

The DAWN



FEBRUARY

1944

The Overthrow of Satan's Empire	<i>Divine Power Does It</i>	1
Trees of Righteousness	<i>They Bear Much Fruit</i>	8
Justification—What? When? How?	<i>Peace with God</i>	17
God's Glory in the Heavens	<i>Only Fools Doubt</i>	21
Things Worth Fighting For	<i>Joys and Hopes Defined</i>	24
The Messianic Theocracy	<i>Not Now but Soon</i>	31
The Church and the Kingdom	<i>Are They the Same?</i>	33
The Wheat and Tares	<i>True and Counterfeit</i>	37
The City of the Great King	<i>All Glorious</i>	40
Every One a King	<i>But No Dictators</i>	42
Blindness in Part	<i>But Still Loved</i>	44
Clean Hands and a Pure Heart	<i>Divine Requirements</i>	46
The Mountain and the Valley	<i>A Kingdom Vision</i>	48
Jesus Teaches True Greatness	<i>In Love, Serve</i>	50
Jesus Presents Himself as Messiah	<i>The Nation Rejects</i>	52
Jesus Urges His Disciples to Watch	<i>Not Left in Darkness</i>	54
Test Your Knowledge	<i>Interesting Questions</i>	56

FRANK AND ERNEST BROADCAST SCHEDULE 34

A HERALD OF CHRIST'S PRESENCE

The DAWN

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One Dollar a Year

The Day Star

*Star of a promise, clothed with wings;
Star of a hope revealed and known,
Thrill now our hearts with a light that springs
From Zion's crest and from a throne
Visioned in sapphire stone.*

*Out from the fathomless gulfs that yawn—
Though both the world and its fruit ere sere—
Shine forth, Truth's star, Proclaim the Dawn!
Sing to the heavens the golden year,
Sign-proved, peace-winged, and near.*

*Messenger true, with your hope for men,
Sweep in beauty, Faith's queen of light,
Through the vast void, o'er crag and fen,
Guide to the East where the Sun of Right
Shall forever destroy earth's night.*



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THE OVERTHROW OF SATAN'S EMPIRE

THE STANDARD DICTIONARY, in defining the word revolution, explains that "the essential idea of revolution is a change in the form of government or constitution, or a change of rulers, otherwise than as provided by existing laws of succession, election, etc.; while such change is apt to involve armed hostilities, these make no necessary part of a revolution, which may be accomplished without a battle."

The overthrow of Satan's empire, in its final analysis, is the most radical and far-reaching change of world government ever experienced by man. It is a revolution in which all the kingdoms of this world, under the dominion of Satan, are overthrown, and the long promised Kingdom of the Messiah is established in their place. The period during which this far-reaching change of government occurs is prophetically de-

scribed in the Bible as "The Day of Jehovah." (Joel 1:15; 2:1, 2, 11, 31.) Concerning the great revolution which occurs during this time, *The Divine Plan of the Ages*, on page 307, has this to say:

"The 'Day of Jehovah' is the name of that period of time in which God's Kingdom, under Christ, is to be gradually 'set up' in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble, distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be.—Daniel 12:1; Matthew 24:21, 22."

The prophecies present two viewpoints as to the manner in

which this great revolution is brought about. They show that the Lord is primarily responsible for it, in that it is the divine Kingdom of righteousness under Christ that is finally to result from the planet-wide upheaval in which all humanly-constituted government is overthrown. The prophecies show, on the other hand, that the forces immediately responsible for the overthrow of selfish and oppressive governments are those of human selfishness, implemented by the various and ingenious weapons of destruction that have been made possible by a world-wide increase of knowledge.

God's part in the struggle is related to man's from the fact that, in His providence and as foretold in His Word, the great increase of knowledge experienced during the last century has enlightened the people to a realization of what has been withheld from them, and at the same time has put in their hands the means of challenging the vested rights of their pre-1914 rulers.

The relationship between knowledge and the present world chaos is clearly recognized by many students of world economy. Among these is Paul Hutchinson. In 1930, Mr. Hutchinson delivered a series of lec-

tures under the auspices of Northwestern University. Later, these lectures, together with related material, were published in a book entitled, "World Revolution and Religion." From this book we quote the following:

"Universal education contributes to the spread of unrest, for by it the men who have been dispossessed learn of the wrongs which have been done them. The agricultural state becomes more and more a rarity. The increase of intercommunication by swift passage and by the even swifter dissemination of information smashes old boundary lines, necessitating a new but not yet envisaged society."

Concerning the revolutionary trend of world events in 1930, we quote the following excerpts from Mr. Hutchinson's book:

"When your well-fed American stalks the world, he comes hard upon the ghastly reality of revolution. Revolution is Russia, with the gaping windows of Leningrad, with the fear-filled eyes of the former middle classes, with the iron-willed extermination of the ancient nobility. Revolution is India, with the mystic Gandhi pressing himself on the bayonets of the world's mightiest empire. . . . Revolution is Africa, with the black man beginning to stand up to the white, with the white amazed and furious and apprehensive, with the black outraged and desperate and ready for any death-struggle. Revolution is all that the word implies.

It is taking this world of ours—this nice little settled comfortable world, with all the jimcracks of our civilization so nicely placed upon the mantels of our complacent enjoyment—and turning it upside down, so that that which has been on the bottom stands on the top, and so that all our expensive and fragile bric-a-brac falls into fragments and forms part of a vast debris.

"Revolution is a smashed, overturned, pulverized world. No other understanding of the word is sufficient for our present needs."

"Was there ever before a period in which revolution—complete, smashing revolution—was as prevalent, using that word not only in its geographical sense, but in the sense of penetrating even the most sheltered nooks and crannies of human life."

The noted news analyst, Dorothy Thompson, recognized the revolutionary trend of world events long before the outbreak of the present struggle. She still holds to this viewpoint, and in a recent article discussing Russia's discarding of the "Internationale" and the adoption of a more nationalistic attitude, explains that this does not mean that Russia is not still looked upon as the leader of a world revolution. Miss Thompson says:

"The revolutionary forces pressing for social change are conjoined everywhere in Europe today. Russia is looked upon, both as the liberator of the nations, and

the liberator of long-suppressed social forces. Let those who wish to believe that the influence of Russia is no longer revolutionary cherish their wish-dreams. The facts are exactly the opposite. There is not the slightest hope that Europe will re-arise on the foundations of 1939.

"The European revolution is in being. Without revolutionary forces and techniques, there could be no effective resistance in the countries of Europe. And the political weakness of the Anglo-American powers is that fearing these revolutions, originally formless, they have made no attempt to canalize them to a dynamic idea, and have left them, partly hanging on Russia, and partly developing spontaneously.

"Thus if the old 'Internationale' is no longer sung, new and no less revolutionary national songs are sung. The liberation of the nations and the rise of the masses are becoming synchronized from one end of Europe to the other."

Now that most of the pre-1914 governments of Europe have already been overthrown, the world's most powerful leaders are promising the people that there surely will be a new world order following the hoped-for victory in 1944. The wisdom of this world sees the inevitable changes which are taking place and must take place if its hopes for a better world order are to be realized, and are able to analyze to some extent at least, the causes which led up

to this situation. Divine wisdom, however, manifested in the prophecies of the Bible, foresaw and foretold these changes thousands of years ago, and, furthermore, identified the fundamental causes which are bringing them about.

The Prophet Daniel, for example (chapter 12:1-4), foretold a great increase of knowledge which would be coupled with "a time of trouble, such as never was since there was a nation." The world rejoiced in this increase of knowledge when it came, but for the most part was utterly oblivious to the epoch-making changes in human society to which it would lead.

The advantages of this increasing knowledge have been used and are being used to further selfish ends, thus ultimately bringing about the wreck of civilization as we know it.

Those who understood the prophecies of the Bible knew long in advance of 1914, to what the world-wide increase of knowledge would lead. Pastor Russell, in Volume 4 of *Studies in the Scriptures* (1897), the title of which he changed to "The Battle of Armageddon," pointed out many of the underlying principles involved, and called attention to the great time of trouble for which the nations

of the earth were headed. Shortly after the outbreak of the war in 1914, Pastor Russell wrote:

"The long expected shaking of the social earth is, we believe, already in progress. The great war for which Europe has been drilling its troops, preparing its treasures and armaments, is shaking every nation of the world, financially, socially, politically. Strong as the nations feel themselves to be, all tremble in dread at the results of the conflict now in progress. Only the Bible can or does speak authoritatively respecting results. In the same breath it tells of disaster and of blessings—disaster to the nations, but ultimate blessings to the people through the new government of Messiah's Kingdom.

* * *

"We should not get the thought that the shaking of the nations is just beginning, but rather that the shaking has been in progress for some time and is now reaching its violent stage. For years Europe has been trembling with occasional violent revolutionary shocks; but now it is preparing for the great shock, the great "earthquake," as the Bible symbolically styles it.—Revelation 16:18.

"Knowledge is power. For the past fifty years in particular, knowledge has been preparing the masses of humanity, and their power has been growing apace. Proportionately the errors, superstitions and serfdoms of the past have been obliged to yield. A social revolution has proportionately progressed, different in its kind from anything of the past.

Socialism is a revolution based upon increase of knowledge, even though, as we shall seek to demonstrate, much of its reasoning is fallacious, and much of its work likely, in the future, to be terribly injurious; in fact, if not eventually" overruled by Christ's Kingdom, nothing would escape its misguided destructiveness.

"Europe is honeycombed with Socialism, which like yeast, is fermenting the entire social fabric. Kings and emperors dare not oppose it too openly, and all of their secret intrigues have failed to hinder its development. The general war now begun has inspiration from different quarters. Politics have to do with it—a desire to enlarge national boundaries. Religion has something to do with it—the Greek and the Roman Catholic Churches being opponents, the sympathies and prejudices of the people are directed accordingly.

"But Socialism is, we believe, the main factor in the war now raging and which will be earth's greatest and most terrible war—and probably the last. Socialism is related to the war by the fact that kings and emperors hope that patriotism and self-defense will cement the interests and sympathies of their peoples, now tending to disintegrate under the influence of Socialism. They would rather risk a general war than face a social revolution.

* * *

"But after the shock of battle—What? Such a war as is now progressing will surely bring no great victory to any single nation or to

any combination of nations. The winners in the war will surely pay a high price for every victory. Civilization, falsely styled Christendom — Christ's Kingdom, — drenched with blood and terribly impoverished at the end of the war, will have been only partially shaken. The great Armageddon battle of the Scriptures will have been only partially fought. The remnants of armies, returning to their homes sour and discouraged with defeat or costly victory, will be war-sick and mad against their rulers who led them to the carnage. Then the great Armageddon of the Bible may be expected. Every man's hand will be against his neighbor. Various factions and parties will proclaim panaceas, and will endeavor to force them upon the public. As a result, foretold in prophecy, 'There shall be a time of trouble, such as never was since there was a nation.'—Dan. 12:1."—Reprints, page 5516.

From the foregoing, we can see that while various influences contributed as causes of the first world war, yet the unrest of the masses of the people manifesting itself through the channels of Socialism was evidently the main cause. The term Socialism is a broad one, of course, and in its fullest meaning is descriptive of all the various shades of ideology having as their objective the overthrow of government by hereditary ruling houses as they existed in Europe prior to 1914. It ranges from government control of in-

dustry, as in State Socialism, all the way to the extreme "left," as in Communism.

What the rulers of Europe feared, and what they hoped to avert by plunging their countries into war, finally came upon them in almost precisely the manner outlined in the foregoing quotation. The Tsarist government of Russia was overthrown by the masses of its own people in 1917, and that country has been ruled by an extremely radical phase of Socialism, that is, Communism or Bolshevism, ever since.

Likewise, the House of Hohenzollern, headed by Kaiser Wilhelm, was overthrown in 1918, the Kaiser fleeing to Holland, where he remained in exile until he died. Germany since has been ruled first by a republican form of government, and finally by a counter-revolutionary dictator, at the head of what is styled National Socialism.

The pre-1914 hereditary governments of Austria, Spain, Italy, and other lesser countries of Europe, likewise were overthrown following the war.

In Great Britain and the United States, where the people have had the opportunity of expressing themselves at the polls, the revolutionary trend has not been marked by an out-and-out overthrow of their respective

pre-1914 forms of government, but by changes within the governments gradually brought about to meet the great demands of the laboring classes.

The world-wide revolutionary trend did not cease with the overthrow of most of the powerful pre-1914 governments of Europe. The conservative elements of Great Britain and other countries still hoped that it might be possible to confine what they considered to be the most dangerous element threatening the vested rights of constituted governments, namely, Communism, within the borders of Russia. With this thought in mind, the national Socialist government of Germany found ready help in its re-arming program, backed by the excuse that it was necessary as a safeguard against the spread of Russian Communism. Even as late as the memorable year of 1938, made outstanding in history by the so-called Munich crisis, the status quo physicians of world society tried to stem the tide of the Russian revolution, hence the four-power pact of that time by which Russia was ignored and snubbed.

In the light of what has transpired since, it is not difficult to see how utterly these failed to diagnose properly the causes of world trouble, and to prescribe

an adequate remedy. Through the fortunes (or ill fortunes) of war, Russia and Russian Communism is now emerging on a tidal wave of glory through victory, and is in a position to very largely force her views and wishes at the coming peace conference.

And what is even more interesting is the fact that most of the great and mighty of the world seem pleased to have it so. Mr. Stalin, once hated and despised by practically all the civilized rulers of the world, and to many the personification of the devil himself, is now viewed as one of the heroic saviors of Europe and the world.

What does all this mean? It means, as a host of news analysts, historians and professors of world economics are pointing out to us, that the world is passing through a revolution, and that out of this revolution will emerge a new order, if not communistic, so colored by communistic philosophy that the ideologies of the pre-1914 world will have lost their power and glamour forever.

Right now, due to the signal and mounting successes of the United Nations, millions are keyed up to the idea of a victorious ending of the war before the close of 1944. This bright hope that hostilities soon will

end has done much to encourage a war-weary world. And yet, there is a growing number of sober-minded and foresighted thinkers who are becoming increasingly aware of the fact that the close of the war will not mean the end of the world's distresses.

The great revolution, in its larger aspect, will not be fully consummated until Messiah's Kingdom takes the place of humanly constituted authority in the hearts and lives of men. Meanwhile, as the shaking of the social earth continues, men will be permitted to try new forms of government. There will doubtless be a new world order to take the place of the pre-1914 set up, but this will mean only that another phase of the great revolution is completed. Selfishness will still dominate in human affairs, and the bitter disappointment of the masses will cause the recurrence of further national and international upheavals. Only when the people and nations of the earth recognize the folly of their own selfish planning and say, as the prophet declares they ultimately will say, "Let us go up to the mountain of the Lord," will they find genuine and lasting peace and joy. (Micah 4:1-4.) "The desire of all nations shall come." —Haggai 2:7.



The Christian Life

TREES OF RIGHTEOUSNESS

IN THE pictorial language of the Bible, God uses an olive tree to represent fleshly Israel as a group, or body of people. It is this illustration that Paul employs in Romans 11, where he shows that the natural descendants of Abraham, as the seed of promise, are broken off as branches from this tree, and Gentile branches are ingrafted to take their places. In our text, however, a tree is used to represent individual servants of God rather than a group. As individuals who have entered into the divine service, we must all be trees of righteousness.

The significance of the illustration is enhanced by the explanation that the tree is planted by rivers of water. Rivers, in the plural, suggest two streams serving to irrigate the tree planted between them. The an-

cient Israelites were well acquainted with arid and parched ground, hence the illustration of a tree planted between rivers of water is a very meaningful illustration of the wondrous way in which God supplies the needs of His faithful people. A tree thus planted would surely be provided with plenty of life-giving waters.

There is meaning also in the fact that the tree is "planted." It is not a wild tree of the fields, but one planted and cared for. Thus we are reminded that the people of God are such by divine providence and planning. While it is our privilege to cooperate with the Lord in connection with our becoming His people, yet the Scriptures make it plain that He is the One who is responsible for the planting.—Isaiah 61:3.

One of the lessons taught by the tree illustration is referred to by Paul in Colossians 2:6, 7, where he speaks of those who are walking in the footsteps of Jesus as being "rooted and built up in Him, and stablished in the faith." As the roots of a tree push themselves downward and absorb the nutriment of the soil, so a Christian takes hold of the

strengthen and nourish us as new creatures. If our faith is small, we will be easily uprooted, and will fail to absorb from the Word of God the necessary nourishment for a healthy growth in grace. Our standing in the Lord, therefore, and our ability to cope with the difficulties of the Christian life, depend upon the measure of our faith.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

PSALM 1:3

great and precious promises of the Word of God, and thereby is nourished and strengthened to withstand the storms of opposition that beat against him. The roots of faith push down deep into the knowledge of the divine plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit of God.

Thus seen, the roots of a tree have two functions; namely, that of taking hold of the ground to support the tree, and serving to absorb the moisture and mineral elements of the ground for the growth of the tree. It is our faith that takes hold of the "ground," that is, the exceeding precious promises of God which

"According to your faith be it unto you," the Scriptures say, and again, "this is the victory that overcometh the world, even our faith."—Matthew 9:29; 1 John 5:4.

WELL ROOTED AND STURDY

While the Christian is growing in character-likeness to our Lord, his roots of faith should ever be reaching deeper into the Word of God. If this be true, then he is becoming established, settled. A tree that is well rooted in the earth is sturdy, unyielding to the winds and storms. So it is with the Christian whose faith has been properly established. He should be so fixed, so established in the promises of God's Word that no wind of doc-

trine can overthrow his faith. It is no evidence of Christian virtue to be continually looking around for something new. Such an attitude demonstrates a lack of that necessary faith by which a Christian is rooted and grounded in Christ.

Having once made sure that the divine plan is indeed God's plan, we should not permit ourselves to be moved away from that position. A tree whose roots are not firmly fixed in the earth cannot properly grow. Such a tree is sure to lack in vigor and growth. So with Christians, there can be no healthy Christian growth, nor can there be vigorous spiritual life unless the soul becomes fixed and settled in the truth, as it is in Christ Jesus.

No child of God can safely permit himself to be carried about by every wind of doctrine. It is also unwise to indulge in a morbid curiosity as to what this or that new theory may teach. For one who has never known the truth there might be some justifiable reason for such a course, and, indeed, until the truth is found one cannot but be on the lookout for that which satisfies our longings as nothing else can do. But for one who has found the truth and has thoroughly proved it to be such,

to go hunting around for new pastures in which to feed, is unwise. To have a desire to follow such a course indicates either that one has never been truly established in Christ, or else has fallen into a spiritual decline. In the plan of God itself there is an exhaustless field both for mental and spiritual activity, so there would seem to be no need to seek for an enlarged sphere of thought.

SUNSHINE AND RAIN

As a tree does not breathe the same elements at all times, and as it is not always flooded with sunshine, but needs also the rains and storms for its development, so the child of God needs varied experiences and sometimes change of environment to best develop all the fruits of the Holy Spirit. Our Heavenly Father, the Great Husbandman, knows just what experiences each one of His "trees" needs in order properly to grow in stature and strength. The amount of sunshine and the amount of rain are governed by Him who supplies all of our needs. In His wisdom He knows how to vary the conditions and environment of each tree without disturbing the process of rooting and upbuilding, but strengthening our position with each experience.

How thankful we should be for the assurance of such wise and loving care! If we attempted to choose for ourselves the things most needed for our spiritual growth, we would be almost certain to choose that which would bring spiritual disaster. How important it is, then, that we humbly and continually submit ourselves to the care of the skillful Husbandman, earnestly cooperating with Him, that we may grow and become strong and immovable—firmly established.—1 Corinthians 15:58.

The vigorous growth of a tree, together with the amount of fruitage it bears, is a good indication of the depth and spread of its roots. A tree that is not deeply and firmly grounded cannot bring forth rich, luscious fruit, nor is such a tree able to furnish cool, refreshing shade for man. So the Christian's faith must be deeply grounded in Christ if he is to bear the fruit of the Spirit. The rooting process in the Christian life, as in a literal tree, is unseen, and can be judged only by outward manifestations. If we are truly rooted and grounded in the truth, that fact will manifest itself more and more by our growing likeness to the image of Christ, who is our pattern and inspiration.

AN ESTABLISHED CHRISTIAN NOT A BIGOT

It is a mistaken notion sometimes expressed by those not too well acquainted with the Word of God, that to be established in faith and doctrine is to be a bigot. To be superstitiously established in error not based upon the teachings of God's Word, would, indeed, be bigotry, but this is not true of those who, having studied the truth and made it their own, tenaciously hold to it because they know it to be firmly founded upon the Word of God. We are now living in a day of trial when every man's faith and character structure is being tested as to what sort it is. Only those rooted and grounded in the pure truth of God's Word will be able to stand this test.

A healthy and sturdy tree, in addition to its trunk and main branches, has leaves and bears fruitage. "Trees of righteousness," in addition to possessing strength and fortitude, also bear leaves of profession, and the fruit of the Spirit. If our faith (the roots) is deeply imbedded in the Word of God, we will not only be unyielding against Satan's attacks through winds of false doctrine, but our professions of faith will be known to those with whom we come in

contact, and they should be able to note the fruit of the Spirit displayed in our daily lives.

The Apostle Peter says, "Add to your faith virtue." (2 Peter 1:5.) The word here translated virtue properly means fortitude. This would seem to suggest that fortitude is the first visible manifestation of the fact that the roots of faith are taking hold of the Word of God. Fortitude, or strength of character, might therefore be well represented by the trunk of the tree. Virtue, or fortitude, not only enables us to give the truth to others, but also to mold our own lives into the image of Christ, in spite of opposition.

To start with, of course, we are, as new creatures, only young plants, as it were. Like the young plants not yet fully grown and able to withstand the winds and storms, we are prone to sway backward and forward in the face of adversity. Trials, which to the sturdy Christian seem light, to one less developed

appear to be grievous, but God tempers the storm for beginners as well as for those more mature; and we have the assurance that as long as our faith is resting in Him, He will help us to bear whatever may come of joy or sorrow.

KNOWLEDGE

Peter suggests knowledge as next in order, and following virtue. One of the wholesome results of opposition to the truth as we proclaim it, and to our endeavors to walk the narrow way of righteousness, is that of sending us back again and again to the Word of God to find a reason for the hope that is in us. When we try to explain the truth to others, we often find that there are questions put to us which are difficult to answer. This leads us to a more earnest study, sending us to the rivers of truth to refresh our memories as well as to satisfy our hearts.

The branches of the tree may well represent this outgrowth of knowledge which should, and will be the result of a strong faith and resolute fortitude. As trees of righteousness, therefore, we should seek to be well rounded out in the knowledge of the truth. This means that we should not become specialists along any one line of knowledge, but seek to attain and be prof-



ited by all that the Word of God has for us.

With some, the natural tendency may be to study principally the chronological phases of God's plan. Another may find his likings gratified chiefly in the study of the symbolism of Revelation. Still another may specialize in trying to unlock all the prophecies of the Bible. And then again, those more devotionally inclined, may give most of their efforts to searching out all that the Bible says concerning prayer. Others, who by nature find it most to their liking to be active in the promulgation of the truth, may spend their available study periods in finding Scriptures to justify the things which they prefer to do.

But just as a natural tree would look odd, and indeed would be far from pleasing to the sight if it contained only one branch protruding in one or another direction, so the Christian whose growth in knowledge is merely along one line, or principally so, can be neither pleasing to the Lord, nor of great spiritual help to his brethren. As a one-branched tree seems out of place in a grove of well developed trees, so does the Christian who makes a hobby of some one thing in God's Word appear in a congregation of well

developed trees of righteousness.

All our study of God's Word should be with the objective of attaining a knowledge of God and of His will concerning us. Inasmuch as the Heavenly Father has provided us with all that the Bible contains, we should seek to develop our branches of knowledge along all the lines that we find in that precious Word.

FRUIT

If a tree had no branches, it could bear no fruit. This is true also with respect to trees of righteousness. How could we bear the fruit of the Spirit of truth if we had no knowledge of God revealed to us through His glorious plan of salvation? But while knowledge (the branches) is important, we must remember that no tree grows just for the purpose of producing branches alone. The branches of a tree are for the bearing of fruit, so the objective of Christian knowledge is the bearing of the fruit of the Spirit. If the sole object



of our study of God's Word is to show ourselves approved unto God, workmen that need not to be ashamed, then the result of our study will be manifested in the growth of the fruit of love.

However, with most trees, the leaves appear before there is any fruit to be seen. So with us as trees of righteousness, it is proper that our professions of faith and knowledge should be indicated from the very time that we begin to learn that the Lord is gracious. If they are sincere and from the heart, it will not be long before a more substantial evidence of a knowledge of God in our hearts becomes manifested; namely, in the fruitage of Christian character.

What a beautiful illustration of Christian character we thus have in a well developed tree laden with luscious fruit! How well it illustrates the life of the man of God, full of faith, and courageous in the doing of God's will. Such an one is not afraid to testify about Christ, as illustrated by the leaves of profession, nor does he hide the fact that he is molding his life to conform to the image of Christ. In such a character there is to be found a well rounded out knowledge of the Bible, a knowledge, moreover, that bears fruit in the everyday life.

In a healthy Christian life, even as in the case of a sturdy tree, there is real strength, as illustrated by the trunk. If our knowledge of God's Word is no more than merely something to talk about—no more than merely profession, as illustrated by the leaves—then we are sure to be unstable, fluttering about with every new idea that comes along.

But no matter how deep-rooted a tree may be in the good soil from which it grows; no matter how sturdy its trunk; irrespective of the health and number of its branches, and the beauty of its leaves; its existence is in vain unless it bear fruit. So with trees of righteousness, we may have a strong faith, a fortitude to resist opposition, a well rounded out knowledge of the divine plan, and be eloquent in our professions of the truth, yet if we have not love, our Christianity is in vain. Fruit trees are grown for their fruit, not for their foliage. If we are, indeed, trees of righteousness, the planting of the Lord, we have been planted by Him in order that His love may be made known to, and bless others, through us. The fruit of love, unlike the leaves of profession, is the actual development of Godlikeness in our lives. It is

that quality of Christian character which ennobles, and renders truly helpful all that we do for others, and that, also, which truly glorifies God because it is His likeness operating in our lives. Love must be the motive which prompts all that we say and do, else God will not be pleased with us as trees of righteousness. Paul says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—1 Corinthians 13:1-3.

As the fruit of a natural tree does not appear full-sized and ripened all at once, so the fruitage of love in the Christian life is a matter of gradual growth and final ripening. In the case of natural fruit, there is first the bud, then the flower, followed by the small unripened fruit, and finally the mature, luscious product of the tree. So with Christian love, there is a devel-

opment. There is, at first, what might be styled a duty love for God—we love Him because He first loved us. Following this, there is a love for that which He loves—for example, our love of the brethren. How beautiful indeed is brotherly love; but our love for the brethren, our willingness to make sacrifices on their behalf, may be partly because they also love us. True, Godlike love is that great principle of unselfish interest in others which prompts us to lay down our lives for them, irrespective of what the result may be to ourselves.

The genuine, fully ripened fruit of the Spirit is the same quality of love which our Heavenly Father possesses. This, indeed, is a love for the brethren, a love for righteousness, a love for all that is in harmony with God, but it is even more than that. Divine love was of a quality which displayed interest in us while we were yet sinners—a love that went out to the entire estranged world of mankind, a race alienated from God through wicked works. Yes, while we were yet sinners, God manifested His love toward us through the gift of His beloved Son to be our Redeemer.

As trees of righteousness, we have not borne the rich, fully

ripened fruit of love until we, too, can love our enemies—until we, too, are willing to make sacrifices in order to reach and bless those who, through their ignorance, may be displaying their animosity toward us.

SIMULTANEOUS GROWTH

In comparing trees of righteousness with literal trees, we are to remember that the roots, trunk, branches, leaves, and oftentimes the fruit, develop more or less simultaneously. That is to say, the roots of a tree do not become fully developed, pushing down deeply and laying hold firmly upon the earth, before there is any evidence of the trunk. A short root is followed quickly by a small slender trunk, which shoots out its spindling branches bearing their tender leaves. With some varieties of fruit trees, fruit appears while they are yet very young. The parallelism of this should be true in the Christian life. If, as trees of righteousness, we develop as we should, the whole tree, including roots, will develop at the same time. Thus we should not find ourselves in the position of having a strong faith, but no love, of making great outward professions, yet lacking stability of character.

We should remember, too, that as we grow and produce

fruit, the Great Husbandman, in addition to permitting the winds of opposition and storms of persecution to test and strengthen the fibre of our characters, will prune us. If we show a tendency to shoot out branches of human knowledge on which may develop the fruitage of selfishness, God, in His love, and in His own wise way, may clip those branches, thus demonstrating to us the folly of our ways.

Above all, then, let us remember that if we are truly trees of righteousness we are in the Lord's hands. Not only was it through His gracious providence that we became "trees," but only by His loving provision and tender care, may we continue to grow and bear fruit. The Psalmist declares that God's trees of righteousness prosper in His hands. This is a spiritual prosperity due to the blessing of the Lord—a prosperity that manifests itself in the rich fruitage of love, without which no effort of the Christian can profit anything. Let us, then, continue to look to the Lord, and seek His blessings and guidance and care in all that we say and do, that, as trees of righteousness, we may, indeed, be a glory to, the name of our Great Husbandman.



JUSTIFICATION—WHAT? WHEN? HOW?

JUSTIFICATION really means only one thing, viz.: a making right, making just. Justification may be either partial or complete. In Abraham's case it was partial. He was justified to fellowship with God because of his faith and obedience, but was not justified to life, because such a complete justification would not be accomplished, except by the redemptive work of Jesus, which had not been and could not be accomplished in Abraham's day.

The justification of the Gospel church is an instantaneous work. "It is God that justifieth." But the basis of this justification is the sacrifice accomplished by Jesus, finished at Calvary. Before the Savior will impute to us the merit of His sacrifice, we must know of Him and trust Him, and accept His terms of discipleship and consecrate ourselves fully as His disciples, even unto death. The moment He imputes the merit of His sacrifice to us, covering our blemishes, we are acceptable to the Father, received into His family by the begetting of the Holy Spirit, and thus, thereafter, members of the church of the firstborns, whose names are written in heaven.

The world's justification will not be an instantaneous one, but will progress during the thousand years—the Millennium. The world might then be said to be tentatively justified through the Mediator and His Kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by Him. "It is God that justifieth," and He receives to everlasting life and to His family on any plane of existence only those who are perfect.

CLEANSING OF FLESH

A person desiring to turn to God during this Gospel age finds Him gradually. First, he finds that God has made a provision whereby He can be just and yet be the Justifier of sinners. Next he finds that the death of Jesus is the way which God has provided. Next he finds his own weaknesses and sins—the defilements, and properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed

only by the divine application of the merit of the sin offering. After washing at the Laver—putting away the filthiness of the flesh—the believer approaches close up to the door of the Tabernacle and “ties” himself there—obligates himself by consecration vows, devoting himself fully to the Lord and His service, whatever that may be.

All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that divine providence would open up before him a knowledge of the proper course to take for his justification—pointing out to him the necessity of the steps enumerated, including the devotion or tying of himself at the door of the tabernacle. The sinner approaching God can do no more. It is now God’s time to act. God’s mercy toward the sinner is wholly through Jesus, who has been appointed the “great High Priest.” It is the part of Jesus to accept the de-

voted one (the goat) and to sacrifice him. And those whom Jesus, as God’s High Priest, accepts, are accepted of the Father, and such are begotten of the Father to the divine nature, etc. That moment when Jesus, and when divine justice, through Jesus, accepts the sinner is the moment of justification.

From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best he would be able in the ways of righteousness—putting away the filthiness of the flesh—from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is a new mind of the flesh, because he has not yet been begotten of the Holy Spirit. At the moment that the High Priest accepts him, imputes His merit, and the Father begets him of the Holy Spirit—at that moment this one with the new mind is justified and begotten of the Spirit; he is then a new creature. The new creature is not to be justified, because the new creature has done no sin and would have no sin to be justified from. It was the new minded old creature that was justified, and at the moment of justification it dies sacrificially. The new creature might be spoken

of as justified in the same sense that Jesus was spoken of—"justified in spirit, . . . received up into glory." (1 Timothy 3:16.) In this use of the word justified, the thought is "proved right"—"proved perfect," not made right.

PEACE PROPORTIONATE TO PROGRESS

To this class, fully consecrated, justified, accepted of the Father by the begetting of the Holy Spirit, the apostle's words apply: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5:1.) But "this Scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the Court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to Him; but the peace of the church, mentioned by the apostle in this text, can apply only to those who have come into the condition of sons of God. God is not at peace with any others.

It would not be possible for any one during this Gospel age to have exactly the same experience given to Abraham, because

of the difference of conditions. Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God's will, even unto death. In other words, if Abraham had been living during this Gospel age, he would have been one of the fully consecrated, fully justified, spirit-begotten ones; but living before the Gospel age, before Christ had died for our sins, his consecration could not bring him into the fullness of justification and its privileges.

Some confuse themselves by thinking of justification as of two parts—legal and actual. We know of nothing in the Bible to make any such division of justification. It is legal and it is actual at the same instant. It could not be actual and illegal; it could not be illegal and yet actual.

Our justification, represented by the "Wedding Garment," put on when we are accepted of the Lord, covers not the new creature, but merely the flesh, which is legally reckoned dead, sacrificially. In other words, justification does not signify a process of being made right, but a right condition already attained. The putting on of the "Wedding Garment" signifies our entrance into the family of God as members of the church; the putting of it off would mean our rejection of the

grace of God, and would imply second death.

Justification to the world, as already explained, will be attained differently. It might be said that the world's justification, under the great Mediator, will be a gradual one—a gradual making right as each individual will come into harmony more and more with the divine requirements and receive more

and more of restitution perfection. Nevertheless, it must be remembered that "It is God that justifies," and that the world will not be in God's hands until the conclusion of the Millennial age. Then all approved of the Father and accepted of Him to eternal life will be justified in the full sense. That will be an instantaneous act.

REPRINTS, SEPT. 15, 1916.

The Poise of our Lord

HOW rarely do we find a well balanced man. The average man is one-sided, unsymmetrical, unevenly developed. It is a rare thing to find a man or woman deformed in the body. It is a rare thing not to find a man deformed in the spirit. It seems well nigh impossible to keep our faculties in even balance. If we are strong in certain characteristics, we are almost certain to be weak in the opposite characteristics. If we are enthusiastic, tremendously enthusiastic, our enthusiasm pushes ahead until it becomes fanaticism. If we are very emotional, our emotion degenerates into hysterics. If we are very imaginative, unless we are on our guard, we become flighty and visionary. If we are practical, we are in danger of becoming prosaic and dull. If we have courage in great abundance, our courage passes readily into recklessness. If we are prudent, our prudence is always on the point of degenerating into cowardice. If we are original and unique, we will be always in danger of passing into eccentricity. If we are sympathetic, our sympathy is liable to run into sentimentalism. If we are pious, our piety has a tendency to become sanctimoniousness.

But when we come to Jesus, we find ourselves in the presence of a man without a flaw—symmetrical, absolutely perfect. He was blazing with enthusiasm, but He never became fanatical. He was courageous, but never reckless; prudent, but never a coward; unique, but never eccentric; sympathetic, but never sentimental. He was truly emotional: imaginative—seeing God's mighty handiwork everywhere in nature, throwing a light upon everything He touched, and yet, never flighty. Great streams of sympathy flowed from His tender heart toward those who needed sympathy, but at the same time streams of lava flowed from the same heart to scorch and overwhelm the workers of iniquity.

GOD'S GLORY IN THE HEAVENS

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all." (Psalm 104:24.) "The heavens relate the glory of God; and the expanse telleth of the works of His hands." (Psalm 19:2—*Leeser*.) Like David, our admiration is aroused when contemplating the mighty works of the Lord. They prove that the power and wisdom of the Lord are beyond even the imagination of man. Consider His ability to create life, to regulate infinitely small electrons and atoms, and to send illimitable gigantic suns speeding through boundless space.

It is only within recent years that man, after much study, has begun to realize the complexities of all life and matter. And the more he studies, the more it begins to dawn upon him that he really knows very little about such things. An accurate, though brief, description of the development of the earth is found in the beginning of the Book of Genesis. This record, written thousands of years ago, agrees closely with the latest findings and deductions of science. No human mind witnessed the creation, hence no human being could possibly have described it so correctly, except by

the revelation of God.

Genesis 1:1, 2, reads, "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep." These words inform us that the earth was already in existence before the first creative day began. Divine power had already created it, but it was shapeless as yet and lifeless—not suitable for the habitation of man. The expression, "In the beginning," takes us back beyond the seven creative days of Genesis, and shows that the earth already existed when the week of these days began.

We are informed in Job 38:4-7 that "all the sons of God shouted for joy" when the Lord "laid the foundations of the earth." This is evidently a reference to the angelic creation which was already in existence when man was created. This reference, "when I [the Lord] laid the foundations of the earth," must not be understood to refer to any physical support of the earth. It is just another way of saying, When the Lord began the creation of earth.

Job 26:7 reads: "He . . . hangeth the earth upon nothing," a statement which, in view of the

limited scientific knowledge of those remote times and the prevailing belief that the earth was flat and had some sort of physical support, must strike one as divinely inspired. "And the spirit of God moved upon the face of the waters"—expressing that the power and the energy of God were at work.

God said, "Let there be light and there was light." (Gen. 1:3) This light was not the light of the sun, for we are informed in verses 14-19 that the sun was not made to give light upon the earth until the fourth day. What the nature or source of this light was, is not certainly known. Obviously, however, had the Genesis account of creation been humanly conceived, the appearance of light would have been made to coincide with the appearance of the sun. "And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." (Gen. 1:5.) Thus, in simple language is described, symbolically, the obscure beginning and the gradual progress toward completion of the day's work. The Hebrews, in accordance with this Scripture, reckoned the day from evening to evening.

The length of the creative days is not mentioned in the Bi-

ble. They were not twenty-four hour days, as the sun did not become visible on earth until the fourth day. All available evidence seems to indicate that the creation of earth was a gradual process, extending over many thousands of years. There is no reason why we should limit these creative days to twenty-four hour periods, when we consider that a number of days referred to in the Bible are longer periods of time. For instance, we read that "one day is with the Lord as a thousand years." (2 Pet. 3:8.) Also, Genesis 2:4, "in the *day* that the Lord God made the earth and the heavens." "The *day* of temptation in the wilderness" was a forty-year period. (Heb. 3:8.) Besides, the same Hebrew word used for *day* has also been translated in a number of other places in the Bible as "time," proving that the translators recognized that this Hebrew word indicates a period of time, and is not necessarily restricted to twenty-four hours.

The creative work was carried forward by our Lord during succeeding days, or periods of time, when "He divided the waters which were under the firmament," and "the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was

in itself, after his kind," when the sun and the moon and the stars became visible upon the earth, when the waters and then the earth brought forth living creatures after their kind, and finally the creation of man in His own image.—Genesis 1.

The more we learn and understand the works of God, the more we are amazed. Wisdom, power and thought are manifested everywhere. We are filled with reverential adoration at the glory of the Lord.

But, this is not all. The universe teaches us still another lesson. All activities of the universe are in accordance with certain fundamental laws and rules, some of which man has discovered, and are applied by him daily in solving his problems, and in doing his work. For instance, we have learned that electricity travels at the rate of about 186,000 miles a second—never faster, never slower. And it always follows certain well defined rules. There are never any exceptions. These rules are never broken.

The same order may be observed in the movement of the planets and the stars. The enormous distances in space, the immense size of many of the stars and the tremendous speeds at which they travel, stagger the

imagination. The accuracy of their movements through the heavens proves that they are governed by certain laws, and that their movements are orderly and controlled.

Man has learned that a bar of steel of a certain quality and thickness will support a definite weight and each similar piece of steel will support exactly the same amount of weight. Man, therefore, can build accordingly, without fear that a building or a bridge will collapse; for he will know exactly how much stress he may safely place upon it, how much weight it will stand.

Man can plan profitably because of the dependability and constancy of these laws. Man can rely upon the uniformity and constancy of the material with which he works. He cannot change the natural laws according to his fancy. He can accomplish things only by complying with and taking advantage of these laws. It is quite evident, therefore, that if man wishes to accomplish anything, he must learn these laws and use them as his guides. These laws govern the whole universe, and happy are we, if, under divine guidance, we endeavor to cooperate in the purpose of this Great Creator of all these marvelous works. —CONTRIBUTED

THINGS WORTH FIGHTING FOR

"Fight the good fight of faith, lay hold on eternal life."

1 TIMOTHY 6:12

TO THE Christian who is endeavoring to "fight the good fight of faith" and to sincerely and fully carry out his covenant of sacrifice, there are certain definite things for which he considers worth fighting. He knows that there are obstacles to overcome and sufferings and sacrifices to endure to win this fight; but, like St. Paul in Romans 8: 18, he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

It has been said that a cynic is one who knows the price of everything and the value of nothing. But the Christian not only knows the price of suffering with Christ but also knows the value of the blessings which come to those who share in the cup of Jesus Christ. Like the merchant mentioned in Matthew 13: 45, 46, he has found the one pearl of great price. This pearl to him represents the privilege of sharing in the Kingdom of Jesus Christ as His joint-heir. What is the price? He must "sell all that he has" to buy that pearl. He knows the price, but he also knows the value of the

pearl. He therefore gladly pays the price of full consecration to God, and endeavors thereafter to carry out that consecration faithfully unto death.—Revelation 2: 10.

At a hospital one of the patients was presented with a very beautiful bouquet of flowers by a relative. He knew that it had cost quite a sum of money but he did not care for flowers. Their beauty and fragrance did not mean anything to him. He could not even see the love that prompted the gift and thought that it was all foolishness. Does not this aptly picture how the world is unable to see the "beauties of holiness"? (Psa. 110: 3) Our hopes seem to them to be only visionary. They are not able to see the love of God and Jesus in providing us with these wonderful blessings pertaining to life and godliness. They think that we are wasting our time and paying too high a price for such imaginary blessings. But just as the patient next to him in the hospital could appreciate the flowers while he could not, even so we, as Christians, recognize the spiritual values as "things worth

fighting for," while the worldling considers them valueless and foolishness.—1 Corinthians 2:14; Romans 8:6.

Sometimes when the Lord takes us from the "hustle and bustle" of active life and puts us on a bed of sickness and we take the time to think more deeply and more slowly, we see that the doctrines and the proof-texts and the types are important and necessary, just as the shell is important to the nut. But we also see that the kernel—our relationship with God and the brethren and an active, sincere life of faith—is far more important. Through these doctrines and the proof-texts we are enabled to enjoy the kernel, the meat and substance of the nut, as it were.

GRACE TO HELP

One of the worth-while things is the Lord's grace to help in time of need. When we have trials that hurt and almost overwhelm, how sweet it is to come to the Lord in prayer and thus obtain the strength to bear with a fortitude and resignation that is able to say, "Thank you, Lord, just what I need. What lesson do you want me to learn?" Instead of becoming embittered and resentful, we are mellowed into loving submission. This is His promise in Psalm 29:11: "The Lord will

give strength unto His people; the Lord will bless His people with peace." Therefore if you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience and love, rejoice that the Lord is fulfilling His promises of grace to help in your every time of need.

How often when we are going through some severe trial, we are greatly comforted by the words of Romans 8:28, especially the first three words which make the remainder of the text mean so much more to us: "*And we know* that all things work together for good to them that love God." It does not say that we "think," or that we "hope," but we "know."

Mr. Rickenbacker, the famous flyer, in his book, "Seven came Through," gives the reason why they lost their way in the South Pacific Ocean and ran out of gasoline and, as a result, were lost at sea. He explains that when they started one of their planes was damaged by a poor start. When the navigation instruments were transferred from that plane to a second one, it was not noticed that one of these instruments had been knocked slightly out of line by its fall from the table. They, of course, did not have the aid of

lighthouses and radio beams that they would have had in more inhabited places. They had to take their directions from the stars with these navigation instruments and lost their way because the slightly damaged octant did not give them accurate measurements. This was not discovered until it was too late.

What lesson can we learn from this? The Lord gives us little preliminary trials and if we fail to watch in these trials to see that we are keeping the spirit of obedience and love and cheerful endurance, our navigation instruments—our heart attitude to the Lord—may become damaged without our knowing it. If we allow a root of bitterness, or carelessness, or love of the world to grow in our hearts, it may not make much difference in some little trial, but when a severe trial comes along, such as an automobile accident or death or the loss of the friendship of some one that is dear to us, then we lose our way and become miserable failures. Oh, how we need to continually watch our hearts in the little trials! Then we will have no difficulties in holding the Lord's hand in the larger ones.

GOD'S TENDER LOVE

Another one of the things worth fighting for, is the realization of God's tender love for us.

The poet appreciated this so much that he was moved to write:

"Every day, every hour,
Let me feel Thy cleansing pow'r;
May Thy tender love to me,
Bind me closer, closer, Lord,
to Thee."

If we take the 23rd Psalm, and emphasize the words that are in the first person and read it as our own personal testimony, expressing our own personal appreciation and gratitude to the Lord for His tender care and love for us, we cannot help but note how aptly the words express the things that are in our hearts.

In one of the churches in Los Angeles, is a window which portrays the Last Supper. It took six years to make it. Each figure is twice life size. It shows the apostles as men with dark features, but pictures Jesus as a blond with a very sweet, kind, loving expression on His face. And yet His features show that He was a man of character. At a lecture, this picture was explained to the audience. At one point in the lecture, the daylight was gradually shut off by shutters. When all the other figures had gradually faded out in the darkness, the kind, loving face of Jesus was still visible. It was the last to fade out.

We can draw a lesson from

this. Sometimes we enter into a nighttime of trouble and sorrow, when the things that usually give us joy and happiness seem to fade away. But just as in the picture, the kind, loving face of Jesus was visible, when all the other figures were in the darkness, so even in such experiences, how precious it is to realize that the tender care of Jesus and the Father is still with us. This is what Brother Russell referred to in the Manna comment for June 16: "So dear are they to Him that in every affliction He is near with His grace to sustain and His presence to cheer; and the deepest shades of sorrow become memory's most hallowed resting places, where the Day Star shines the brightest."

BROTHERLY LOVE

Another one of the things that is worth fighting for, is the love of the brethren one for the other. "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1.) It is a foretaste of the love that will exist between the members of the Christ body beyond the veil. Sometimes we realize the blessedness of this love more than at other times, such as when we are in a hospital on a bed of sickness and the brethren, by their visits and cards and letters and flowers

and gifts, pour out their love on us, like Mary poured out the precious ointment on the head of Jesus. (Matt. 26:7.) To those who can read these manifestations of the hearts of the brethren and see their love for God and their desire to have His spirit and disposition, there comes a very keen appreciation of this fellowship.

Another thing that is worth fighting for is our strong confidence in the dependability of hope. We know that God has planned restitution for the world of mankind, and this makes it so much easier for us to adjust ourselves to world conditions at the present time. In the fifth and sixth chapters of the Book of Hebrews, the apostle contrasts the Aaronic Priesthood with the Melchisedec Priesthood, and shows that Jesus is the High Priest of our order of Priesthood; that He was the Forerunner who went into the antitypical Holy and Most Holy and that we, as after-runners, will take the same course and find the realization of our hope in the antitypical Most Holy. This hope is an anchor to our souls in the storms of life. He also shows that this hope is connected with the promise made to Abraham, that in his seed all the families of the earth will be blessed. He further shows that

God gave not only His word but also His oath, both for Abraham's sake and that the members of the body of Christ may have a strong assurance of the dependability of their hope. Notice his words in Hebrews 6: 17-20:

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

How can we become Christian Warriors and enter into this fight of faith? We have to take the steps of faith which lead to full consecration. Just as the source of a great river may be small and not spectacular, so our Christian life may start out with some apparently small event, such as reading a certain Manna comment, or listening to a talk, or noting a remark in some casual conversation, or reading some article in The

Dawn, etc. As the river continues on its course, it develops a current which is steady and deep. So from our small beginning in the narrow way, we develop a loyalty to God, such as is described in 1 Corinthians 15: 58: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

OUR ENEMIES

Against whom do we fight? The world? No, not the world as people, but the spirit of the world. This spirit is one of selfishness and pride and ostentation. In the 16th chapter of Leviticus we are told that the high priest was to bring the fire from the brazen altar to the incense altar in a fire pan called a censer. The censer could illustrate the circumstances which bring us certain fiery trials. We are not to fight these "second causes" but to realize that God is the "first cause" who is supervising all of our experiences. Jesus did not say, "the cup which Judas hath poured," but "The cup which My Father hath given Me." No other lesson is more needed by the Lord's followers than the one of willingness to drink the cup which the Father pours — a recognition that the Father is guiding and

directing our affairs because we are His, as members of the body of the Anointed.

We are to fight not only the perverted tendencies of our flesh, but also to mortify the natural lawful desires of the flesh, whenever they interfere with the new creature carrying out his covenant of sacrifice. St. Paul refers to this in 1 Corinthians 9:27, saying, "I keep under my body, . . . lest . . . when I have preached to others, I myself should be a castaway." Our bodies are only reckoned dead and we need to be continually on guard to keep them under control.

course, he is given an Honorable Discharge Certificate. When we finish our earthly course, we are looking for an honorable discharge from our covenant of sacrifice. May we then, like the Apostle Paul, be able to say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."—2 Tim. 4:6-8.

When a soldier finishes his

—CONTRIBUTED



To Forgive is Divine

FORGIVENESS often seems to be more divine than any other virtue because it costs so much and is such an unmistakable proof of love. It cuts directly athwart that self-interest which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner has taken a long step toward righteousness.

We are to forgive those who have injured us, both for our own sakes and for theirs. For our own, because we need to learn to repress that indignant self-justification which is far too eager to exalt our own rights and belittle those of others; because we cannot consistently ask of them the forgiveness which we too often need unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offence, equal to, perhaps even greater than theirs.

A Formula for Peace and Health

MANY today realize the influence of the mind over the body. This truth, although considered a factor in the treatment of disease from the earliest days of the practice of medicine, is, today, being pressed home to the masses of the people by many religious and non-religious groups. In most cases, however, our modern educators in this field grossly distort this important truth and generally claim much more for it than the facts warrant; nevertheless, what the people are learning tends to substantiate the truthfulness of what the Bible says on the subject.

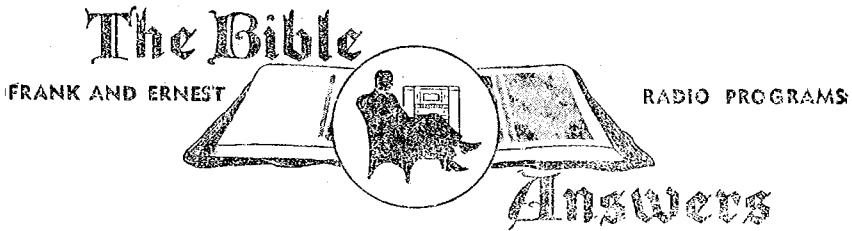
The mind does have a powerful influence over the body. The Creator has so organized our being that pure, noble, holy thoughts in general, not only make for peace and happiness of mind, but tend, also to improve one's physical health. And where could we find a richer field for holy and uplifting thoughts than in the Word of God? Turn where we will outside of the Divine Oracle and we find the blight of selfishness and sin. True, there is good to be found in many quarters. Every sincere follower of the Master is a potential influence for righteousness, but the fountain, the source of all goodness, is the Word of God itself, because it reflects the mind and character of the God of all holiness.

When we attend to God's Word, and incline our ears—that is, give careful attention—to His precepts,

our thoughts, our meditations, are of necessity on as high a level as it is possible for them to be. Thus we will have peace of heart and mind by virtue of our desire to approximate the divine likeness therein disclosed. We will have the joy of the Lord, for this, too, is one of the divine promises. We will have strength and courage because God has promised to help us in every time of need. With a courageous heart, full of faith and peace and joy, we can meet the difficulties of life with fortitude and with quiet confidence which will inevitably be reflected in a mental and physical poise otherwise impossible.

The manner in which most of our modern educators distort this great truth is by the claim that through proper thinking the alleged pent-up powers within man can be released and put to work to assure a life of health, tranquillity and prosperity.

The true secret of health and everlasting life is not to be found within our fallen and sin-marred self, but in the Creator's provision of a Redeemer. Man sinned and lost life, and only by faith in God's provision through the blood of Christ may life be restored. Noble thoughts are an asset, and the Scriptures admonish us to think on holy things. In doing this, both our mental and physical health will be improved, but everlasting life comes only through the blood of the atonement.—1 John 2:2; John 17:3; Rev. 5:9.



THE MESSIANIC THEOCRACY

QUESTION: What is a Theocracy? Has there ever been a theocratic form of government in the earth?

ANSWER: A Theocracy is a government directed by the Lord, its laws being interpreted and administered by earthly representatives. The Hebrew commonwealth, before it became a kingdom under Saul, was a theocracy: Moses in this case being the immediate representative of God, his various assistants cooperating with him in the administration of divine laws.

To date this is the only genuine theocracy that has ever existed on the earth, but it functioned imperfectly because of the limitations of its imperfect human representatives. The Messianic Theocracy will be the next divinely controlled government. It is to rule the world for a thousand years. We speak of it as the Messianic Theocracy because its divine Head will be Christ Jesus, the long promised Messiah of the Old Testament and the Christ of the New Testament.

Concerning the Messianic Theocracy the prophet says, "Jehovah shall be King over all the earth in that day." (Zech. 14:9.) The gov-

ernment which Jehovah will establish in the hands of Christ will, indeed, be His Kingdom, but it will be under Christ, as Vicegerent. Some mistakenly think that when Christ's Kingdom is fully inaugurated everyone will be pleased with its ruling. But not so! Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty.

Liberty to deceive, misrepresent, to overreach and to defraud others, will be entirely cut off. Liberty to abuse themselves or others in food or in drink, or in any way to corrupt good manners, will be denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God—liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or to destroy in all that holy Kingdom.—Isaiah 11:9; Rom. 8:21.

The Messianic Theocracy will be a perfect government, and no changes will ever need to be made in its basic laws. In this respect it will differ radically from all human forms of government. All human governments find it necessary continuously to make new laws and amend old ones, or to cancel some entirely—either because they become outmoded or are proved to be faulty. But this will not be true with the Messianic Theocracy, as its laws will be of divine origin, emanating from One who knew all the circumstances in advance and whose righteous laws and regulations neither permit of being, nor need to be changed.

Moreover, the administration of divine law in the Messianic Theocracy will be perfect, because the law enforcers of that day will not depend wholly upon outward appearances and circumstances, but will be guided additionally by an understanding of the heart condition of those with whom they deal.

The Messianic Theocracy will be autocratic in its dealings with the people inasmuch as every individual will be required to render full obedience to the laws of that Kingdom. So autocratic will be the administration of the Kingdom laws that we read concerning that time, "it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23.

The autocracy of that arrangement will, however, operate only where full opportunity and ability to obey the law is provided. Of that day the prophecies explain

that the knowledge of the glory of God will fill the earth as the waters cover the sea; and that none will need to say to his neighbor, "Know the Lord," for all shall know Him from the least even unto the greatest.—Isaiah 11:9; Hab. 2:14; Jer. 31:31-34.

Not only will the subjects of the Messianic Theocracy be fully enlightened with respect to the will of God, but upon demonstrating their hearts' desires to obey, will be given necessary aid to do so. Thus will come about a gradual restoration of fallen man to perfection of mind and body, which in cooperation with his heart's desires will enable him to obey the law of God perfectly. For this reason no excuse for wilful disobedience will be valid.

The Theocratic Organization

The Messianic Theocracy will have a definite, workable organization through which the divine laws will be administered. Briefly, this organization will consist of a spiritual and an earthly phase of government. Those who will constitute the spiritual phase of the Kingdom are the overcoming saints of the Gospel age. Christ will be the Head over these, who are referred to as His body. These will, in the resurrection, be exalted to the divine, spirit nature, which no man hath seen nor can see.—1 Tim. 6:16; John 1:18.

The resurrection of this class is Scripturally termed the first resurrection, and the promise is that they are to live and reign with Christ a thousand years.—Rev. 20:6.

The earthly representatives of the Messianic Theocracy will, according to the Scriptures, be the resurrected prophets and other worthy ones of the ages preceding our Lord's First Advent. It is said of these by the prophet that they are to be "princes in all the earth:"—Psa. 45:16.

We are not given explicit information as to the exact manner in which these two phases of the Messianic Theocracy will harmoniously operate, although it is reasonable to suppose that the Kingdom arrangements will be much after the order of God's dealings with Israel through their representatives, Moses, Aaron, Joshua, the prophets, etc.

The coming manifestations of divine power through the Messianic Theocracy will far exceed those of the typical Jewish age; for the work of the coming age will comprise the awakening of all the dead, and the restoration of all the obedient ones to perfection.

Obviously, such a far-reaching work will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they may rightly order the affairs of state. Imperfect, selfish men could not be trusted with such a stupendous task. It will necessitate the appointment of proper educational facilities of every character, as well as philanthropic measures of various kinds.

This noble work of elevating the race by sure and steady steps under the direction of the unseen spiritual members of that Kingdom—Christ and His glorified

church—is the high honor to which the ancient worthies are appointed, and for which they will come forth prepared, soon after the final wreck of the kingdoms of this world in Armageddon, takes place. The Scriptures indicate that these divinely honored representatives of the heavenly Kingdom will quickly receive the honor and co-operation of all men.—Micah 4:1-4.

The Church And the Kingdom

QUESTION: What is the difference, if any, between the church of Christ and the Kingdom of Christ?

ANSWER: The difference between the church of Christ and the Kingdom of Christ is illustrated by the difference between a king and his kingdom. In Revelation 5:10, members of the church of Christ are represented as saying that they have been redeemed out of every tongue, and people, and nation, and have been made kings for the purpose of reigning on the earth. This does not mean that members of the church of Christ now reign as kings, but it does mean that in becoming Christians they have a hope of being joint-heirs with Christ and reigning with Him in His Kingdom when it is fully established upon the earth.

Because the church of Christ is destined in the divine plan to share His Kingdom glory, it is often referred to in the New Testament as the Kingdom, even now—not the Kingdom exalted and

(Please turn to page 36)

Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not.—Jeremiah 33:3.

So of cheerfulness, or a good temper, the more it is spent, the more of it remains.

—Emerson

If you have gracious words to say
Oh, give them to our hearts today,
But if your words will cause
us sorrow

Pray keep them to the last
tomorrow.

—Burton

My shortest days end, my length-
ening days begin;
What matters more or less sun in
the sky, when all is bright
within?

GOD hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through.
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God HATH promised
Strength for the day,
Rest for the laborer,
Light on the way;
Grace for the trial,
Help from above,
Unfailing sympathy,
Undying love.

—Annie Johnson Flint

Try to do to others as you would
have them do to you, and do not
be discouraged if they fail some-
times.

—Dickens



Broadcast

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio	WADC	1350 k.	8:15 a.m.
Baltimore, Md.	WFBR	1300 k.	9:15 a.m.
Binghamton, N. Y.	WNBF	1290 k.	10:00 a.m.
Boston, Mass.	WMEX	1510 k.	2:00 p.m.
Detroit-Windsor, Mon.	CKLW	800 k.	7:45 p.m.
High Point, N. C.	WMFR	1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 k.	5:15 p.m.
New York, N. Y.	WMCA	570 k.	9:30 a.m.
Orlando, Fla.	WLOF	1230 k.	1:45 p.m.
Philadelphia, Pa.	WIP	610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 k.	9:45 a.m.
Pittsburgh, Pa.	W-47-P (Freq. Mod.)		9:45 a.m.
Portland, Me.	WGAN	560 k.	9:45 a.m.
St. Albans, Vt.	WWSR	1420 k.	12:45 p.m.
Toronto, Ont.	CKCL	580 k.	9:30 a.m.

CENTRAL TIME

Bay City, Mich.	WBCM	1440 k.	10:15 a.m.
Chicago, Ill.	WCRW	1240 k.	1:30 p.m.
Cicero, Ill.	WHFC	1450 k.	11:30 a.m.
Cincinnati, Ohio	WCPO	1230 k.	10:15 a.m.
Clinton, Iowa	KROS	1340 k.	9:45 a.m.
Columbus, Ohio.	WHKC	640 k.	9:30 a.m.
Dallas, Texas	KSKY	660 k.	9:30 a.m.
Dayton, Ohio	WHIO	1290 k.	12:30 p.m.
Fergus Falls, Minn.	KGDE	1230 k.	9:45 a.m.
Grand Rapids, Mich.			
(Thurs.)	WLAV	1340 k.	9:15 p.m.
Indianapolis, Ind.	WIBC	1070 k.	9:30 a.m.
Knoxville, Tenn.	WBIR	1240 k.	9:00 a.m.
Louisville, Ky.	WGRC	1370 k.	8:45 a.m.
Medford, Wis. (Wed.)	WIGM	1500 k.	9:45 a.m.
Minneapolis, Minn.	WTCN	1280 k.	9:15 a.m.
Muskegon, Mich.	WKBZ	1490 k.	8:45 a.m.
St. Louis, Mo.	KXOK	630 k.	10:00 a.m.
San Antonio, Tex.	KMAC	1240 k.	8:45 a.m.
Wausau, Wis. (Sat.)	WSAU	1400 k.	5:15 p.m.
Wichita, Kans.	KFBI	1070 k.	11:00 a.m.
Wichita, Kans. (Mon.)	KFBI	1070 k.	5:15 a.m.
Wichita Falls, Tex.	KWFT	620 k.	9:15 a.m.
Winnipeg, Man.	CJRC	630 k.	10:30 a.m.

MOUNTAIN TIME

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

st Schedule

Deal with the faults of others as gently as with your own.

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

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

PACIFIC TIME

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

When the corn is nearly ripe it bows the head and droops lower than when it was green. In like manner when the people of God are near ripe for heaven they grow more humble and self-denying than in the days of their earlier development.

—John Flavel

Bear resigned; bear up; bear on!

The end shall tell;
The dear Lord doeth all things well.

—Whittier

ATLANTIC TIME

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

If you cannot make light of your troubles, keep them dark.

POLISH RADIO PROGRAMS

Baltimore, Md.	WCBM 214½ k.	8:45 a.m.
Boston, Mass.	WORL 950 k.	10:30 a.m.
Chicago, Ill.	WGES 1390 k.	8:45 a.m.
Chicago, Ill. (Wed.)	WGES 1390 k.	3:45 p.m.
Detroit, Mich.	WJBK 1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM 1480 k.	4:30 p.m.
Muskegon, Mich.	WKBZ 1500 k.	10:45 a.m.
Niagara Falls, N. Y.	WHL D 1290 k.	8:45 a.m.
Racine, Wis.	WRJN 1400 k.	2:30 p.m.
Springfield, Mass.	WSPR 1270 k.	8:30 a.m.
Stevens Point, Wis.	WFHR 1340 k.	10:30 a.m.

To widen your life without deepening it is only to weaken it.

Those who bring sunshine into the lives of others, cannot keep it from themselves.

—J. M. Barrie.

FRANK AND ERNEST SUBJECTS

Week of February 6—

THE TRUTH ABOUT HELL

Week of February 13—

THE MESSIANIC THEOCRACY

Week of February 20—

THE WHEAT AND THE TARES

Week of February 27—

INCREASE OF CHRIST'S KINGDOM

AUSTRALIAN BROADCASTS

Victorian Time

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

South Australian Time

Adelaide	5AD 229 Metres	9:30 a.m.
Port Pirie	5PI 238 Metres	9:30 a.m.

Western Australian Time

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

reigning with Christ, but in preparation for such future glory. Colossians 1:13 reads: "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." This text shows that God recognizes the church as a part of His Kingdom arrangements in preparation, but it does not prove that the Kingdom was established as a ruling factor in the world at Pentecost.

A good illustration of this point is found in the second chapter of Daniel. In this prophecy, human rulership on the earth, beginning with the days of Nebuchadnezzar, King of Babylon, and until earth's King takes over in the affairs of men, is represented by a human-like image. It has a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, which are symbolic of the Roman Empire. In this prophecy the Kingdom of Christ is represented as a stone that is cut out of the mountain without hands. This stone is shown to smite the image of Gentile kingdoms on its feet, causing it to fall. Fragments are then ground to powder and blown away. Following this, the stone, pictorial of Christ's Kingdom, grows until it becomes a great mountain that fills the whole earth.

From this we see that the work of cutting the stone out of the mountain under divine guidance, is done while man-made rulership still operates in the earth. It is not until the stone is fully separated from the world that the image is smitten and Christ's Kingdom takes over the rulership of

earth. From the time God began the cutting out of this stone, that is, the preparation of this Kingdom class, He has recognized the church as the Kingdom, but not until it smites the image on its feet and subsequently becomes a great mountain to fill the whole earth, is that Kingdom the real ruler over the nations.

This same sequence of events is shown in the seventh chapter of Daniel, where human rulership over the earth is illustrated by four great beasts, one overcoming the other, and finally the fourth beast being overcome by the Kingdom of God, at which time, according to the prophecy, "The Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him."—Daniel 7:27.

The Kingdom Among You

QUESTION: What did Jesus mean by the statement that the Kingdom of God is within you? —Luke 17:20, 21.

ANSWER: Jesus addressed these words to the scribes and Pharisees of His day who were bitterly opposed to Him, and who persecuted Him unto death. He said of these men that they were hypocrites, and of their father, the devil. Obviously, the Kingdom of God could not be in the hearts of people like that. A proper understanding of this text is possible

only by noting the correct translation of the Greek words used by the Master. Prof. Benjamin Wilson, author of the Emphatic Diaglott translation of the New Testament, renders it, "Behold, God's Royal Majesty is among you." This simply means that Jesus Himself, earth's coming King, was, at the time, right there among the Pharisees, although they did not so recognize Him.

Jesus further explained in this connection that the Kingdom of heaven would not come with outward show, as the Pharisees were expecting it. Their understanding of the Messianic Kingdom called for military might and splendor, a Kingdom so powerful in soldiers and arms that it could overthrow the Roman Empire, and establish the Jewish nation as a world power. With this viewpoint, they naturally looked down upon Jesus, and despised Him.

How could this Nazarene become a world ruler with no one back of Him but a few fishermen? It was probably more or less in derision that they asked the question as to when the Kingdom of God would come. Hence, when Jesus replied, "The Royal Majesty of the heavens is among you," it was His way of telling them that although they did not know it, the Messiah and King of promise was in their

midst, and that steps were already being taken looking to the establishment of the Messianic Kingdom.

The Wheat and Tares

QUESTION: How can we harmonize what Jesus says concerning the Kingdom of heaven, in His parable of the Wheat and Tares, with other Scriptures which show that the Kingdom is to be an actual government to rule over men for a thousand years?

ANSWER: The parable of the Wheat and the Tares is recorded in Matthew 13:20-30, 36-43. This parable is one in which Jesus depicts the development of the Kingdom class, and is not concerned particularly with the Kingdom as a ruling government in the earth. In giving us all the facts concerning the Kingdom, the Master tells us not only of its future rulership in the earth, but also furnishes many side lights concerning its development and organization. This particular parable is a prophecy showing that throughout the present Gospel age, while the true church of Christ is being called out and prepared to reign with Him, a counterfeit system of Christianity would develop side by side with the true church.

Jesus Himself explains the parable, saying, "He that soweth the good seed is the Son of man." The field in which the seed is sown, Jesus identifies as the world. The good seed are the children of the Kingdom, and the tares, He explains, are the children of the wicked one. The lesson here is

DIVINE INTERVENTION NEAR

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somewhat different from that in the parable of the Sower, where the seed sown is the Gospel of the Kingdom. The seed in this parable, as Jesus explains, are the children of the Kingdom. Jesus sowed this seed in His selection of the apostles, and in otherwise directing the establishment of the early church.

Members of the true church are called the children of the Kingdom because, having heard and accepted the Gospel pertaining to Christ's future Kingdom in the earth, they not only are inspired with the hope of that Kingdom, but seek to conform their lives to the conditions necessary in order to become joint-heirs with the Master in the Kingdom.

The tares are referred to as the children of the wicked one, but this does not refer to the unregenerate of the world, such as thieves and murderers. The parable is not discussing the difference between believers and unbelievers, but is differentiating between true Christians and imitation Christians.

The parable states that the tares were sown in the wheat field while men slept. This is, in reality, a prophecy of something that has since become a historical fact, namely, that following the death of the apostles and other guardians of the truth in the early church, false teachers and leaders got a foothold among the children of the Kingdom, who mixed the true Gospel with pagan and oriental philosophy. Even worse than that, under the influence of these false teachings in the church, a counterfeit Kingdom of Christ was

established. Those who came under the influence of these pagan and anti-Christ philosophies are described in the parable as children of the wicked one, not because they are unregenerate or morally wicked, but because they do not have the hope of the real Kingdom of Christ, but are guided by teachings pertaining to Satan's counterfeit of that Kingdom.

The parable further states that the wheat and the tares grow together until the harvest. This also has been very true to fact. Few, even of professed Christians during the entire age, have discerned any difference between the wheat and the tares. A very false impression has been created in the minds of many sincere people concerning Christianity because they have failed to realize that much which is called Christian does not really conform to the true teachings of the Master. This condition, however, according to the parable, is not to last forever, because in the end of the world, or age, as the Greek shows, there is a separation between the wheat and the tares, and the tares finally are destroyed in what the parable describes as a furnace of fire.

Fire is one of the prophetic symbols illustrating the great time of national and international trouble which marks the end of this age. According to the Bible, the Jewish age ended with what Jesus describes as a harvest, in connection with which a great time of trouble came upon the Jewish nation. This furnishes a good illustration of what is meant in this parable by the fire which

marks the end of the Gospel age. This symbolic fire does not destroy true Christianity in the earth, but it does make an end of all that has masqueraded as Christianity.

Jesus explains that following the burning of the tares, the wheat, that is, the children of the Kingdom, "shine forth as the sun in the Kingdom of their Father." In Jesus' explanation, these are referred to as the righteous. One of the Old Testament prophecies of Christ's Kingdom represents Jesus as the Sun of Righteousness. (Mal. 4:2.) In connection with the rising of the Sun of Righteousness, this prophecy describes a time of healing and blessing for the people. The fact that the righteous are to shine forth as the sun in the Messianic Kingdom indicates, as other Scriptures clearly show, that all the true members of the church of Christ are to reign with Him when His Kingdom is established. In this sense they are to be a part of the Sun of Righteousness through whom all nations are to be blessed.

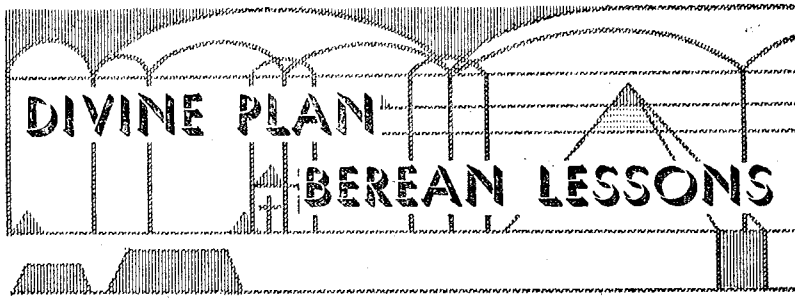
Thus we see that the devil's work of sowing tares in the Lord's wheat field has not actually interfered with the divine plan for establishing a righteous Kingdom in the earth. Nothing that the

devil can do can interfere in any way with the final triumph of Christianity. God has permitted evil to flourish in the earth since the days of Eden. He has permitted Satan to sow tares among the wheat during the present Gospel age, but this has not interfered in any way with the divine purpose. It has served merely to further test the faith and loyalty of God's true people, preparing them, through trial and persecution, to shine forth with Jesus as the Sun when the Kingdom of God is established.

There is no danger that Satan will in any way interfere with Christ's Kingdom when it is established in the earth, because the Scriptures make it plain that when the church is complete, and ready to reign with Christ, and the Kingdom is actually operating, its first work will be to bind Satan. (Rev. 20:1-4.) This, indeed, will be one of the first major tasks of the Kingdom at the beginning of the thousand-year reign. Then will follow the blessing of all people with health, life and happiness, including those who have died, as they, too, are to be awakened from the sleep of death, and given an opportunity to live forever.



"Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven"—MATTHEW 7:21



THE CITY OF THE GREAT KING

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—REVELATION 21:10

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 293 to page 295.

The Apostle Paul, in the eleventh chapter of Hebrews, points out that the better promises of a heavenly inheritance for the Christ—Head and Body—who are being selected during the Gospel age, must be fulfilled before the ancient worthies (the prophets, and others), can receive their earthly inheritance. In verses 39 and 40, he says, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." That they "received not the promise," means that they did not yet receive the fulfilment of the promise.

From our lessons in the divine plan thus far, we have learned that the Christ—Head and Body—is to be the great Restorer and Redeemer. The ancient worthies

will be the earthly agents of the Christ, the spiritual seed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) The humanity of this spiritual class is reckoned as a sin-offering—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1; 6:10,11.

In what sense will the earthly phase of the Kingdom be Israelitish? It will be Israelitish in two well defined ways. First, the ancient worthies, who will compose the earthly phase of the Kingdom and who will be "princes in all the earth," are Israelitish. "And I will restore thy judges [the ancient worthies] as at the first, and thy counsellors as at the beginning," (Isa. 1:26.) "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16.) Second,

the Israelitish nation under the administration of the ancient worthies will be the chief nation through which the Kingdom blessings and judgments will become effective in all the earth.—Jeremiah 30:18; Acts 15:14-17.

Is it reasonable to expect that the nation of Israel will be the first to recognize and appreciate the prophets and patriarchs? It is, because most of them came from the nation of Israel and will probably make their first appearance in Jerusalem. Their long years of experience under the Law will make it easier for many of them to adjust themselves to the New Covenant arrangements. We are told in Zechariah 12:7, that "The Lord also shall save the tents of Judah first."

How much confidence can we place in the theory of some that certain civilized nations of the present day are the "lost tribes" of Israel and that the various Scriptures promising restitution blessings upon Israel and the world of mankind, are having their fulfillment in special blessings of prosperity upon these nations at the present time? We cannot put much confidence in these theories because the proofs offered in their support are largely inference and guesswork.

But if it be true, would it prove to be any advantage to them under the heavenly calling? No, it would not, because exclusive favor to the Jewish nation ended when that nation rejected the Lord and, in turn, was rejected by Him. "Behold, your house is left unto you

desolate." (Matt. 23:38.) Since their national rejection the Gentiles have had the same privileges of entering into the high calling as the Jews. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him."—Romans 10:12.

If the theory of the "lost tribes" were true, when would they receive their blessings? Not before the Millennium, because, according to the Scriptures, it is only then that the promised Kingdom of God is to be established in all the earth.—Zechariah 14:9.

Is it reasonable to think that Jerusalem will be the capital city of the world in the Millennium? Yes! It was the capital city of the typical kingdom of God in the Jewish age. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."—Psalm 48:2.

Of what is a city a symbol? It is a picture of a kingdom or dominion. God's Kingdom is symbolized by the New Jerusalem coming down from heaven to earth. In Hebrews 11:10, we are told that Abraham "looked for a city which hath foundations, whose Builder and Maker is God."

In what sense will this city have foundations? It will be firmly established on a sound basis. That basis is not only the ransom sacrifice of Jesus Christ, but also the firmness of God's justice and the sureness of His promises of blessing all the families of the earth through Jesus Christ.

EVERY ONE A KING

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—ISAIAH 35:10

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 295 to page 299.

OMITTING the words which are not in the oldest Greek manuscripts, the King James Version of Revelation 21:24 reads as follows: "And the nations shall walk in the light of it: and the kings of the earth do bring their glory into it." This is one of the Kingdom promises, and will be fulfilled in the Millennium, when the willing and obedient walk up the highway of holiness and enjoy the blessings of coming into harmony with God. It will be through the light and helpful influence of the Kingdom of God, that mankind will be enabled to enjoy these experiences.

When will mankind be admitted into membership of the Kingdom of God—at the beginning or at the end of the Millennium? Not until its close. Then they will become kings. This will be after they have been thoroughly tested. Then each man will be a sovereign and will have fulfilled in his experience the text which says, "Come, ye blessed of My Father, inherit the Kingdom prepared for you."—Matthew 25:34.

Do all the prophecies regarding Jerusalem refer to the literal city of Jerusalem? Many of them do because Jerusalem is to become

the capital city of the world. On the other hand, because of its typical character, many of these prophecies also foreshadow the blessings of the Kingdom of God to be established in all its splendor in the Millennium. Isaiah 52:9 and Isaiah 65:18 are among the prophecies which speak of the earthly phase of the Kingdom as Jerusalem.

Mention some Scriptures which teach that the Gentile nations in the Millennium will look to Jerusalem for leadership. Jeremiah 3:17: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." Another text along this line, Isaiah 2:3, refers to the spiritual phase of the Kingdom as Zion and the earthly phase as Jerusalem. It reads: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."

Of what was the Law Covenant of Israel typical? It was a type of

the New Covenant in the Millennial age. Under the Mosaic Covenant the Jews were promised earthly blessings of prosperity, health and everlasting life to anyone who could comply fully with all its requirements. The provisions of the New Covenant will be such as to afford all the willing and obedient of mankind the opportunity of enjoying those very benefits which the Jews failed to get because of the inability of imperfect fallen men to meet the terms and conditions of God's perfect law.

Under the Mosaic Law Covenant there were certain sacrifices of animals which typically removed their sins. What did this picture? The sacrifices of Christ and the church which, through the merit of Jesus, actually take away sins. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Hebrews 9:22, 23.

Give a Scripture text to show that the Jewish priesthood was typical of the Christ, who will be the great priesthood for the world of mankind: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this He did once, when He offered up

Himself."—Hebrews 7:26, 27.

Will the Jewish nation be "first" in the Millennium? No, they will be first only in the sense that the Millennial age blessings will be offered to them before the rest of mankind are given the opportunity to obtain them. Ultimately every one of the restitution blessings will be offered to all the people and not to Israel only. There will be no blessings that will be given exclusively to the Jewish nation, though they are mentioned in the Scriptures as being the first to receive the blessings intended for all mankind. "But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God."—Romans 2:10, 11.

Romans 11:7 reads: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." What was it that Israel sought for, but did not obtain, and why? Because of pride, hardness of heart, and unbelief Israel failed to obtain the chief place in the divine favor and service. This goes to Jesus Christ and the church. These will obtain the divine nature and the privilege of being the spiritual seed of Abraham who will bless all the families of the earth.

To which generation of Israel did these words of Saint Paul apply? Not to those who lived before the first advent of Christ, but to those who lived at the time He was here on earth and to all the subsequent generations.

BLINDNESS IN PART

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—COLOSSIANS 1:26, 27

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 299 to page 301.

WE HAVE seen that because of their rejection of Messiah, the Jewish nation was cut off from special favor. But this does not mean that individuals of the Jewish race could not have God's favor during this Gospel age. The apostle says: "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom. 11:23, 24.) From this text, it is evident that they have the same privileges of obtaining the spiritual blessings as the Gentiles.

Does the fact that the natural Israelites failed to obtain the chief blessing of this Gospel age, mean that there are not rich Millennial age blessings left for them? The apostle answers this question in Romans 11:28, 29: "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts

and calling of God are without repentance." The "election" in this text refers to the selection of Israel to be the chief nation in the restitution blessings of the Millennium. The "gifts and calling" also refer to these Millennial age blessings for natural Israel.

Did the rejection of Christ by natural Israel upset God's plans for them? No, He foreknew that they would reject Christ and therefore foretold that the spiritual seed would be selected from both Jews and Gentiles. He planned that while natural Israel was set aside during this Gospel age, He would continue to select the spiritual seed from both Jews and Gentiles.

What is meant by the "blindness in part" of Israel mentioned in Romans 11:25, which reads: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in"? This "blindness in part" refers to their blindness in regard to Jesus as their Messiah and the fact that His sacrifice took the place of their typical sacrifices. There is also their blindness to the high calling of this Gospel age.

What is meant by the other expression in this verse, "until the fulness of the Gentiles be come in"? God has arranged for a certain number to make up the church, which is to be the Bride of Jesus. The offer to become members of this favored class was first made to the Jewish nation. Only a few accepted the offer and now God has been turning to the Gentiles to select from them the remainder to make up this church class. This is referred to as the "fulness of the Gentiles"—the full number of Gentiles to complete this quota.

Now let us read the next verse—Romans 11:26—"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." From what will Israel be saved? This refers to their partial blindness—their ignorance of Jesus Christ as the Messiah and their ignorance regarding the spiritual seed of Abraham. At the beginning of the Millennium, God will open their eyes and they will see that, while they missed the "high calling of God in Christ Jesus," there is an opportunity for them to share in the restitution blessings.—Philippians 3:14.

Who is referred to in this text as Sion? This applies to the glorified deliverer—Jesus Christ and His church. They will help "Jacob"—the Jewish nation—to turn from a sinful, rebellious and ignorant course, to one of harmony with righteousness, and the laws and regulations of the Kingdom.

How can we explain the expression in verse 28, "As concerning the gospel, they are enemies for your sakes"? By the "gospel" Paul means the "good news" of the call to the heavenly, spiritual phase of the Kingdom which is extended to the church of this Gospel age. During this age natural Israelites are enemies of God in the sense that they are not in God's favor—they are cast off so far as the high calling is concerned.

Our lesson now proceeds to consider Psalm 24:3, 4, which reads, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." What is meant in this text by the word "hill"? The city of Jerusalem was built upon a mountain, which has two peaks. The word "hill" should have been translated "mountain." A mountain symbolizes a kingdom. What the Psalmist was asking then was, Who shall have the privilege of sharing in God's Millennial Kingdom? When one has his eyes open to see the glories of this Kingdom, the logical question to ask is, What are the conditions upon which I can share in those blessings? What must I do to be considered worthy by God to be one of those whose tears will be wiped away by the Kingdom blessings? The answer follows: "He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

CLEAN HANDS AND A PURE HEART

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—ISAIAH 35:8

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 301 to page 303.

IN PSALM 24:3,4, is the question: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" What holy place is here referred to? On one top of the divided mountain on which Jerusalem is located was placed the Temple—here referred to as "the holy place." On the other top was the residential and governmental section. Did this divide Jerusalem into two cities? No, the two mountain crests had bridges connecting them. Besides, there was one continuous wall which surrounded the city and included both of the mountain tops.

What did these two mountain tops signify? There are two lessons that we can draw from this. First, that one mountain top could represent the kingly qualities of the glorified Christ and the other mountain top could picture the priestly qualities of this same class. Paul seems to refer to the spiritual temple in Hebrews 9:11—"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." For the combined office of priest and

king, see Hebrews 7. Second, the one mountain top would represent the **spiritual** phase of God's Kingdom and the other mountain top would picture the **earthly** phase of His Kingdom.

What is necessary before one can have the honor of entering that antitypical city and the still greater honor of entering the antitypical holy temple, open only to the heavenly priesthood? This text gives us the answer—"Clean hands"—purity of life—and a "pure heart"—honesty of heart. "And every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:3.) Does this mean that we must be perfect in all our thoughts and words and actions? Such cannot have been meant, but rather, that it refers to a purity of **intent**. The robe of Christ's imputed righteousness covers our unavoidable weaknesses. But so far as our motives and intentions are concerned, there must be purity. As for the flesh, we are to keep it in subjection so far as we can. This is called to our attention in 1 Corinthians 9:27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." See also Romans 8:1-4.

Will this purity of life and intent apply to both phases of the Kingdom? Yes, it will. Purity and entire consecration to God will be essential to all who would enter the Kingdom of God. The ancient worthies who lived before Christ, were all lovers of righteousness and haters of iniquity. They were always grieved when overtaken in a fault. Likewise, the overcomers of this Gospel age must be overcomers of the spirit of the world, the flesh and the devil. They must strive for purity of heart and life.

When God's Kingdom is set up in the Millennium, will every one be pleased with the regulations and arrangements then in force? No, not everybody will be pleased with the rigorous enforcement of the rule of righteousness. Those who are trying to be just and fair and loving in their dealings with their neighbors, will be well satisfied, and every assistance will be given them. But there will be many at the beginning who will feel that they should have full liberty as to food, drink, and conduct. They may feel also that they should have the liberty to take advantage of others, if only they are smart enough to do so without being caught. Such will be very much disappointed to find that they will not be allowed to say or do anything which would injure themselves or others.

What liberty is referred to in Romans 8:21? It reads: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This lib-

erty will consist in the freedom to do good. They will be able to go up the highway of holiness until they come to the place where they will be free from sin and death.

Quote some Scriptures to show that to some it will seem like a severe rule because their former habits and customs will be broken up. "And He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." (Rev. 2:27.) "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:27.) What is meant by hail in this text? As water represents truth, so hail would signify hard cutting truths or "righteous judgment."

What will happen to those who do not learn these lessons? The answer is found in Acts 3:23: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Also in Revelation 20:9: "And they [Satan and his dupes] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Those who persistently refuse to fall in line with that government of love and justice will first receive stripes, but if they continue willfully in their own way, will be punished with the second death, —Revelation 20:14, 15.



THE MOUNTAIN AND THE VALLEY

FEBRUARY 13—Mark 9:2-8, 17-27

GOLDEN TEXT: Lord, I believe, help Thou my unbelief.—Mark 9:24

THE performing of miracles characterized much of Jesus' ministry. This is what we should expect; for, after all, He came to earth to do for mankind what human wisdom and power were unable to accomplish. Modernists attempt to explain away the miraculous aspects of the Master's life, but to do so leaves Christianity naught but an empty shell of moral philosophy, void of saving power for the fallen and dying race.

To get the full force of today's lesson it is necessary to include the first verse of chapter 9. In this first verse of the chapter Jesus announces that there were some among His disciples who would not taste death until they saw the Son of man coming in the glory of His Kingdom. This text has puzzled many, and has led to erroneous conclusions, both concerning death, as well as the manner and time of the establishment of the Messianic Kingdom.

Jesus' thought in the matter is obvious when we read today's

lesson, which explains that it was only six days thereafter—before any of the disciples died—that Peter, James and John were selected to accompany the Master into the Mount of Transfiguration. Later, Peter explains that what they saw in the "holy mount" was a vision of Kingdom glory and power. (2 Pet. 1:15-18.) Here it was, then, that three of the disciples—before they tasted death—in vision, saw the Son of man coming in His Kingdom.

Matthew's account plainly states that it was a vision. (Matt. 16:27; 17:9.) Failure to realize this has led to false conclusions. The account is often cited, for example, to prove that Moses and Elijah did not really die, but are alive and therefore were able to be present with the Master and disciples. But when we realize, as Jesus explains in the lesson, that what they had seen was a vision, then all is clear. Surely a vision is not a reality. John later was shown many things in vision while on the Isle of Patmos.

As the many Revelation visions passed in panoramic array before the awe-inspired apostle, he saw horses, locusts, angels, wars, rivers, cities, etc., etc., but none of these things was a reality. It was similarly a vision—but on a smaller scale—that Peter, James and John witnessed on the Mount of Transfiguration. Moses and Elijah were not there, actually. Had it been a reality and not a vision, the disciples would not have known who it was they saw, without some adequate means of recognition; for both prophets had died centuries before, and there were no photographs in those days to establish their identity.

But in a vision it is different. Even in ordinary dreams, it is possible to recognize persons who would be unknown in real life; and the Transfiguration vision was more—much more—than a dream. It was a miracle in which Jesus was transfigured before the astonished disciples, and upon their minds was impressed a recognition of two outstanding Old Testament characters whose names and messages were closely allied with the Messianic hopes of Israel.

If Jesus were truly the Messiah, the greater than Moses, then His ministry and Kingdom would need to fulfil the promises God made through Moses. The promised coming of Elijah likewise could not be ignored by the Master if He were the true Messiah concerning whom it had been foretold that of the increase of His government and peace there should be no end. (Isa. 9:7.) In this marvelous vision of the King-

dom, the disciples had impressed upon their minds and hearts the fact that nothing which God had promised was to go unfulfilled.

Jesus, through Kingdom agencies, was to be the great Lawgiver as well as Life-giver to the people. God had promised that the coming Elijah would turn the hearts of the fathers to the children and the hearts of the children to the fathers—a work of reformation and reconciliation—and Jesus was to accomplish that work through the glory of His Kingdom. (Mal. 4:5, 6.) John the Baptist attempted it in Israel, but with little success; and the church of this Gospel age has called the world to repentance, but the world has not repented. But Jesus will not fail. The law and the prophets will find their complete fulfilment in and through Him.

Coming down from the Mount of Transfiguration vision into the valley below, Jesus was given the opportunity to perform another miracle—the casting out of a demon from a son who had been afflicted from early childhood. The reality of demons is attested throughout the Scriptures. They were once holy angels, but fell from God's favor at the time of the flood. (1 Pet. 3:18-20; 2 Pet. 2:4, Jude 6.)

QUESTIONS:

How could Moses and Elijah be seen by the disciples if they were dead?

In what way are Moses and Elijah connected with the Kingdom hope?

Who were the demons who afflicted so many at the time of Jesus' first advent?

JESUS TEACHES TRUE GREATNESS

FEBRUARY 20—Mark 9:33-39; 10:13-16, 42-45

GOLDEN TEXT: The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.—Mark 10:45

FOLLOWING the Transfiguration vision, considered in our last lesson, Jesus, together with His disciples, passed through Galilee, and came to Capernaum. Care was taken that the journey be made privately, for Jesus knew that His enemies were plotting to kill Him. His ministry was drawing rapidly to a close, yet the Master knew that the due time for His death had not quite arrived, so He exercised caution as to His movements. He was ready to die when the time came, but His times were in the Father's hands, and He wanted to leave them there.

He announced to His disciples, nevertheless, that He expected to be killed, and assured them that He would be raised from the dead on the third day, but they failed to comprehend what He meant. To them He was the Messiah, and it was unthinkable that the Messiah of God could be killed by His enemies. Indeed, instead of profiting by the warning the Master gave them, they spent their time while journeying through Galilee arguing among themselves as to whom would be greatest in the Messianic Kingdom.

Jesus knew of this dispute, and when they reached Capernaum and had found shelter, He asked them what it was they were disputing about on the way. Not

realizing that He knew the answer, they said nothing, evidently being ashamed for Him to know of their ambition. But Jesus was considerate. He didn't force a confession from them, but simply took the occasion to explain the better way, the way of humility and service. What a kind method this was of correcting those who were wrong!

The flesh likes to expose the wrongs of others, but often it isn't really necessary to do so. If in a Bible study meeting, for example, we hear a brother or sister make a comment that we know to be wrong, it is seldom necessary to speak up and say so-and-so is wrong. Even the chairman of the meeting should exercise care in correcting those having the wrong viewpoint or understanding. It is better to kindly explain the point correctly, without unnecessarily emphasizing the mistaken idea.

Instead of telling the disciples that it was wrong for them to dispute as to who among them would be greatest in the Kingdom, Jesus explained that the greatest would be he who, first of all, became least. Those who are "last" now, will be "first" then. This is a very heart-searching lesson for all of the Lord's people. To learn and practice it will help to keep us in our proper places before the Lord and in the church. Striving for

position and honor and power has no proper place among the followers of Christ.

Jesus' answer to the inquiry concerning one who was casting out devils in His name, but working independently, is worthy of note. It, too, is a lesson in humility, in the sense that it is so easy for us to get the idea that we are the "only people." It is proper that we endeavor to be convinced that we are serving the Lord in the Lord's way; but this does not imply the necessity of condemning those who may not be serving with us.

It is not necessary, though, to read more into this account than what it contains. It doesn't mean that it makes no difference how we serve the Lord, or that the Lord recognizes all who profess to serve Him irrespective of how much their efforts may be contrary to His will. All it should mean to us is, that we leave others in the Lord's hands. If they profess to serve the Lord, they are certainly not opposed to Him; and the Lord knows best how to deal with them, and, accordingly, reward them.

The natural minded disciples couldn't understand why Jesus, their Lord and Master, could be interested in, and devote time to children. They rebuked those who brought children to Him. They probably thought it was beneath the dignity of the Messiah and King of Israel to pay any attention to children. But again they were wrong. Again they were to learn that the divine viewpoint of such matters is quite different from the

fallen human viewpoint.

Jesus was great because of His humility and kindness and love. He didn't need to be "built up" in the minds of the people by form and ceremony. True greatness is displayed, not in the exercise of power and authority, but in the service that can be rendered, no matter how trivial or menial that service may seem. At times, the physical strain of Jesus' ministry was so great that He found it necessary to retire for rest, but He never held Himself aloof from the people, not even little children when they besought Him, in order to enhance an appearance of dignity and greatness.

The childlike qualities of humility, trustfulness and sincerity are absolutely essential if we are to be worthy of reigning with Christ. In these things we must become "as little children" if we are to enter into the glory of the Kingdom. (Matt. 18:3.) When using this illustration Jesus didn't mean that those who share His Kingdom reign will be those who die in infancy. Only the mature of mind can properly be followers of the Master, but such must be childlike in their faith. They must be humble and pure. They must be like Jesus if they are to be joint-heirs with Him in His Kingdom.

QUESTIONS:

Is it always necessary to tell people when they are wrong?

Is God pleased with all those who profess to serve Him?

Is assertiveness and authority over our fellowmen a sign of greatness?

JESUS PRESENTS HIMSELF AS THE MESSIAH

FEBRUARY 27—Mark 11:1-10, 15-18

GOLDEN TEXT: Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed? and Jesus said, I am.—Mark 14:61,62

ZECHARIAH, one of God's communities. Among these there would also be "disciples."

holy prophets, had foretold that the Messiah would present Himself to Israel riding upon a colt the foal of an ass. (Zech. 9:9.) Today's lesson shows the fulfillment of this prophecy. The acclamation accorded Him was spontaneous and enthusiastic. (Matt. 21:8-11.) It is doubtful if the multitude knew that divine prophecy was being fulfilled, but Jesus did. To Jesus, in fact, the words of Zechariah meant more than a prophecy. In addition, He accepted them as a directive revealing the Father's will for Him at this particular time in His ministry.

St. Luke's account of this incident gives the additional information that "some of the Pharisees from among the multitude" were opposed, and asked Jesus to have His disciples cease their shouting. Jesus explained that if they did not shout the very stones would cry out. The Scriptures give us no definite idea of how many disciples the Master had at the close of His ministry, but Luke refers to them as being a "multitude." (Luke 19:37.) They may not have all been full believers, but doubtless the leaders of the shout of welcome were. Besides, it was the time of the Passover, and many Jews from all parts of Judea were probably in the neighborhood, many of whom would know Jesus through contacts in their home

It is important to realize that it was principally the Master's own disciples who acclaimed Him King, for actually, Israel as a nation rejected Him, and especially was this true of the scribes and Pharisees who were the official representatives of the people.

Luke's account shows that following His triumphal entry into Jerusalem, Jesus wept over the city, and then announced Israel's rejection from the place of chief favor in the Messianic Kingdom arrangement. He prophesied the destruction of the city and temple, because they knew not the time of their "visitation." The city was stirred by the demonstration but did not accept its King.

Jesus had never hesitated to point out the evil practices of Israel's religious leaders when appropriate occasion offered, but once before at the beginning of His ministry, according to John 2:11-17, He had taken similar drastic action as when, following His Kingly entry into Jerusalem, He visited the temple and drove out the money changers He found there. While He had not been officially recognized as King of the Jews, yet He really was so from God's standpoint, hence was justified in this exercise of authority.

The business of money chang-

ing in the temple had evidently become quite a profitable one for those who held the concessions. Probably the temple authorities shared in the gains as a reward for winking at such an evil practice in the house of the Lord. Jews came from all parts of the then known world to worship in the temple and to offer sacrifice within its hallowed influence. These would bring the coin of their respective realms, and would need the aid of money changers when arriving at Jerusalem. Also, Hebrew money was essential in the temple offerings.

It was not the Lord's arrangement that money should be required in order to serve Him in His temple. But it was the privilege of the Israelites to offer animals, and, at times, doves, in sacrifice. It was difficult for those living great distances from the temple, to transport these, so it was "conveniently" arranged to have them on sale in the temple yard, and to have a money exchange there also. By casting out the money changers Jesus showed His disapproval of the practice of exploiting the religious emotions and obligations of God's people. Even if a fair exchange of needed money was made under such circumstances, and a mere nominal price charged for the animals and birds needed for sacrifice, such activities should have been carried on outside the sacred precincts of the temple.

"Money changers" have peddled their wares among the Lord's people in many ways throughout the Gospel age. Perhaps no other

field has offered such rare opportunity for exploitation as has that of religion. When an exploiter can convince an individual that by "buying" what he has to "sell" he is discharging an obligation to his God, he becomes blind to almost any kind of trickery that may be practiced upon him.

The lesson of the Golden Text is an important one for every follower of the Master. It shows the Master face to face with one of the most crucial tests of His earthly ministry. According to the Jewish viewpoint it was blasphemy for one to claim to be the Son of God, and blasphemers were to be put to death. Jesus was given an opportunity to deny such a claim on His own part, and thus, supposedly, to escape the wrath of His enemies.

But He didn't! Jesus WAS the Son of God. He WAS the Christ of promise. He knew that the experiences that would follow His affirmation of this fact were necessary in order to fulfil the divine purpose He had come to the earth to accomplish. So He did not recant. He was loyal to His Father, to His Father's purpose, and to Himself. What a wonderful example for us to follow!

QUESTIONS:

Did the Israelites as a whole accept Jesus as King?

Why was it necessary for Jesus to ride into Jerusalem as King?

Have there been any "money changers" among the Lord's people since the days of Jesus?

JESUS URGES HIS DISCIPLES TO WATCH

MARCH 5—Mark 13:3-10, 31-37

GOLDEN TEXT: Watch ye therefore: for ye know not when the Master of the house cometh.—Mark 13:35

GRADUALLY the disciples began to understand that Jesus was to leave them for a while, returning later to set up His Kingdom in which they hoped to reign with Him. They didn't understand, however, that the Kingdom was more than nineteen centuries in the future. In fact, they had no clear idea of just what was to transpire. But they were vitally interested, and questioned Jesus for further understanding.

He had spoken of the destruction of the temple, and they wanted to know more about that. (Mark 13:1, 2.) He had said that He was going away and would come again, and they wanted to be sure they would know of His return, so they asked about the nature of the signs that would betoken the fact of His coming. The other Gospel accounts of these questions indicate that the disciples used the Greek word *parousia*, meaning "presence," showing thus that what they really wanted to know was what to look for as evidence that He had returned and was again present in the earth.

The Golden Text is to the point with respect to the inability of the Lord's people to know in advance the time of His coming. Many sincere Christians have made themselves unnecessarily ridiculous in the eyes of the world by failing to be guided by this fact. They have announced a date upon which they

believed Jesus would come, only to be disappointed when their expectations were not realized.

On the other hand, it is obvious that those who are watching will be the first to know of the Master's presence when He has returned, for that is the purpose of their watching. If the faithful watchers could not know of the Master's return in advance of those who did not watch, what would be accomplished by watching? But they do know of the Master's presence in advance of the world. Concerning those who faithfully watch, Paul writes, "Ye brethren, are not in darkness, that that day should overtake you as a thief."—1 Thes. 5:1-4.

But what are we to watch? Surely not the sky! In the Dark Ages, when the people believed that the earth was flat, and very small, they could have thought that, but not now. What the watchers are to look for as evidences of the Master's presence are the "signs" He outlines in our lesson, and others mentioned elsewhere in the prophecies of the Bible. These are things for which the Lord's people in all parts of the earth can look, and seeing them simultaneously, may know of a surety that the Master has returned.

The Scriptures make it plain that Jesus returns for the purpose of establishing a world-wide

government, the function of which will be, through an equitable and righteous rule, to bless all nations with health, life and happiness. It is not inconsistent with this divine purpose of the Second Advent that the prophecies should stress the great trouble that would come upon mankind at the time of Christ's return. So prominently is distress and trouble associated in the prophecies with the return of the Lord that many have lost sight of the real object of His coming, namely, to establish order, peace and happiness in the earth.

But the trouble must come first. The trouble is linked in the prophecies with what is styled the day of God's wrath. This day of wrath is a day of destruction, not of that which is good, but of practices and institutions which are evil. Unrighteousness is so widespread and deep-rooted in the present world order, that its uprooting destroys the order, and thus the world, or order of things, comes to an end. Obviously, such a cataclysm involves distress and suffering for all mankind.

After telling of the wars and rumors of wars that would characterize the whole age previous to His return, Jesus mentions some of the troubles coming upon the world at the time of His second presence, and remarks that they are but the "beginning of sorrows." (Mark 13:8.) By the use of this expression He may have been alluding to the prophecy of Isaiah 13:7-13. Here the distress incidental to the day of God's wrath is likened to the "sorrows" that come upon a woman in child-

birth. Jesus is evidently pointing out the "beginnings" of these "sorrows." In fact, the Greek word translated "sorrow" in our lesson, means the sorrows of travail. See marginal reference, Mark 13:8.

It is significant, also, that the Apostle Paul, in contrasting the difference between the watchers and the unbelieving world, shows that the latter not only will be in darkness, but also that their institutions of selfishness will be destroyed, the destruction coming upon them as "travail upon a woman with child."—1 Thes. 5:1-3.

We are not to get the thought that "sudden" destruction means instantaneous destruction. It is sudden in the sense of being unexpected. And it comes as "travail," that is, in successive spasms. The general, yet clear lesson of these various expressions is that the Master would be present in the earth for a considerable period of time—years, in fact—during which, unprecedented social upheavals would be taking place, leveling off a world society preparatory to the establishment of His Kingdom. Undoubtedly we are living in that time now, and it is the happy privilege of the watchers to announce to all who will hear, that Christ has come.

QUESTIONS:

What are Christians to watch in connection with their hope of Christ's second coming?

Why is it that so much trouble is associated with the Lord's return?

Is there any reason to believe that Christ has returned?

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1 What Old Testament character did God permit Satan to test, and who is noted for his great patience under trial and tribulation?

2 What did Lot's wife do that was wrong in God's sight, and what was her punishment?

3 What famous battlefield is mentioned in the prophecies of Revelation?

4 Complete this text: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work,

5 How many books are there in the Bible? How are they divided between the Old and New Testaments?

6 Who lived the longest of any Biblical character? What age was he when he died?

7 What is meant by "The Decalogue"?

8 Which is correct: (A) Immortality is inherent in every human creature and is given at birth to all, or (B) Immortality is the reward given to the followers of Christ, who are faithful unto death in seeking to do God's will?

9 Who did more than any other man to spread the doctrines of Jesus and to cause Jews at the beginning of the age to break away from their Law Covenant bondage.

10 What Book of the Scriptures records the following prophecy?— "And I will shake all nations, and the **desire of all nations shall come**, and I will fill this house with glory, saith the Lord of hosts. The silver is Mine, and the gold is Mine,

saith the Lord of hosts. The glory of the latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

11 In what Book of the Bible do we read of a time when all the nations would prepare for war, and that at the same time there would be a great trial come upon the Jews?

12 Which of the psalms of David is known as the Shepherd Psalm? To whom should it be a special source of comfort?



(Answers on page 68)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE THE BEST INSTRUCTION



A NEW HOME, BUT NO NEW POLICY

THIS is the first issue of The Dawn to be printed and sent out from our new home. In order to conform to the wishes of the post office officials, all communications, whether by letter or telegram, or cable, should hereafter be addressed to The Dawn, East Rutherford, N. J. The use of this address will assure promptness in the delivery of your communications.

As was expected, there has been considerable delay in answering correspondence, filling orders, etc., during the time of moving. We appreciate the patience of the friends in bearing with us in this. We are gradually catching up now, however, and shortly should be in a position to render service more promptly than before the move, since our facilities now are much greater than they were, and working conditions so much better. We thank the Lord for all His wonderful providences in connection with the move—providences so outstanding that there cannot be the slightest doubt concerning His will in the matter.

And now that the Lord has made this enlarged provision for the dissemination of His truth, how is it to be used? This question naturally arises in view of the circumstances. Replying, we wish to assure the brethren that there is to be no change whatever in the teachings or the spirit back of The Dawn work. The arrangements which the Lord has so wonderfully blessed up to now are to continue. Incidentally, we might explain that the enlarged quarters have not been secured in order to make possible an arbitrary enlargement of the work; but rather, the natural growth of the work has forced the move. It became impossible longer to handle

the increased volume of work at our old address. This, we think, bears eloquent testimony of the Lord's blessing upon the policies governing the effort, and that He would have us continue along the same lines.

**POLICY
RESTATED**

IT SEEMS appropriate to restate some of the points in connection with the work, which we believe have had to do with the Lord's blessing upon it. Of great importance, we believe, is the stand of The Dawn against all forms of exclusive human "channelism." We do not claim to be an exclusive channel of divine truth, outside of which the Lord does not work, and we emphatically deny that the Lord so recognizes any other individual or group as holding such a position in His arrangements. The practical outworking of this stand so far as The Dawn's relationship to believers is concerned, is in the fact that our recognition of any as Christians does not depend upon cooperation in the work we are doing. Those who believe in the saving grace of the blood of Christ, and who give evidence of full consecration to the Lord and obedience to His Word, we gladly recognize as brethren.

Another point we wish to reaffirm is the fact that we do not exercise, nor do we seek for, a governing voice in any congregation of the Lord's people. The cooperation of The Dawn, through its various departments, is gladly given to the fullest extent of our ability, when and as requested. The manner and the extent to which we cooperate with any ecclesia must be determined by the ecclesia. The only limit we place upon cooperation is the limit of the truth itself. We reserve the right to withhold cooperation if we feel that unsoundness of doctrine on the part of the ecclesia, or other reasons, may jeopardize the interests of the truth.

In a brief statement of this kind it is impossible to outline all the doctrines of truth which we consider important, so we will cover this point by saying that "The Truth" to us is that marvelous presentation of the divine will and plan set forth in the six volumes of *Studies in the Scriptures*, and in the brief corroborative testimony of the typical tabernacle as given in *Tabernacle Shadows*. We mention these publications not because we hold to them as some hold to their "creeds," irrespective of what the Scriptures teach, but because we have proved them to be Scriptural, and know of no better way to explain briefly where we stand doctrinally.

In making this statement, however, we realize that it may not mean the same to all readers. Just as various interpretations are placed upon the Bible itself, so sincere Bible students often take slightly different meanings from their text books on the Bible. This is not general, though, and becomes serious only when one formulates a pet idea of his own and seeks to substantiate it by the Bible, or by *Studies in the Scriptures*.

WE ALL NEED ALL THE TRUTH WE ARE sincerely endeavoring to avoid becoming specialists along some particular line of truth. We feel that all the truth is necessary for spiritual growth. We do not share the opinion sometimes expressed that mature Christians no longer need to feed upon the simple fundamentals of the Word. Nor do we agree that speculative philosophy constitutes "strong meat," or the "deep things" of the Bible. Speculative theories may be hard to understand, but this doesn't mean they are "deep," but rather that they contain nothing substantial to get hold of.

As heretofore, the ministry of The Dawn will be on behalf of the brethren, that is, those whom the Lord is calling and preparing to be joint-heirs with Christ in His glorious reign for the blessing of all nations. We are not assuming, however, that all of these are now fully developed Christians, in mind and heart. The overwhelming evidence is that the Lord is still calling some from the world and from worldly churches, enlightening them with the truth, and inspiring them with the hope of the "high calling." We rejoice in this, and cannot understand why any sincere disciple of Jesus Christ should feel differently about it. Even the angels, we are told, rejoice over one sinner that repenteth. (Luke 15:7.) And as long as the message is thus inspiring new interest, it means that in the Lord's true church today there are to be found various degrees of development—some in whom there is a budding interest; some "babes" in Christ; some more fully developed; and some mature Christians.

This calls for a general ministry of the truth, rather than a specialized ministry. Spiritual food is required that is appropriate for all, and observation and experience have proved that a balanced spiritual diet is best even for mature Christians. The best evidence of this is the universally healthy spiritual growth of those who consistently use *Studies in the Scriptures*. In these "Keys"

to the Bible is to be found, not only the strong meat of the Word, but the milk as well.

**PROPHETIC STUDENTS
NOT PROPHETS**

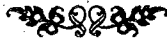
SOME HAVE suggested a more courageous attitude in dealing with the prophecies of the Bible having to do with world events still future. In this we are endeavoring to profit from experience which indicates that the details of prophecy cannot be understood until fulfilled. Hence, we refrain from guessing about things of which we have no certain knowledge. The disappointments of the past dictate that a conservative policy in this respect is the part of wisdom. However, where we are certain of our ground and have a "thus saith the Lord" for our conclusions, we will not hesitate to make them known.

Nor do we think it wise to be dogmatically set in our minds as to what must occur, while blind to what is actually developing in the world, simply because the things we expected have not yet come to pass. We are trying to be on guard against this, and urge all likewise to be watchful. We think it is a safe rule that where there are no definite statements of Scripture to substantiate our expectations it is better not to assume too much. World events themselves will help to unlock the prophecies; but not before they occur. The *Divine Plan of the Ages* very truthfully says that the study of prophecy should be in the light of "historic facts"; also that there is "a too common practice of general speculation, which, when applied to divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students."—Page 13.

Nor will the spirit of The Dawn ministry be changed. By this we mean that it is not our intention to adopt the practice of attacking individuals and groups with whom we do not agree. We propose to continue presenting the doctrines of the divine plan as clearly and as forcibly as possible, allowing the truth itself to point out the wrong practices of others. The mighty power of the truth will do all that is called for along this line. We shall not hesitate to compare the beauties of the truth with false doctrines when comparisons will help to clarify the truth, but we will not attack personalities. Broadly, we understand the Christian's commission to preach as outlined in Isaiah 61:1-3, and we believe that a consistent presentation of Present Truth, including prophetic truths

as prophecies are fulfilled, will accomplish all the things mentioned in this commission.

It is a mistake, we think, to court persecution by calling attention to the wrong practices of others. Those who are faithful in proclaiming the pure truth of God's Word will, sooner or later, be persecuted for righteousness' sake, but we have nothing whereof to glory if we are persecuted for other reasons. The discussion of certain prophecies will of necessity call for the identification of the "antichrist" and "Babylon," but even this can be done without attacking personalities. We want to keep the message pure and kind, as we believe Jesus would do, and we ask that you continue to remember us in your prayers to this end. We consider it a wonderful privilege to cooperate with our brethren everywhere, the vast majority of whom, we are confident, approve our policies. To us this is an expression of the divine will.



The Victory Won

ON DECEMBER 22nd last, Brother S. J. Arnold, of Dayton, Ohio, passed away. He is survived by a daughter, Effie, and a son, Charles. Brother Arnold was truly one of the "Old Timers" in the truth, having accepted it in 1887, while a minister in the United Brethren Church. He proclaimed the message from the pulpit for about a year, then was forced to resign. Following this he was active as a colporteur and pilgrim for many years. In fact, to the extent of his physical

strength, he remained an active servant of the Lord and the truth right up to the time of his death. He was eighty-three years of age when he finished his course.

Brother Arnold was loved dearly by all who knew him. He was a staunch supporter of Present Truth and uncompromising in his presentations of the doctrines, yet he always exercised a Christian-like tolerance towards those who differed. His example was an encouragement to many, and his memory will be cherished. We extend our sympathy to his family in their great loss.



"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

—REVELATION 14:3

"GOOD HOPES" REPORT

October 1, 1942 to October 1, 1943

IT IS a pleasure to present the following encouraging report of donations and disbursements for the fiscal year 1943, ending October first. Due to the increased number of contributions it has become impracticable to list individual donations in this general report appearing in The Dawn. However, printed copies of the report in detail, showing key numbers and amounts of individual contributions, are on file, and will gladly be furnished to any contributor upon request.

Measured in terms of dollars and cents, and compared with the millions of dollars being spent for purposes other than promoting the truth of the divine plan, the efforts of the year may seem small. But if we could know of all the lives which have been made richer, and the hearts that have been comforted, by the dissemination of truth as indicated in the report, we would realize how blessed it has been to have a share in what has been accomplished. The Lord's blessing has been manifested upon every branch of the work, both from the standpoint of the encouragement of the brethren, and the reaching and enlightening of many who had never before heard the old, old story.

As the friends know, the increase of the work has made larger quarters necessary. We are now occupying the larger building, and look forward to the pleasure of being used still further in the

privilege of co-operating with the Lord's people in their efforts to serve each other and to make known the glad tidings of the Kingdom.

In planning the work for the ensuing year, it will be a help to have some idea in advance, of funds that may be available. Any who know of amounts they expect to contribute may, if they wish, advise us of their "good hopes."

As in the past, those who wish their contributions to be used for specific purposes should designate whether for the Radio Fund, Free Literature Fund, Traveling Speakers, or Free Subscription Fund. Donations to the General Fund will be used as needed to augment the other funds.

GENERAL FUND

Balance October 1, 1942	\$ 1,397.53
Donations	19,303.30
Total	20,700.83
Transferred to other Funds	18,000.00
Balance October 1, 1943	\$2,700.83

RADIO FUND

Balance October 1, 1942	\$ 652.30
Donations	13,488.56
From General Fund	12,000.00
Total	26,140.86
Expenditures	24,491.05
Balance October 1, 1943	\$ 1,649.81

Expenditures from Radio Fund covered cost of 924 individual broadcasts, and also the cost of producing and shipping electrical transcriptions for all stations over which the Frank and Ernest programs are broadcast. In addition, local ecclesias sponsoring the Frank and Ernest programs, spent approximately \$29,000.00 to pay for 1,856 programs, in addition to \$6,670.24 spent through the Canadian office. The grand total for radio work expended through the offices of The Dawn and by local ecclesias was, therefore, in excess of \$55,000.00. Including the Canadian broadcasts, this paid for 3,274 programs.

TRAVELING SPEAKERS FUND

Balance October 1, 1942	\$ 475.48
Donations	3,075.50
From General Fund	1,000.00
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Total	4,550.98
Expenditures	3,487.57
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Balance October 1, 1493	\$1,063.41

The number of class meetings served by the pilgrims during the year was 1,320, with a total attendance of 33,823. There were 171 public meetings served, with a total attendance of 17,119.

FREE LITERATURE FUND

Balance October 1, 1942	\$ 525.58
Donations	528.71
From General Fund	4,000.00
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Total	5,054.29
Expenditures	3,477.27
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Balance October 1, 1943	\$ 1,577.02

Free booklets paid for and sent out of this fund, 18,950.

Tract pages of free literature other than booklets, including Kingdom Cards, radio circulars, public meetings advertisements, etc., 1,785,500.

FREE SUBSCRIPTION FUND

Balance October 1, 1942	\$ 264.11
Donations	297.50
From General Fund	1,000.00
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Total	1,561.61
Expenditures	635.75
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Balance October 1, 1943	\$ 925.86
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Yearly subscriptions sent to those unable to pay, 516. Three months subscriptions charged to the fund, 479.

CANADIAN BRANCH REPORT

Debit Balance October 1, 1942	\$ 52.40
General Fund	\$ 912.64
From Ecclesias for	
Radio Contracts	3,686.90
Ecclesia Donations	
to Radio	520.00
Other Receipts	864.43
From Main Office	1,320.00
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Total Receipts	7,303.97
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Balance	7,251.57
Radio Station Time	6,670.24
Customs, Shipping,	
Postage, etc.	781.08
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Total Expenditures	7,451.32
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Debit Balance October 1, 1943	\$ 199.75
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"For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."—Hebrews 6:10.



Filled with Loving Concern

"Dear Brethren in Christ: Please let me tell you again that each month 'The Dawn' fills my hungry heart with love toward the sisters and brothers and toward our fellow men, and with rejoicing and praise to our heavenly Father that He has permitted me to understand. May God speak through the brethren of The Dawn, that all who read may have such a burning desire for more of this 'meat' which is 'served in due season' and thus 'search the Scriptures' daily and be filled with the Spirit of God.—L. L. B., Mo."

Looks Forward to Radio Talks

"Frank and Ernest, Dear Friends: Your booklets 'God and Reason,' etc., and letter, to hand. Very many thanks to you! I am very interested in Scripture studies and look forward to your Sunday morning talks. We get our best reception through 3GL, though 2WG is also good. Enclose stamps. Would you please send me booklet, 'Hope Beyond the Grave.' If you have any other literature to spare I'll be glad to receive it and will send you subscription during the month. With kind regards and may you have success in your splendid work. From a sincere friend.—Australia."

Truth Opens New Beauties

"The Dawn: Enclosed is one dollar for which please send three paper-bound copies of 'The Di-

vine Plan of the Ages,' and five copies of 'Hope Beyond the Grave.' I have been a Christian since the age of eleven, but not until hearing and reading The Dawn did I realize the beauty of God's plan. My prayers are for the work you are doing. I hope to help by giving these books to those I think will read them.—W. C. E., Tex."

An Understanding Heart

"Dear Brethren at the Dawn Home: Greetings in our dear Master's name! I want to write and tell you how I have appreciated The Dawn for years, and I do enjoy it in the new smaller form. It is much handier. And I have enjoyed the Sunday School Lessons so much, because on Sunday I am alone and have the lesson here. I value them greatly. Also, I wish to thank my kind heavenly Father for all the food He sends us through His servants and for what He intends to send. It seems one cannot express it all in words. However, I do know you will understand, for we all know it is the Lord's work. Now we will be entering the new year. May each of you be greatly refreshed to start the year, and I pray God's help and love and care over you during all the year to come. No one other than the true sheep can understand those things, but His sheep do. The Lord's table is bountifully supplied with good things and we are thankful for all—trials and trouble, poverty and fiery

furnaces, for we need all He sends for our training for future work. He knows how hot to allow the furnace to be so as to burn away only the dross. We can trust Him, come what may. He is at the helm. And now, God bless you each and all until we hear His Well done, come up higher.'—D. O. Wash."

Light Disperses the Darkness

"Dear Frank and Ernest: We have been reading *The Dawn* since last summer and find it a very interesting magazine. There are a number of lessons that give us a lot of light. We have been in darkness on a lot of subjects. We used to wonder why some subjects contradicted each other, but now we see that they had a different meaning and referred to things other than we were taught. May God bless your every effort and may *The Dawn* grow still more and more. From your ardent listener for the truth.—A. R., Wash."

Appreciates Divine Security

"Dear Sirs: We have been listening to your broadcasts lately and think it is wonderful that the truth is being told at last in such plain English that the people cannot possibly fail to understand. My parents and I have known for quite a few years the facts of God's plan as you relate them. If we hadn't, I don't think our reason would still be in tact, for this world and the outlook for the world is becoming so black that we just have to have something much more secure to hang on to. I didn't understand whether the book you offered is a detailed

story of God's plan or just a pamphlet. If you have such a book, I would like very much to have one and some pamphlets too, to pass on to some service men that are very much in need of such information. Thank you very much indeed.—V. Z., Ohio."

Seeking and Sharing

"Dear Frank and Ernest: I was fortunate enough to hear a part of your questions and answers this evening and I wish I might have the booklet you mentioned at the close of your program. I am connected with a children's home and caring for twenty girls. This booklet will be of value to us. Sincerely.—A. L. S., Ind."

Understanding Brings Comfort

"Dear Sirs and Friends in Jesus: I am a reader of *The Dawn* and listen to Frank and Ernest each Sunday. They are a lot of help in my Bible study. I have belonged to a church for years but have not been pleased with all the teachings. Some I could understand but some not, but *The Dawn* and the broadcasts are more the way I understand the Bible. I am so thankful I found them, for I was floating around like a piece of wood in the ocean. I could not find a place to land. Some of their teachings would have made me insane if I had believed them, for I have a fine boy in the Pacific Ocean some where. All the comfort I get is from the Bible. A friend.—R. S., Ariz."





SPEAKERS' APPOINTMENTS



F. A. BRIGHT
Philadelphia, Pa. Feb. 13

S. C. DEGROOT
Baltimore, Md. Feb. 13
New Bedford, Mass. 20

A. C. FREY
Paterson, N. J. Feb. 13

P. KOLLIMAN
Paterson, N. J. 27

R. A. KREBS
Rockford, Ill. Feb. 1-22
Chicago, Ill. 25-27
Gary, Ind. 29
South Bend, Ind. March 1

M. C. MITCHELL
New Haven, Conn. Feb. 20

R. E. MITCHELL
Groton, Conn. Feb. 19
New London, Conn. 20

W. T. MARSHALL
Dexter, Me. Feb. 6, 13
Guilford, Me. 20
Ellsworth, Me. 27

J. Y. MACAULAY
Pomona, Calif. Feb. 1
San Bernardino, Calif. 2
Mentone, Calif. 3
Riverside, Calif. 4, 5
Riverside, Calif. (a.m.) 6
Los Angeles, Calif. (p.m.) 6
Glendale, Calif. 9
Hyde Park, Calif. 10
Temple City, Calif. 11
Los Angeles, Calif. 13
San Luis Obispo, Calif. 15
Paso Robles, Calif. 15
Taft, Calif. 17
Tulare, Calif. 18
Fresno, Calif. 20
Sonora, Calif. 22
Stockton, Calif. 23
Berkeley, Calif. 24
Cupertino, Calif. 25
Berkeley, Calif. (a.m.) 27

San Francisco, Calif. (p.m.) 27
San Francisco, Calif. 29
Oakland, Calif. Mar. 1
Sacramento, Calif. 6

F. W. RICE
Paterson, N. J. Feb. 20

C. W. ZAHNOW
Paterson, N. J. Feb. 6
Easton, Pa. 8
Allentown, Pa. 9
Lehighton, Pa. 10
Hazelton, Pa. 11
Wilkes Barre, Pa. 12
Scranton, Pa. 13
Bloomsburg, Pa. 14
Shamokin, Pa. 15
Schuylkill Haven, Pa. 16
Lebanon, Pa. 17
Reading, Pa. 18, 19
Pottstown, Pa. (Morning) 20
Norristown, Pa. (Afternoon) 20
Lancaster, Pa. 21
Wilmington, Del. 22
Baltimore, Md. 23, 24
Washington, D. C. 25
Cumberland, Md. 26, 27
Connellsville, Pa. 29
Charleroi, Pa. March 1
Pittsburgh, Pa. 2-5
Erie, Pa. 6
Cleveland, Ohio 7
Akron, Ohio 8
Saginaw, Mich. 12

HAVE YOU ASKED?

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

CONVENTIONS

SHAMOKIN, PA., February 6. Red Men's Hall, Market.

REXFORD, N. Y., February 13. At home of Mr. C. Plath. Take Saratoga Bus at Schenectady and get off at Blue Barns.

SAGINAW, MICH., February 6. In the Woman's Club, 311 N. Jefferson St.

CHICAGO, ILL., February 27. The Chicago Ecclesia holds local conventions the fourth Sunday of each month in their regular meeting place, Central Masonic Temple, 910 N. La Salle Street.

DETROIT, MICH., February 27. One-day gathering in regular hall, Macabees Building, Woodward Avenue, at Putnam. Opens at 10:00 A. M.

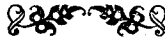
CHAUTAUQUA, OHIO, August 3-9. Details later.

GENERAL CONVENTION

WARRINGTON, LANCS. ENGLAND

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

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



MEMORIAL DATE THIS YEAR

Thursday Evening, April 6

CHANGE OF DAWN ADDRESS

We remind our friends again that The Dawn office now has a new location. A slight change of address from that announced in our last issue has been found advisable. The new address now will be East Rutherford, New Jersey. Those who may wish to visit the office or plant will have no difficulty in locating us, as the Dawn Building is located almost directly across the railroad tracks from the railway station—on the Triangle.

It was inevitable that the move would entail disruption of service, and delay in the publication of the February Dawn. That is why it is later than usual in reaching you. However, the major problems of

the move are now in the past, and the plant will soon be in full operation. No further serious delays are expected. We are looking forward to the prospect of rendering more efficient service than heretofore.

NEW EDITION OF HYMN BOOK

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

Be Strong in the Lord

*Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impelling load;
Be brave and wise, shake off earth's soil and sin
That with the Bridegroom thou mayest enter in.*

O watch and pray!

*Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine.*

Win thou the crown!

—SELECTED



ANSWERS TO QUESTIONS

SHOWN ON PAGE 56

1 Job, the servant of God.—James 5:11.

2 She looked back at the burning city of Sodom in disobedience to God's command. She was punished by being turned into a pillar of salt.

3 Armageddon.

4 . . . nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecclesiastes 9:10.

5 Sixty-six books total: thirty-nine in the Old Testament and twenty-seven in the New Testament.

6 Methuselah—he died at the age of 969 years.

7 The Ten Commandments.

8 B is correct—"Who [God] will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Romans 2:6, 7.

9 The Apostle Paul.

10 Haggai 2:6-9. This prophecy tells us that the desire of all nations is for peace and that peace shall come to the earth through the power of God.

11 The Prophecy of Joel, chapter three.

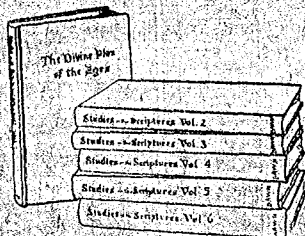
12 The Twenty-third Psalm. It is intended especially for the comfort of Christians.

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"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.