiveness. And we should remember, too, that God's forgiveness of us is not the forgiveness of appar-

ent imperfections, but the forgiveness rather of real sins. So must be our forgiveness of others. It is not a case of forgiveness based upon a discovery that the sin is merely apparent or due to a misunderstanding. It is real trespasses that we must forgive if we are to like our Father in heaven.

#### Questions:

Should Christians expect to be free from trials?

Are we able properly to decide that any sin committed against us is unforgivable?

What quality of the divine character is manifested in willingness to forgive one who has trespassed against him?

## JESUS CALLS TO PRAYER

Feb. 23—Luke 18:1-4

GOLDEN TEXT: "Lord, teach us to pray."—Luke 11:1.

TODAY'S lesson is on the subject of prayer. The disciples needed to learn certain lessons respecting prayer, and our Lord gave the instructions through two interesting parables. The first lesson was respecting persistency: that they should continue to pray and not to faint, nor grow disheartened and discouraged because of the delay in the answer. They were to be assured of the real character of our God, of His willingness to hear their petitions and to give them all necessary good things and in a proper manner at the proper time. The delay of the answer was to work out for them a blessing of increasing faith and trust.

The parable illustrating this represents a judge in an oriental country, devoid of reverence for either God or man—ready to defy divine commands and to violate public opinion in the attainment of his selfish ends. Before the unrighteous judge of the parable came a widow who was suffering from certain indignities and injustices from which she desired to be relieved by the judge. Since she was not wealthy and could not bribe him, and since she had little influence her demands for redress and justice were ignored. However, she came time and again with great persistence until finally the judge, admitting to himself that quite aside from the justice of her case which did not particularly interest him, he would grant her the justice she asked rather than be annoyed further by her constant coming.

The parable does not compare this unjust judge with our Heavenly Father, and thus imply that the latter is unjust. On the contrary, it contrasts the two and gives us the thought that if an unjust judge would finally grant relief simply from selfish motives, surely our Heavenly Father, who is neither unjust nor unloving, nor careless to the interests of His people, will heed their prayers.

If, therefore, the matter be one that in our judgment is very important, demanding our earnest prayers, and if the answer our prayers be not quickly forthcoming, we should neither conclude that God is an unjust Judge who cares not for us because we cannot bribe Him or otherwise advantage Him, nor are we to think of Him as selfishly careless of our interests.

On the contrary, we are to think of our Heavenly Father as a loving parent whose arm is not shortened that He cannot assist us, and whose love for us is not deficient. We are to have patience, and to trust the fulfilment of our petitions to His wisdom, knowing that all things shall be made to work together for good to them that love God, to the called ones according to His purpose.

In applying the lesson of the parable our Lord says, "And shall not God avenge His elect which cry to Him day and night?" The lesson is that we are to have confidence in God and in His promise that eventually the right shall triumph. This confidence is to amount to an absolute faith which will grasp the promises, never doubting but merely waiting.

Those who thus come to God in faith and trust, may come repeatedly and be refreshed at every coming, because they come not with the hope of changing the Almighty's mind, nor altering any of His plans and arrangements, but because they believe His promises and because they desire to rest and comfort their hearts by continual communion with Him.

Our Lord concludes this parable by saying, "I tell you that He will avenge them speedily." This may mean that when the Lord's time shall come for the deliverance of His people He will make a short work of the great Adversary and all the machinery of unrighteousness which under the prince of this

world has come to occupy so prominent a place in the affairs of life.

The second parable of the lesson is concerning two men going up to the temple, according to the Jewish custom, to pray. One was a self-righteous Pharisee, a moral man, in many respects a good man, but very conscious of all his righteousness and perfunctory observances of divine rules. The other man was of a lower class and caste, who had more weaknesses and blemishes and who realized his condition.

The Pharisee, we are told, stood and prayed with himself. Apparently his prayers did not ascend to the Lord, and it would be strictly true, therefore, to say that he prayed with himself, heard himself pray, congratulated himself in the prayer, and rejoiced in his own self-righteousness generally. His prayer obviously was not the kind which the Father invites, for He seeketh such to worship Him as worship Him in spirit and in truth. It is impossible for anyone to come before the Lord in a proper manner who does not appreciate his own weaknesses, imperfections, blemishes, and who does not acknowledge these and seek the divinely arranged means for covering them; that is, through the blood of Christ.

The Publican was a sample of those who make no profession of great piety. These humble-minded people realize that they do not live up to the high requirements of God's perfect Law, and because of this, they are often in a discouraged attitude. The Publican recognized the great difference between God's perfection and his own personal unworthiness. He smote upon his breast as though indicating that he accepted the divine sentence of death as well deserved, yet he appealed for mercy—Lord, have mercy upon me, I am a sinner. Our Lord indicates that of the two, this one—outwardly less noble, less righteous—was inwardly more acceptable to the Father.

Jesus' application of this parable is in the words "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." This is true in our prayer life, as well as in all of our devotion to God.

#### Questions:

Does the first parable in this lesson compare the unjust judge to the Heav-

enly Father, or is it intended to contrast the two?

What did Jesus mean by saying that the Pharisee "prayed unto himself"?

What was it in the prayer of the Publican that was so pleasing to the Lord?

## THE AUTHORITY OF CHRIST

March 2—Luke 19:41; 20:8

GOLDEN TEXT: "Why call ye Me, Lord, Lord, and do not the things which I say?"—Luke 6:46.

TODAY'S lesson deals with the authority of Christ, and apparently is intended to convey the Scriptural thought that the calamities which came upon the natural house of Israel were due to the fact that their Messiah came to them and they failed to recognize the authority of His visit and ministry.

Throughout all the centuries of Israel's experience the Lord's prophets had kept reminding them that He would send a Messiah, one who would act by authority from the Creator and through whom deliverance and blessing would come, not only to the natural seed of Abraham, but through them to all the families of the earth. These promises, moreover, implied that the Jewish nation, as the natural descendants of Abraham, were the first in line to qualify for the high position of being God's royal nation, through whom the Messianic blessings were to be extended to the rest of the world of mankind.

These were God's own people; those whom He had recognized and with whom He had kept covenant throughout the Jewish age. The record is that Jesus came to His own, and His own received Him not, but that to as many as did receive Him, to them gave He the power to become the sons of God. But the individuals among the Jewish nation who accepted Jesus at His first advent were few in comparison with all Israel. While this did not in any sense interfere with the successful development of the Plan of God, nevertheless, Jesus' love for Israel was so great that in contemplating the rebellious attitude which they manifested, He was caused to weep.

Concerning Israel, Jesus said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." (Luke 19:42.) Here is expressed by Jesus a wish that Israel might

(Continued on page 29)

# DIVINE PLAN BEREAN LESSONS

## A DARKNESS THAT COULD BE FELT

(Lesson 5)

**Text Book:** First Volume of Scripture Studies, page 18 to middle of page 20.

**Key Sentence:** "Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use, will find a blessed bow of promise spans the heavens."

**Main Text:** "There was a thick darkness in all the land of Egypt three days: . . . but all the children of Israel had light in their dwellings."—Ex. 10:22, 23.

In our previous study, we discussed a certain diagram which exhibited "the actual and relative numbers of mankind classified according to religion." In our text book, a quotation is now made from the pamphlet in which this diagram was originally published. It reads as follows: "Evangelize the mighty generations abroad—the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day." What does it mean by the expression "dying in Christless despair"? According to the creeds of Christendom, for one to die without accepting Christ as his Savior, means that he will go to eternal torment and there be tortured forever. This hell of eternal torment is supposed to have a sort of trap door arrangement. You can get in but you never can get out. No wonder that they refer to this inescapable life of pain and misery as "Christless-despair."

Listening to the creeds, we have this gloomy outlook but if we listen to God's Word, do we get a different outlook? Yes, indeed! There we find that God's plan of salvation will not be such a failure. What does the prophet Isaiah tell us? In Isaiah 60:2, 3, we read, "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles [heathen] shall come to thy light."

As we look about us in the world, we see how ignorant the world as a whole is of the divine plan of the ages, but in the Millennial reign of Christ, the Gentiles (those who do not become Christians in this age) will come to God's light. See also Zeph. 3:8, 9, "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then [after the battle of Armageddon and during the Millennium] will I turn to the people a pure language [the message of God's Word] that they may all call upon the name of the Lord, to serve Him with one consent."

Note how both of these Scriptures recognize the fact that mankind has long been in ignorance, but

they both point out that in the next age, all will receive the necessary knowledge so that then, all will have opportunity to turn from sin and selfishness, to accept God's plans and arrangements and thus receive a salvation from death to life.

Our text book makes this statement, "Like that which enveloped Egypt, it has been a darkness that could be felt." What is this referring to? One of the plagues that God sent upon Egypt. Ex. 10:21-23, "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

What lessons can we get from this text? One lesson is that even the people in the world (Egypt) can realize that they are in the dark concerning God's plan. This is expressed in the poem in our text book as follows:

"We plead, O God! for some new ray  
Of light for guidance on our way;  
Based not on faith, but clearer sight,  
Dispelling these dark clouds of night;  
This doubt, this dread, this trembling fear;  
This thought that mars our blessings here."

The second lesson we can get from this text, is that while the world is in ignorance, God is pleased, especially in this harvest of the Gospel age, to give His people an understanding of His plans and purposes—"but all the children of Israel had light in their dwellings."

Note how this is brought out in the last four lines of the poem on page 20 in text book. God,

"Uplifts the veil, revealing quite  
To those who walk in heaven's light  
The glorious mystery of His throne  
Hidden from ages, now made known."

What figure of speech, is used in our text book to illustrate this hope for the unsaved dead? A rainbow—"a blessed bow of promise spans the heavens."

Why is Isaiah 1:18, "Come now, and let us reason together, saith the Lord," now cited in our text book? It is cited to show that God wants us to use our reason when searching the Scriptures. In other words, it shows that God's plan of salvation is not only in harmony with His character of love, but, also, that it is in full harmony with reason and justice. As we proceed in our study of God's dealings with mankind, we will be led to say with the apostle John in Revelation 15:3, "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, 'Great and marvellous are Thy works, Lord God God Almighty; just and true are Thy ways, Thou King of saints.'"

## THE PATH OF THE JUST

(Lesson 6)

**Text Book:** First Volume of Scripture Studies, middle of page 20 to middle of page 22.

**Key Sentence:** "As now God causes the natural sun to shine upon the just and the unjust, so the Sun of Righteousness will, in the Millennial day, shine for the benefit of all the world, and 'bring to light the hidden things of darkness.'"

**Main Text:** "The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isa. 21:12.

Do the Scriptures teach that anyone and everyone can understand the Bible? No, in *Psa. 97:11*, we read that "Light is sown for the righteous." Light means truth just as darkness represents ignorance. Who are the righteous referred to in this text? The same ones that are referred to in *Proverbs 4:18* as the just: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." This class is not righteous and just because they are perfect according to the flesh, but because the merit of Jesus has been imputed to them and they are, therefore, justified by faith. This class is judged by God according to their wills and intentions. The unavoidable weaknesses of the flesh are covered with the robe of Christ's righteousness.

Does this path of the just refer to the path of the individual Christian or the path of the justified as a class? This text can be applied either way. If we take it in the latter sense, we see that the Patriarchs and Prophets before Christ walked in this path. In the Gospel age, the Lord's people walked in it. What is meant by the perfect day when it says that this light would shine more and more unto the perfect day? The perfect day is the Millennium which, in one sense, began in 1874. In this Harvest period of the Gospel age, when the first end of the Millennial age laps on the last end of the Gospel age, the light is shining very brightly. During this entire period, from the days of the Patriarchs to the present time, what is the one continuous and increasing light which gives forth illumination as it becomes due? We answer, the Truth, the Bible—the Word of God.

If we are not looking for more light, what does it indicate? That we have little faith and hence God will permit us to sit in measurable darkness.

In *John 16:13*, we find these words: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Does the Holy Spirit guide us by messages coming from sources outside of God's Word? No! See *2 Timothy 3:15*: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Note also the seventeenth verse which says that the Scriptures are given "that the man of God may be perfect, thoroughly furnished unto all good works."

What two Scripture texts are now given in our text book to show that it will not always be true that "Darkness covers the earth and gross darkness the people"? The first text is *Isaiah 21:12*. The watchman is asked the question: "What of the night?" This twelfth verse answers the question by saying, "The

watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come!" The expression "The morning cometh" implies a new day when, instead of the world being in darkness, they will have opportunity to walk in the light. The second text is *1 Corinthians 4:5*, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." What lesson is drawn in our text book from the sun rising in the morning and dispelling the mists and darkness of the night? This is a picture of Jesus coming in the Millennial age to dispel the darkness of ignorance and weeping, with the light of knowledge and peace and joy.

In the past ages, did the light shine clearly? No, it shone feebly. How about the promises made to Abraham and others? They were dim and obscure. How about the sacrifices and ceremonies of the Law Covenant? They were only shadows. They showed that God had wonderful and gracious plans but they did not clearly show what they were.

What did the people expect in the days of Jesus? That God would free Israel from its enemies and then, as the chief nation in the world, use it as the means of bringing the rest of the world into harmony with God. When Jesus appeared to them after His resurrection, the disciples "asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom of Israel?" (*Acts 1:6*.) They had not yet received the Holy Spirit and had not yet learned that the period between the first and second advents of Jesus, between the ransom for all and blessing of all, is for the trial and selection of the Church, which is the body of Christ.

Was the offer of the joint-heirship in the Kingdom what the nation of Israel expected? They did expect to have a share in the Kingdom but they thought only of an earthly Kingdom and position; they overlooked all reference to suffering or persecution. They expected to walk by sight but were required to walk by faith.

They expected that the Messiah would be an earthly, human ruler and were not prepared for the truth that He would be a heavenly, spiritual King when He should take His great power and reign. So all but a few were blinded to the message of Jesus and the Apostles.

What helped to further blind the Israelites? The fact that the invitation to become members of the Christian Church was not only extended to the Israelites, but also to the Gentiles who could comply with the conditions. They were prejudiced against the Gentiles, thinking that only Israelites according to the flesh would be in the ruling Kingdom class.

## HOW THE CLERGY CLASS WAS DEVELOPED

(Lesson 7)

**Text Book:** First Volume of Scripture Studies, Page 22, middle of page, to Page 24, middle of page.

**Key Sentence:** "There came a time, however, after the apostles fell asleep, when the majority of the Church began to neglect the lamp, and to look to

human teachers for leading: and the teachers, puffed up with pride, assumed titles and offices, and began to lord it over God's heritage."

**Main Text:** "I have many things to say unto you, but ye cannot bear them now: howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come."—John 16:12, 13.

In our text book it says, "But when the Gospel which Jesus taught came to be understood after Pentecost." Was it not understood before? No. These things cannot be understood until one has the Holy Spirit. In John 7:39, we read, "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified." Notice how clearly Peter, after he had received the Holy Spirit at Pentecost, could preach about restitution at our Lord's second coming.—Acts 3:19-21.

What is meant by 2 Timothy 1:10 which tells us that Jesus "brought life and immortality to light through the gospel"? It means that He not only showed more clearly the hope of life for the world by restitution in the Millennium, but also the hope of immortality for the Church by a resurrection to the immortal, divine nature. It also means that He showed how these hopes could be realized, namely, through His ransom sacrifice. This text is quoted in our lesson to show that there are two salvations, one for the Church in this Gospel age, and the other for the world in the Millennium.

Will the blessings coming to the world in the Millennium be merely temporary and transitory? No, they will be of an enduring character. In Revelation 21:4 we read, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Who will compose the spiritual phase of God's Kingdom? It will be composed of a "little flock" selected from among both Jews and Gentiles. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

Since Jesus' day, has God given the Church any more truth? Yes, note the words of Jesus in John 16:12, 13, "I have many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show you things to come."

Did the majority in the Church continue to enjoy all this light? No, they neglected the lamp, God's Word. How was the great system of Papacy developed? As these many church members neglected God's Word, they began to look to human teachers for leading. Many of these teachers became puffed up with pride and assumed titles and offices. The falling away, covering a period of centuries, was so gradual as to be less noticeable to those who then lived in its midst than to us who see it as a whole; and the more deceiving was it because every step of organization, and every advance toward influence and authority in the Church and over the world, was taken in the name of Christ, professedly to glorify Him and to fulfil His plans recorded in Scripture.

How did the clergy regard themselves? They considered themselves as the proper guides to faith and practice even though they were neglecting the Word of God. They led the people from the primitive purity and simplicity of the Gospel into errors and ceremonies resembling those of the pagan philosophies, garnished with some truths and enforced and clinched with the doctrine of everlasting torment.

What part did the Reformation play in freeing some of the Church from this slavery? It raised up bold champions for the truth who pointed out the fact that Papacy had substituted error in place of the Bible truths. What were these Reformers called? They were called Protestants because they protested against Papacy and stood up for God's Word. Were there many faithful Christians in the days of the Reformation? Yes, indeed, but since then many Protestants have been like a man chained to a rock—chained to the creeds of their favorite reformers and not making any progress.

Give an illustration of how Dispensational Truths become due. In the time of Adam, it was not meat in due season to preach a coming flood. But in the time of Noah it was, and it took faith on his part to believe it and act accordingly. In our day, it would not be the truth to preach a coming flood but it is the truth to show that the flood is a picture of a time of trouble now coming upon the world as Jesus stated in Matt. 24:38, 39.

## INTERNATIONAL SUNDAY SCHOOL LESSONS

(Continued from page 26)

have recognized their Messiah and thus have been the ones to become joint-heirs with Him. But because they did not, their eyes were blinded. Not forever, thank God, because the apostle says that this blindness has happened to Israel only until "the fullness of the Gentiles be come in."

The Pharisees inquired of the Master concerning the authority by which He taught and performed miracles in their midst. If they had accepted Jesus as their Messiah they would have known that His authority came from God, that He was indeed the Anointed One, through whom the promises of restitution were to be fulfilled to all mankind.

On the other hand, they were reluctant to say that He did not have divine backing, because in such an event they would have difficulty in explaining how He was able to perform such outstanding miracles. To claim that He did not have divine authority, would also arouse the indignation and opposition of the "common people who heard Him gladly."

The practical application of the lesson in our lives as Christians is found in the Golden Text in which the Master raises the very pertinent question "Why call Me, Lord, Lord, and do not the things which I say?" Surely indeed we who do recognize the authority of Christ in our lives should be quick to follow in His footsteps and thus demonstrate our full acquiescence in the divine will in all things.

### Questions:

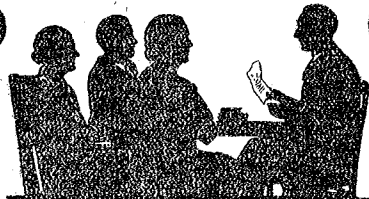
Why should the Jewish nation have been ready and willing to accept Jesus as the Messiah?

Did Jesus continue to love the Israelites even though they did as a nation, reject Him? What is the divine provision for them in the future?

Should Christians recognize the authority of Christ in their daily lives?



# Talking Things Over



## RADIO INFORMATION AND ECHOES

IT WILL be seen from the programs on the inside front cover that a number of radio stations broadcasting the truth have been added to the list since the last issue of *The Dawn* was published. These are: WJJD, Chicago; WHIO, Dayton, Ohio; WCPO, Cincinnati, Ohio; WGRC, Louisville, Ky.; KPHO, Phoenix, Ariz.; WMBH, Joplin, Mo.; WHKC, Columbus, O.

Kingdom Cards, and Window Cards are furnished for advertising these programs, and may be ordered in any quantity desired. The Radio Kingdom Cards are available in two styles; one for house-to-house distribution, and one for mailing. In the territory served by KFVB, in Los Angeles, cards may be ordered from A. W. Abrahamsen, 8414 2nd Avenue, Inglewood, Calif. Those living in the territory served by WJJD, Chicago, may obtain their cards from Edmund M. Jezuit, 4115 South Sacramento Avenue, Chicago. In the area served by WJBK, Detroit, cards may be ordered from Raymond Krupa, 11060 Christy Road, Detroit, Michigan. In all other districts orders for cards should be sent direct to *The Dawn*, 136 Fulton Street, Brooklyn, N. Y. All cards are furnished free.

Arrangements are being made in a number of other districts for broadcasting the Voice of Tomorrow programs; and we are confident that all the brethren will rejoice in this blessed privilege of sending out the message. We suggest that this work be made a special subject of prayer. Surely we all desire the Lord's guidance and blessing in this as well as along all other lines. A year ago the present opportunities of using the radio for bearing witness to the truth did not seem possible. But with God all things are possible, so now the message is going forth in this way. For how long, and how widely we do not know. It is in the Lord's hands, and we wish to leave it there.

We are sure that the friends everywhere will want to use whatever opportunities may be possible along this line. We will be glad to hear from ecclesias and individuals in territories not yet being served, who would like to know how to proceed in making arrangements locally for broadcasting the Voice of Tomorrow programs. We will be happy to furnish all necessary information, and will co-operate in every way we can.

The radio work should furnish opportunities for service to all the brethren who wish to serve. In the New York district, for example, the brethren are finding it difficult to keep up with the follow-up calls. In addition to the privilege of calling on the interested, there is the opportunity of distributing

the advertising matter. Arrangements can, and should, be made wherever possible for inviting the interested ones to meetings. It is well to investigate the possibility of arranging weeknight cottage meetings where Chart Talks can be given. The radio may be the means of furnishing the necessary background to make possible the revival of the Pastoral Work.

We feel that too much emphasis cannot be placed on the importance of energetic, and well-planned follow-up efforts on the part of all the ecclesias located in districts that are, or will be served by the Voice of Tomorrow programs. The follow-up by mail is taken care of, but rich blessings will be lost by the brethren if there is a failure to make personal contact with the interested. Space does not permit to tell of the happy experiences being enjoyed by those who are using these opportunities. Certain discouraging experiences should be expected also. At times many calls may be made without finding any that seem genuinely desirous of knowing more about the truth, but this should but stimulate greater determination and zeal to continue. The happy experiences enjoyed more than compensate for all the indifference and opposition one may encounter.

May we never lose sight of the importance of continuing to work out our own salvation. Let us remember also that there is no time in which the spirit of truth is having a more enriching effect in our own lives than when we are making sacrifices in order that others may be blessed by it. We are not taking time off from our own spiritual interests when we obey the Lord's instructions to let our light shine. As we let it shine some are sure to be blessed. Following are a few more samples of interesting letters received from those being blessed through the radio work; either by listening to the programs, or by co-operating to make the broadcasts possible:

Christian love and greetings! This is just a note to tell you that the radio programs in Detroit will continue, the Lord willing, for approximately thirty-five weeks. So if the Frank and Ernest transcriptions will continue to be made, we will appreciate them being sent here to Detroit. We feel that the programs serve not only as a witness to the world, but that those of our brethren who are discouraged with, and still find themselves in the Society, have thereby a grand opportunity of hearing the real truth, and thus being helped to free themselves from the bondage of error. We can testify through experience that this is the case, for some of these now meet with us as a result of thus hearing the Glad Tidings.

Truly our cup of joy runneth over! We are quite surprised, as is the radio station WHIO, at the wonderful response we received to our first broadcast.

The letters and cards, to date, number 44. We pray that our future messages will be warmly received.

Though we are using a comparatively small station, our mail has come from other programs put on throughout the country. We can fully appreciate how much joy will be experienced by those who are working so diligently to put God's divine plan before the world of suffering mankind. We were glad to hear of the Chicago, Louisville, and other programs which are to join the ranks in the near future.—C. C. Peoples, Dayton, Ohio.

Dear Brothers: I listened to your broadcast over KXOK, St. Louis, this morning for the second time, and would like so well to have the book "Hope Beyond the Grave." Sorry I did not discover your being on the air before now, and I shall continue to listen in every Sunday morning at ten o'clock. Your talk this morning in regard to the thief on the cross was right in line with my understanding. He asked the Lord to remember him when He came into His Kingdom, and nothing more. I am a seeker for the Truth.—J. E. D., Mo.

Please send me one your books "Christ Has Returned," for which I thank you in advance. I have been listening to your program on the air every Sunday morning for sometime, and I like your way of explaining the Scriptures so well that I feel I should read every book you put out. I do want to say, Keep up the good work for the world has been in darkness long enough under false teachers. So please send me the book "Christ Has Returned."—H. D., Tenn.

I want to thank you for the talks that I have been listening to for several weeks, and also for the booklets you have sent me. They have answered several questions which has done me lots of good. I have been studying the Bible for years, but have only a limited education. Now, in my old age, your booklets have been a great help to me, which I felt I should let you know about. I pray that God in His mercy will continue to bless you so that you can help others in this troubled world. Please send me the booklet mentioned today, "The Day of Judgment." I would very much like to read "The Divine Plan of the Ages," and hope I may some day be able to pay you for all your kindness. . . . May God's blessings follow your work.—L. L. W., N. J.

I am one of the many radio listeners who hear your programs every Sunday morning from Memphis, and I also have some neighbors who listen with me who do not have a radio. We have enjoyed the programs so much that we want your Dawn magazine, so am asking you to send me three copies. I have enjoyed your programs so much I am going to send you a donation at an early date.—D. L. R., Miss.

For the last three or four weeks I have listened to your Sunday morning broadcast which is more instructive than any other broadcast on the subject of the Bible. Each week I would think, I will send for the literature, but before I would do it another Sunday would roll around. So if you will now send me one each of the booklets you have discussed in the last several weeks I will very much appreciate it. I have been much interested in prophecy and in my feeble way have been trying to teach the Book of Daniel for several months. I give one lesson a

month for the Business Women's Circle of the Presbyterian Church, and I am sure these booklets will help me considerably. I have always believed that an understanding of the Bible is needed more than anything else and I sincerely hope your broadcasts will continue.—A. H. G., Miss.

I acknowledge receipt of your book loaned to me, "The Divine Plan of the Ages," and have read it for the first time, and now in order to digest it, I must own it. Therefore accept my gift of one dollar in payment of same.

I have no words to express my appreciation of it, except I am very thankful to the Almighty for putting it into my hands. You may have the consolation of knowing it will be read and studied, and I believe you may say it was cast on fruitful ground. I have never questioned the truth of the Holy Scriptures, only some parts have been difficult to understand. However, the book is a great aid to me. . . . May the Lord add His blessing, giving you strength and courage to get His Word before this sinful world.—J. S., N. Y.

Dear Sirs: Please send me your booklet "Christ Has Returned," which you announced over the radio. I listen to Frank and Ernest every Sunday and their talks have helped me understand a lot of things that seemed puzzling and confusing. I do hope they speak on Armageddon sometime. I certainly would like to hear it interpreted.—A. K., Pa.

Will you kindly send me the books that you mentioned on your radio program? I enjoy your programs very much. I read my Bible but it is so enlightening to have someone explain it. I am so glad when the Sunday morning approaches. I hope God will give you both more wisdom and understanding to keep up with your good work.—M. L., N. Y.

After listening to your program this morning over KXOK, in St. Louis, I would like to have the booklet then specified. Would also like to have any other information you may have that will identify your position. I am a life-time student of the prophecies, with a foundation in the teachings of Charles T. Russell. I certainly liked your program of this last Sunday. It thrills me to know that there is one such besides myself left to tell the Truth. C. H., Ind.

I would appreciate very much to have the booklets "God and Reason" and "Christ Has Returned." Thank you very much for the other book, "Hope Beyond the Grave," which I have read over and over and from which I have learned much that I could not understand before.—M. E. D., Pa.

I would like to have a copy of your booklet "Beyond the Grave." I heard your broadcast Sunday morning and enjoyed it very much. I have always been puzzled about the grave and what lies beyond. From what I heard in the broadcast I think I can find out what I want to know in your booklet.—C. R., Ill.

The writer is a constant listener to your radio broadcasts, which I enjoy very much. The way you folks explain and illustrate the various portions of the Bible surely makes one feel and appreciate how precious this blessed Book is. Herewith I am en-

closing postage for a copy of "Christ Has Returned." May the Lord continue to bless the wonderful work you are doing for the advancement of His Kingdom.—W. S. S., N. Y.

Dear Sirs: Just by good fortune I happened to tune in on your wonderful program which I enjoyed so very much, and I am going to try and remember to tune in again for your next program, and the next and the next and as long as there will be a next. I would appreciate very much if you would send me one of your books, "Hope Beyond the Grave." Thank you.—A. E. B., Ill.

Dear Sirs: I received my booklet, "Hope Beyond the Grave," and it surely has explained things to me that I did not understand before. I am so thankful to God in heaven for your radio programs. The questions Ernest asked Sunday morning are very puzzling to me, too, and I would appreciate it very

much if you would send me the booklet explaining them. And I would also like for you to send me the booklet "God and Reason," and would you send me the 3 months trial subscription to The Dawn magazine? I am going to send for the book "The Divine Plan of the Ages" but I haven't the money just now.

I am sending a dime to pay for the other booklet and the first one you sent me. I feel they are too much to expect for nothing, and they are worth so much more than that. I thank you from the bottom of my heart. Your Radio Friend,—Mrs. E. B., Ill.

The Dayton station is coming in splendidly and many are showing a marked interest.

I am glad for the opportunity of distributing Radio Announcements and for the experiences thus entailed.

There is great joy in seeing the message going forth in this way. In His name, Mrs. O. A. K., Ind.

## "GOOD HOPES" REPORT

(Months of July to December, inclusive)

For the benefit of new readers we wish to explain that the method of listing each donation of \$5.00 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. The first item listed in each Fund includes all donations under \$5.00.

### GENERAL FUND

F6-2309a—F6-2607...	\$276.41	6-2465	30.00
6-2309	5.00	6-2466	18.00
6-2313	5.00	6-2467	5.00
6-2314	25.00	6-2468	6.00
6-2315	15.00	6-2471	12.00
6-2316	5.00	6-2481	5.00
6-2317	5.00	6-2485	5.00
6-2320	10.00	6-2489	50.00
6-2321	525.00	6-2493	25.00
6-2322	5.00	6-2494	5.00
6-2324	7.05	6-2495	15.00
6-2330	5.00	6-2496	5.40
6-2331	1000.00	6-2505	5.50
6-2333	5.00	6-2499	5.00
6-2336	5.00	6-2500	10.00
6-2337	8.00	6-2501	5.00
6-2340	8.75	6-2515	5.00
6-2343	10.00	6-2517	5.00
6-2352	5.00	6-2518	10.00
6-2354	45.00	6-2522	37.00
6-2356	7.75	6-2523	5.00
6-2359	5.00	6-2524	5.00
6-2360	25.00	6-2526	50.00
6-2365	46.30	6-2527	10.00
6-2371	7.50	6-2528	10.00
6-2372	10.00	6-2531	10.00
6-2376	15.00	6-2533	15.00
6-2379	1000.00	6-2538	5.00
6-2381	8.00	6-2540	10.00
6-2382	5.00	6-2543	40.00
6-2389	10.00	6-2546	10.00
6-2396	10.00	6-2547	10.00
6-2397	10.00	6-2548	5.00
6-2401	5.00	6-2553	10.00
6-2402	30.00	6-2554	5.00
6-2413	10.00	6-2558	10.00
6-2416	5.00	6-2559	5.00
6-2417	5.00	6-2561	5.00
6-2418	5.00	6-2563	7.00
6-2419	50.00	6-2565	5.00
6-2420	25.00	6-2566	10.00
6-2424	5.00	6-2571	5.00
6-2425	5.00	6-2572	10.00
6-2428	5.00	6-2575	10.00

6-2429	5.00	6-2579	9.50
6-2432	25.00	6-2582	32.00
6-2433	5.00	6-2590	10.00
6-2436	10.00	6-2593	7.50
6-2437	10.00	6-2594	10.00
6-2438	10.00	6-2600	27.04
6-2443	5.00	6-2605	5.00
6-2445	5.00	Balance July 1	\$1253.03
6-2446	5.00		
6-2449	5.00	Total	\$5287.73
6-2457	25.00	Transferred	4000.00
6-2464	8.00		
		Balance	\$1287.73

### FREE LITERATURE FUND

Free Book Fund and Free Tract Fund are combined in this report as above.

G7-114—G7-116	\$ 5.00	1-856	5.00
7-112	5.00	1-857	75.00
7-113	5.00	1-858	5.00
7-115	5.00	1-860	23.62
*Bal. in F. B. F., July 1	58.41	1-862	5.00
A1-809—A1-869	59.44	1-864	10.00
1-821	50.00	1-866	12.00
1-832	5.00	1-867	10.00
1-838	5.00	†Bal. in T. F. July 1	296.00
1-843	25.00	Trans. from Gen. Fund	2000.00
1-848	5.00		
1-855	10.00	Total	\$2679.47

Total free booklets charged against this fund at 1, 2, or 5 cents each, 18,979; \$415.88. Other books \$25.45. Tracts, Kingdom Cards, Advertising material, etc., figured in equivalent cost of tract pages and charged against this fund, 2,387,000; cost of printing and shipping, \$1768.95.

Total charge \$2210.28

Balance \$469.19

\*Balance in Free Book Fund, July 1

†Balance in Tract Fund, July 1

### RADIO FUND

First donations to this fund were acknowledged on General Fund Slips.

F6-2310—F6-2488	\$28.75	2-31	5.00
6-2332	10.00	2-96	5.00
6-2339	21.00	2-88	35.00
6-2342	5.00	2-90	6.00
6-2349	5.00	2-93	5.00
6-2351	5.00	2-94	5.00
6-2355	5.00	2-96	5.00
6-2367	10.00	2-98	5.00
6-2391	10.00	2-100	32.00
6-2427	5.00	2-101	5.00
6-2461	300.00	2-102	5.00
6-2462	50.00	2-103	5.00
6-2474	5.00	2-105	5.00
6-2476	50.00	2-106	50.00
B2-53—Ba-129	95.55	2-109	800

2-51	5.00	2-110	5.00
2-52	50.00	2-117	40.00
2-56	20.00	2-120	5.00
2-58	5.00	2-122	5.00
2-59	10.00	2-124	20.00
2-60	10.00	2-126	5.00
2-64	5.00	2-128	25.00
2-66	5.00	2-130	5.00
2-70	100.00	2-131	50.00
2-72	20.00	2-132	300.00
2-74	9.70	2-135	5.00
2-78	32.00	Trans. from Gen. Fund	1000.00
2-79	25.00		
2-80	5.35		
		Total	\$2553.35
		Total charge	2336.00
		Balance	\$217.35

### FREE SUBSCRIPTION FUND

E5-185—E5-197	12.60
5-184	6.72
5-192	10.00
Balance July 1	219.67
Transferred from General Fund	1000.00
Total	\$1248.99
Number of 3 months subscriptions charged to this fund, 2,621 at 25 cents each; \$655.25; number of annual subscriptions charged to this fund, 294 at \$1.00 each; \$294.00. Total charge	
Balance	\$299.74

### TRAVELING SPEAKERS FUND

C3-1654—C3-1784	145.40	3-1730	5.00
3-1653	5.00	3-1735	5.00
3-1656	10.00	3-1736	5.00
3-1657	11.00	3-1738	5.00
3-1658	5.00	3-1739	10.00
3-1659	6.00	3-1740	5.00
3-1661	20.00	3-1741	10.00

## COMING CONVENTIONS

**ALBANY, N. Y., March 2.** Morning and afternoon sessions will be held in the Y. W. C. A., 5 Lodge Street, Albany, N. Y. A cordial invitation is extended to all the brethren who can find it convenient to attend. A speaker from Brooklyn will serve.

**BROOKLYN, N. Y., March 30.** This is the usual 5th Sunday gathering sponsored by the Associated Bible Students. Morning and afternoon sessions will be held in the regular meeting place of the congregation, namely, the Lecture Room of the Church of the Pilgrims, 109 Remsen Street. Convenient to all Boro Hall subway stations.

**WEATHERFORD, TEXAS, March 30.** Zion Hill Schoolhouse, near Weatherford. A cordial invitation is extended to all.

**WILMINGTON PRE-MEMORIAL CONVENTION, April 5, 6.** Arrangements for this annual gathering are now in the making, and we suggest that the Eastern brethren keep it in mind, and as many as possible plan to attend. Details will be published in the March issue.

### SUMMER CONVENTIONS

We take this opportunity to remind the friends throughout the country of the approaching General conventions for the summer season. Conventions already definitely decided upon, and of which we have received information, are, Los Angeles, 4th of July week-end; Chautauqua, Ohio, August 4-10; and Seattle, Wash., Labor Day week-end.

3-1662	5.00	3-1742	5.00
3-1663	5.00	3-1744	16.00
3-1668	10.00	3-1746	5.00
3-1669	10.00	3-1747	7.00
3-1671	10.00	3-1751	5.00
3-1676	15.00	3-1755	10.00
3-1677	10.00	3-1756	5.00
3-1679	5.00	3-1757	248.35
3-1684	7.00	3-1758	146.55
3-1686	5.00	3-1760	5.00
3-1688	5.00	3-1762	5.00
3-1689	5.00	3-1765	5.00
3-1694	5.00	3-1767	207.01
3-1695	5.00	3-1768	8.00
3-1701	5.00	3-1769	5.00
3-1703	5.00	3-1770	10.00
3-1704	11.00	3-1778	15.00
3-1708	5.00	3-1779	5.00
3-1711	5.00	3-1781	5.00
3-1714	10.00	3-1782	40.00
3-1715	6.45	3-1785	5.00
3-1717	5.00	3-1786	5.00
3-1718	5.00	Balance July 1	352.23
3-1722	5.00		
3-1723	5.00	Total	\$1545.99
3-1724	5.00	Traveling Expense	1498.72
3-1725	5.00	Balance	\$47.27

Number of class meetings served, 539; total attendance, 20,237.  
Number of public meetings served, 79; total attendance, 5,682.

### SPECIAL FUND

8-107 (S. S. Fund)	5.00
S6-2311	12.50
S6-2373	12.50
S6-2403	40.00
S6-2423	12.50
S6-2477	40.00
S6-2479	13.00
S6-2530	12.50
S6-2588	12.50
The above amounts were contributed for special purposes and have been expended in harmony with the wishes of the contributors.	

## THE MEMORIAL, 1941

The Memorial date this year, according to the best of our ability, is Thursday evening, April 10. The 14th day of Nisan falls on Friday, the 11th, but according to Jewish reckoning this day begins at sundown the night before.

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# Armageddon

What Is It?

When Will It End?

The Article appearing under "News and Views" in this issue entitled "The Battle of Armageddon," is now available in booklet form at one cent each in any quantity. Many are now wondering about Armageddon, so we trust that this booklet may be found timely and helpful.

### THE DAWN

136 Fulton Street, Brooklyn N. Y.

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## To Us the Scriptures Clearly Teach

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