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A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

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GOD'S WITNESSES

A dialog in which is asked and answered a question as to what constitutes one of the outstanding proofs in the world today of the authenticity of the Bible. In brief, the answer is "The Jew." The dialog proceeds to show why.

LIVING ROOM

One of the problems confronting the world today is to find living room for some of the allegedly over-crowded countries. What do the Scriptures say about this problem? This and other questions related to the general subject of filling the earth, are discussed in this article.

"SO RUN"

One of the Scriptural illustrations of the Christian life is that of running a race. But there are proper and improper ways of "running for the prize." This article will discuss some of the rules governing the Christian race course, with a view of helping the reader to "so run" that he may obtain the reward.

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NEWS and VIEWS

A GRAND AND AWFUL TIME

MORE true today than ever before are the well known words of the poet:

"We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling,
To be living is sublime.
Hark! the rumbling in the nations,
Iron crumbling with the clay;
Hark! what soundeth? 'Tis creation
Groaning for a better day.

"Scoffers scorning, Heaven beholding,
Thou hast but an hour to fight.
See prophetic truth unfolding!
Watch! and keep thy garments white.
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

President Roosevelt's famous utterance, "This generation has a rendezvous with destiny" seems like the acknowledgement of an outstanding personality and a brilliant statesman that things which are happening throughout the world today are not only beyond the control of man but unexplainable in the light of facts upon which human reasoning is ordinarily based. One of the Scriptural ways of explaining the "destiny" now being worked out with the nations is by describing the time in which we live as the "day of the Lord." It's not the Lord's day in the sense that everything in the world is already brought into harmony with His laws of righteousness, but rather that divine intervention in the affairs of men has now become a reality. And that's why so many unexpected and unexplainable things are happening.—Isaiah 34:1, 2; Joel 2:1-11.

However, if we are to obtain the maximum comfort and encouragement from the Scriptural explanation of the momentous times in which we live it is important to keep in mind the international character of the divine program. Many of the nations now engaged in battle are claiming that their god is sponsoring their viewpoint and their efforts. But the God of the Bible is bigger than these nationalistic gods, and His program much more comprehensive than theirs. Even the

Anglo-Saxon god is dwarfed by the picture the Bible gives of Jehovah, the true God of all the earth; and the new world orders now being proposed by one or another well-meaning statesman seem puny and inadequate in the light of the divine plan for the human race. The divine program is simply stated by the Lord, saying, "I will shake ALL nations, and the desire of ALL nations shall come."—Haggai 2:7.

That's the main reason why it's such a grand time in which to be living, for as we view the progress of world events through the field glass of divine prophecy we can readily recognize the "stately steppings of our God," and we can't help but stand aside in awe as we see the divine purpose being accomplished. In a word, that purpose is to humble all the nations so that they will turn to the Lord and seek to know and do His will as it will be expressed through the Messianic Kingdom now at the doors. If we think that God is thus dealing merely with the Anglo-Saxons, or other national groups, to the exclusion of the rest, then our vision of His plan is entirely too limited.

Four thousand years ago God made a promise to Abraham that through his seed all the families of the earth were to be blessed; and no racial or nationalistic theories of any sort whatever will be permitted to interfere with the fulfilment of that promise. It's a promise to bless all the families of the earth that lived before the flood, and all who have lived and died since; and all who are living now. Back in Abraham's day God destroyed the Sodomites because of their wickedness, yet they were included in His promise to bless all the nations of the earth; for the prophecy of Ezekiel 16, and Jesus' statement recorded in Matthew 10:15 and 11:24 show that they are to be restored and blessed.

Yes, God's promise to Abraham includes, in addition to his natural descendants, all the "heathen" (non-Jewish) nations that have lived and died throughout all the ages. Today it means the Chinese, the Filipinos, the Malaysians, the Hindus, the "wild men of Borneo," the Japs, the Russians, the Italians, the Germans, and all the rest, including the Anglo-Saxons. God loves them all, and is working out a destiny for them in which they will be brought in humility to Him and become the recipients of His blessings of lasting peace, happiness and life.

God's promise was that this blessing to all nations would come through the "seed" of Abraham. Primarily this "seed" is Jesus, and associated with Him will be His church, gathered from among all nations, and as members of His body will share with Him in the administration of the promised blessings. (See Galatians 3:8, 16, 27-29.) The Israelitish nation was the natural seed of Abraham, to which the opportunity of joint-heirship with the Messiah was first given. Jesus came to His own we are told, "but His own received Him not." (John 1:11.) A few as individuals did, and these became the nucleus of the spiritual "seed," which is Christ and the church.—John 1:12.

The Israelitish nation as a whole was temporarily cast off from divine favor, but they are still "beloved for the fathers' sake," and now that the "fulness of the Gentiles" is almost come in, are soon to experience their deliverance and the blotting out of their national sin. (See Romans 11:26, 27.) The experiences of natural Israel today in connection with the rebuilding of Palestine, their severe persecutions in Europe and elsewhere, are among the important developments which portend the near approach of earth's new day when the "desire of all nations" is to come.—Luke 21:30, 31; Haggai 2:7.

God's ancient people, the Israelites, are to play a very important role in connection with the establishment of divine control over the affairs of men. The prophecies indicate that the final scenes of Armageddon will be in the nature of an assault upon Palestine and the people of Israel regathered there. Then will come direct divine intervention, when the eyes of Israel and of the other nations will be open to behold the glory of God and to realize that He is the Master of the situation.

We will fail to realize how wonderfully "grand" is the time in which we are living unless we view it in the light of God's plan as a whole. This plan embraces all ages, and provides blessings for the living as well as the dead. To the Sadducees who did not believe in the resurrection of the dead, Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29.) We, too, will err in our attempt to understand God's plan for the nations unless we take into consideration the Scriptural fact of a coming resurrection of the dead, that they, too, may share in the blessings provided by the love and power of God.

If we view the present catastrophe of the nations merely from the standpoint that they are being chastised and humbled, and that afterwards the world will go on in much the same way as it has in the past, we are seeing the awfulness of the times in which we are living but not much

of their grandness. Such a limited purpose on God's part would leave the countless millions of innocent individuals now being killed—civilians and soldiers alike—with no compensation. But how different the outlook when we see that not only those who are suffering and dying now, but all who have suffered and died in the past—on the field of battle, in beds of sickness, by accident, or by whatever cause—are to live again and have an opportunity to profit by their experience.

Death does not put an individual outside of the reckoning in God's long-range program. He has carried forward His plan just as though every human being from the days of Eden until now had continued in the land of the living, for they are to be brought back and have an opportunity to share in the blessings to be dispensed during the final age in that plan. This means that each individual will be able to look back upon his past experiences and benefit from them. The expression, "IF I only had my life to live over again," will have the "if" removed, and the dead will live again under the righteous laws of the Messianic Kingdom, when the experiences of the past will greatly aid them in then appraising the real value of God's ways and Law.

At present we are, as a well known news commentator has said, watching a world fall to pieces. It started to crumble in 1914, and has never recovered itself. But we'll make a great mistake if we think that only the other fellow's part of the world is crumbling, and that God will hold our part together. The hand of divine destiny is over all the nations. This doesn't mean that there are not degrees of righteousness and unrighteousness nor that one nation or group of nations may not be more to blame for the present breakdown of peace than others. It does mean that no nation on earth is sufficiently righteous to be used of God as the foundation of the new order that He proposes to establish for the blessing of all nations.

It is indeed an "awful" thing to watch a world fall apart, but it's truly "grand" to know that God's long-promised new world is to take its place. The reason we so greatly appreciate the democratic part of the present world is because of the many good features of democracy. There is no reason to suppose that God will cast aside the good that's in the world. The reason He proposes to establish His own world is because the percentage of good in the present one is too low. Speaking of God's new world, the apostle tells us that it will be one "wherein dwelleth righteousness."—2 Peter 3:13.

Let's take a close-up view of the world that is crumbling. It will help us not to feel so badly about its demise. The first thing we notice is that selfishness rules. As a result of this we see abject

poverty on one hand and pyramided wealth on the other. We see dishonesty, greed, graft—in fact, the whole catalog of evil practices, not only among the common people, but in high places as well. Besides, there is sickness, suffering, crying and dying on every hand. These evils have been ever present throughout the entire history of this “present evil world.” Surely a world in which these evils will not be permitted to exist will be much better for all concerned.

The Apostle John wrote that Christians should not love this world, neither the things of the world. Evidently the apostle understood well the teachings of the Master that Satan is the prince of this world, and that Christians are called out from it and are not to love its selfish ways. True, as already noted, there is much good in the world, even as it is. This is because there is so much good in the hearts of the people. After all, the world is made up of those whose first parents were created in the image of God. But God’s plan calls for a full restoration of mankind to that moral and character image of Himself that was originally implanted in the human breast, and in order to do this He proposes to establish His own world order through which to deal with mankind.

That new world will be so far superior to the one we now see falling apart that the latter “shall not be remembered, nor come into mind.” (Isa. 65:17.) This doesn’t mean that the people in God’s world will have obliterated from their minds all memory of the past, but rather that the new environments will be so wonderful that they will not long for the past nor desire to return to it. You’re dreaming, someone may say. We answer, nay, you err, “not knowing the power of God.” We are talking of the things the divine Christ will do for the people, not about some sort of a new world proposed by man.

The present world is falling apart because its outposts of protection and its home guards have not been alert enough and loyal enough and strong enough. Its Pearl Harbors and its Singapores have failed in the hour of need. But of the time when the hand of divine destiny has brought all nations under the sovereignty of Christ’s Kingdom the prophet tells us that the “shields” or protections of the earth will “belong unto God.” (Psa. 47:9.) No surprise attacks, nor fifth column activities will then be permitted to destroy the peace and happiness of the world.

Tragic indeed is the position of those today whose only hope for the future happiness of the human race has been based upon the accomplishments of man. Even worse is the position of those who have mistakenly thought that what we called civilization was sponsored by God and was the

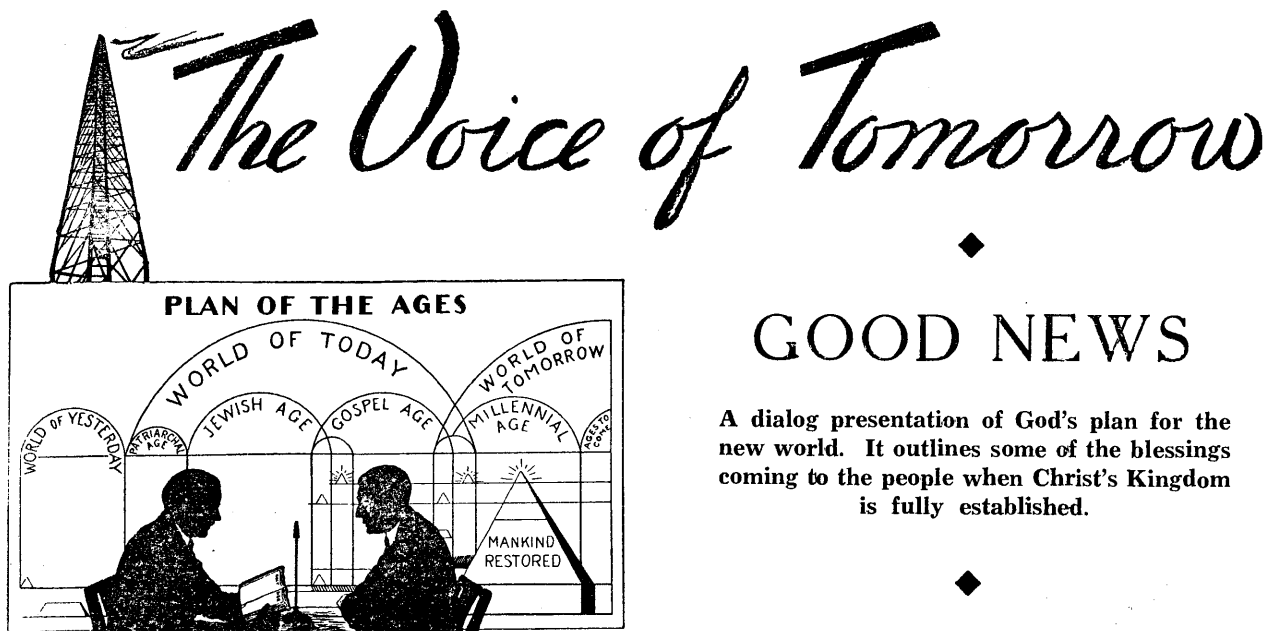
manifestation of Christ’s Kingdom on earth. We remember how, following the first World War, the League of Nations was hailed as the “political expression of Christ’s Kingdom on earth.” How disappointing have been the hopes based upon such viewpoints.

Now, however, is the time to re-examine the Bible to find out wherein previously held views of God’s position in the affairs of men have been wrong. Let no one conclude that because what they thought was Christ’s Kingdom is now crumbling that Satan has triumphed. He hasn’t. It is erroneous viewpoints and false hopes that are now being shattered by the compelling logic of world events. God is still in His heaven, and is still controlling the destiny of men and of nations.

One news commentator said that all we have left is hope, but didn’t tell us upon what to base our hope. The Bible alone tells us that, and when we scan carefully its sacred pages we find the answer, which is that “the Kingdom of heaven is at hand.” It tells us, moreover, how we can know this. It points out that the time would be marked by a general and world-wide “increase of knowledge”; by the nations becoming “angry”; by their being “broken to pieces like a potter’s vessel”; by the restoration of Palestine, and bitter persecution of the Jews.—Rev. 11:19; Dan. 2:35; Jer. 23:7, 8; Ezek. 37:21-28; Dan. 12:4; Psa. 2:9.

But then, as we trace the prophecies through to the end they leave us with a wondrous vision of a new earth in which peace and happiness reign supreme and continuously. While the prophecies tell us that the kingdoms of this world will be melted by the blood of their armies, they also assure us that in Christ’s Kingdom to follow, the “wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” Upon these promises we can base our hope and know that we will not be disappointed.

Yes, surely, it is “grand” to “see prophetic truth unfolding,” and grander still to know that the message God is thus conveying to us is to “look up” and “lift up” our heads knowing that our “deliverance draweth nigh.” Not only does it mean deliverance for the church, but also for the world, the whole “groaning creation.” Shall we not then, while sympathizing with the people in their distress, also bid them to “fear not,” for while this is the day of God’s vengeance, yet the time is come when soon, through the Christ, He will bring salvation. Yes, our King is marching on, and while His pathway is enshrouded in the clouds of war, yet the glorious Sun of the new day, the “Sun of righteousness,” will soon dispel those clouds, and God’s tomorrow will have come.—Isaiah 35:4.



GOOD NEWS

A dialog presentation of God's plan for the new world. It outlines some of the blessings coming to the people when Christ's Kingdom is fully established.

FRANK:

Well, Ernest, what good news do you have for us this time?

ERNEST:

Frank, the best news that could possibly reach the world today, disrupted and bleeding from the second planet-wide catastrophe in one generation, is the assurance that an end is to be made of all wars. And it's certainly encouraging to realize that in spite of all the disappointments of the past, noble minded men and women are even now talking about and planning for the post-war era, which they intend shall be one of peace and happiness.

FRANK:

Ernest, that in itself is good news, for it reveals that despite the hatred and aggression so common to our times, the human race still has the will to live, and the determination to bring about better conditions in which to live. The poet has truly said that "Hope springs eternal in the human breast."

ERNEST:

But the rest of that verse isn't so encouraging. If I remember correctly it says that, "Man never is, but always to be blest."

FRANK:

Which would be measurably true except that God assures us in His Word, that the time will come when He will establish His Kingdom upon earth—and that, the prophecies clearly indicate, now constitutes the real basis of hope for a post-war era of lasting peace and happiness for all nations.

ERNEST:

Frank, you're not the only one that's thinking along that line. I was much interested lately in reading a statement issued by the

Central Conference of American Rabbis, in which they said, in effect, that while doing all they could to plan and work for a better world, following the war, they held firmly to the conviction that God is the final arbiter of the destinies of men, and that His Kingdom will be established in the not too distant future.

FRANK:

That, indeed, is a note of true faith and hope; and, after all, should we not expect that the time would sometime come when God shall answer our prayers for His Kingdom to come, and for His will to be done in the earth even as it is now done in Heaven?

ERNEST:

There wouldn't be much use praying, unless we expected God to answer our prayers. But, at the same time, Frank, what assurance have we that in this, the darkest period of all human history, God will take a hand in earth's affairs and establish His Kingdom?

FRANK:

We have the assurance of all the prophecies of the Bible that present world conditions do mark the period just preceding the full establishment of Messiah's Kingdom. One of the most interesting of these is that of the 46th Psalm.

ERNEST:

Did you say the 46th Psalm?

FRANK:

Yes. The entire Psalm is very much to the point, but verses 8 to 10 are particularly so in that they show the sequence of events as control is established over the affairs of men. I see you have turned to it, so you might read those verses, if you will. They relate to the period in which divine

ERNEST:

I'm very glad to. They read: "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." Frank, there's certainly a lot of food for thought in this prophecy, all right.

FRANK:

Yes, there is. Three outstanding points are set forth in it: First, that a great desolation is made in the earth; second, that as a result of this desolation, wars are made to cease, and the war machines destroyed; and third, that the permanency of the era of peace which follows is based upon the fact that God's name will then be exalted in the earth, and His authority recognized. It is the last point that gives real significance to the prophecy, for it has been the lack of divine recognition and authority in human affairs that has primarily been the cause of all wars.

ERNEST:

I guess it's true all right that the aggressive war lords of the earth never take God's counsel into consideration; and, on the other hand, those who do reverence the God of love and mercy, and wish to see His human creation happy, would never force war upon the world. God and aggression just don't go together. But Frank, what is meant here in the prophecy by the statement concerning the great desolation that is made in the earth? Desolation and peace don't go together either, do they?

FRANK:

No, but there must be a desolation of evil things before lasting peace can be established. That's a well recognized fact today. All the prophecies of the Bible pertaining to the period just preceding the establishment of Messiah's Kingdom show that it is a time in which all the evil works of men are destroyed, and men themselves thereby humbled to seek after the Lord and to acknowledge His right to rule in the earth, and in their hearts.

ERNEST:

But Frank, is the present trouble upon the nations having that effect? It seems to me that in some parts of the earth the people are getting further away from God, rather than nearer to Him. We are told that in Germany there is about to be established a new religion which leaves the God of the Bible out of the picture entirely.

FRANK:

The trouble isn't over yet, Ernest, but already there are indications that the people of the world are beginning to do some serious thinking. This is true even among some of our outstanding statesmen. You probably

remember that in a speech made by Winston Churchill when he was in the United States conferring with President Roosevelt, he expressed his belief in the opinion that in some way God was working out a great design for the world in this war.

ERNEST:

What do you suppose he meant by that?

FRANK:

I don't know. Perhaps he didn't know himself. It was probably just an expression of the conviction of a big-hearted statesman who wants to see a better world in which all can live peacefully and happily, without the fear of aggression. President Roosevelt has reminded us that, according to the Bible, man is created in the image of God. It is the remnants of this image of God still in the hearts of men that cause them, in this hour of need, to look Godward for the solution to a problem that human wisdom is unable to solve.

ERNEST:

I grant you, Frank, that there is evidence that the people are beginning to wonder if God may not be speaking to the world through this trouble.

FRANK:

I think if we should look around we would find considerable evidence that the people of the world are thinking today as they never thought before, as to what is the real meaning of all that is taking place.

ERNEST:

But Frank, in this prophecy of the 46th Psalm we are told that God maketh wars to cease unto the end of the earth. Is there any reason to believe that this purpose is in any way being accomplished in the present catastrophe of the nations?

FRANK:

Ernest, if I should undertake to get you to build a house, I would first need to induce you to **want** to build a house. That principle holds true with the destruction of war. If God is to make wars to cease, He must first permit experiences to come upon the nations that will cause them to really want wars to cease.

ERNEST:

The first World War was called a war to end wars, wasn't it?

FRANK:

Yes, and no doubt, sincerely so. That expression reflected the heartfelt longings of millions of people. The fact that it didn't turn out that way, and that now we are in the throes of another devastating world war, has but crystallized that determination on the part of governments and peoples alike. It just must not happen again, is the attitude of President Roosevelt, and there are hundreds of millions in the world who feel the same way about it.

ERNEST:

And it's your thought that this marks the beginning of a step in the divine program to make a full end of wars forever, is that it?

FRANK:

Yes. I would say that it's a preparation of the hearts and minds of the people for the very blessings that Messiah's Kingdom will soon give to them. It's one of the primary steps in the fulfilment of that wonderful promise of the 46th Psalm.

ERNEST:

Frank, would the same be true with respect to other noble things now being planned for the post-war era?

FRANK:

Just what do you have in mind?

ERNEST:

Well, as you know, we are now being told that we must be prepared to win the peace, as well as to win the war. In order to win the peace, various groups, governmental, religious, and others, are planning for a post-war world in which there must be no more depressions; no more unemployment; a better standard of living for all; freedom of speech for the whole world; freedom of religion the world over; and freedom from fear. Why Frank, conditions of this kind would mean that the Utopian dreams of the centuries had come true.

FRANK:

That's exactly the thought, Ernest. Those dreams are to come true and the tragic experiences through which the world is now passing are preparing the people for the blessings, and causing a genuine longing for them.

ERNEST:

But Frank, while granting that the people today are longing for the blessings of peace and happiness as never before, what real assurance have we that such things are to actually become realities? Merely longing for them won't bring them, will it?

FRANK:

No, of course not. Much effort will be required, and the efforts that will succeed will be those that are directed by God, and are made with a desire to please Him. If we accept the thesis that man is created in the image of God, and that he cannot be truly happy except as he is in harmony with his Creator, then we should follow through with our reasoning and acknowledge that unless God is the builder of the new world there is little hope that it will be any better than the one that is now dying. I understand the Bible to teach that when the lessons of the present time of trouble are learned, the nations will actually look to God for guidance and help, and that He will furnish that guidance and help, thus assuring that the world of tomorrow will truly be God's world.

ERNEST:

Where is there anything like that in the Bible?

FRANK:

In the fourth chapter of Micah, there is one good example of such promises. There we are told that in the "last days" it shall come to pass that many nations shall say, "Come, and let us go up to the Mountain [Kingdom] of the Lord, and to the house of the God of Jacob."

ERNEST:

Frank, doesn't it say also in that prophecy, that when the nations learn the Lord's ways, they'll learn war no more?

FRANK:

That's right; and it's in this prophecy that we are told about the nations beating their swords into plowshares, and their spears into pruninghooks.

ERNEST:

Which reminds me of a news item I read the other day indicating the possibility that Germany would melt up all the church bells of Europe in order to use the metal for munitions.

FRANK:

Which proves that Germany is not yet ready to look to God for guidance and forgiveness. As a matter of fact, the Bible indicates that there is much trouble ahead for the world before the blessings of Messiah's Kingdom will be due. But when God does answer the prayer, "Thy Kingdom come," it will be a happy time indeed for all mankind.

ERNEST:

Will the whole world then actually obtain the wondrous blessings for which so many are now planning and working?

FRANK:

The Bible says that the "desire of all nations shall come." Why, Ernest, God has a fifth freedom of the people.

ERNEST:

A fifth freedom, well, well. What is the fifth freedom, Frank?

FRANK:

Freedom from sickness and death; a freedom that has been guaranteed by the redemptive work of Christ. Ernest, I have just read a little booklet dealing with some of the wonderful promises of God pertaining to His new world of tomorrow. It is entitled, "GOOD NEWS." In addition to dealing with the promises of God pertaining to the Kingdom blessings soon to come to the suffering world, this booklet calls attention to prophecies which indicate just where and how Messiah's Kingdom will first be manifested to the world. I have a copy here for you, if you would like to read it.

ERNEST:

Thank you Frank, I'm always glad to read good news.

The Christian Life

Memorial Season Thoughts

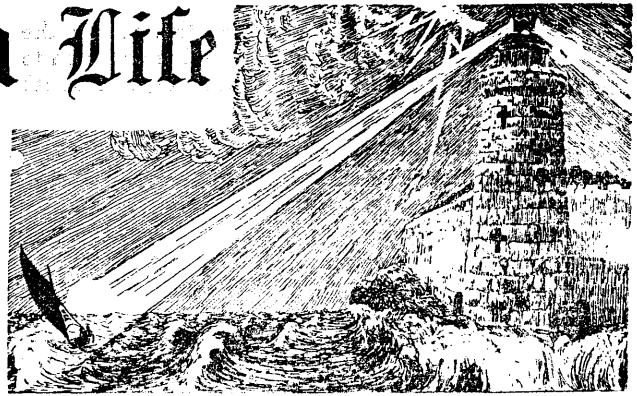
"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—1 Corinthians 11:26.

THE Passover season, as celebrated by the Jews, is approaching, beginning this year on the 1st of April.* But the interest of Christians in this season centers especially in the slaying of the lamb, which preceded the Passover Feast, and which typified the Lamb of God, Christ Jesus. Our celebration of this Passover season, therefore, relates to the great Antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. Our celebration this year properly begins on the evening of March 31st,* after six o'clock, which is the beginning of the 14th of Nisan.

We greatly regret that, while millions of professed Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

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

*We have inserted 1942 Memorial date for clarity.—Editors.



Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the divine command—what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause His faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "in due time"?

FIRST-FRUITS AND AFTER-FRUITS

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of justice should be made before this sentence, or curse, could be removed; and that therefore, as the apostle declares, "Christ died for our sins"—"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way—a way to life everlasting.

The Scriptures call the church of Christ "the church of the first-borns," "a kind of first-fruits unto God of His creatures," "the first-fruits unto God and the Lamb." (Hebrews 12:23; James 1:18; Revelation 14:4.) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Christian people in general seem to have overlooked these

Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers—the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death, were overwhelmed in the sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render Him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

RESPONSIBILITY OF THE FIRST-BORNS

But this passover is not the one which we are about to celebrate. We are to celebrate the anti-type of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the first-borns of the sons of God from the human plane, the church of Christ, are now being passed over during this night of the Gospel age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "little flock," "the first-fruits unto God of His creatures," "the church of the first-borns," alone is being spared, passed over, during the present age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the age to follow this He shall lead the people forth from the bondage of sin and death, are not now in danger of eternal destruction—only the first-borns.

The church of the first-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them all of His good promises. Fur-

thermore, they are such as have responded to the grace of God, have made a full consecration of themselves to Him and His service, and in return have been begotten of the Holy Spirit. With these it is a matter of life or death whether or not they remain in the Household of Faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more a sacrifice for sins"; "Christ dieth no more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The church of the first-borns, through the begetting of the Holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the second death. This is the lesson of the Passover type, and applies only to true Christians.

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

JESUS OUR PASSOVER LAMB

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from

earthly things and to give us increased appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the heavenly Canaan, to all the glorious things which God has in reservation for the church of the first-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His apostles in the upper room saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical "prince of this world"—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of Me."

PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP

We recall the circumstances of the first Memorial—the blessing of the bread and of the cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should partake, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in co-operating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is My body." The evident meaning of His words is, This symbolizes or represents, My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the bread of life." "I am the living bread which came down from heaven;

if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world."—John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate, this living bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His pre-human existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and hence free from sin—that enabled Him to become the Redeemer of Adam and His race, that permitted Him to give His life "a ransom for all, to be testified in due time."—1 Timothy 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should rise from the tomb on the divine plane of life, that He should ascend to the Father and deposit the sacrificial merit of His death in the hands of Justice, and receive from the Father "all power in heaven and in earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth, a glorious divine being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel church of this age receive by faith in their Redeemer; namely, justification by faith—not justification to a spirit nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which Father Adam possessed and lost, and which Christ redeemed by giving His own sinless flesh, His perfect human

life, as our ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of justification to human life—right—a right to human life—with all its privileges, which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes primarily our Savior's life given for us, His human life, His being, His soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in justifying the church by faith during this Gospel age, in advance of the justification of the world by works of obedience in the Millennial age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of truth shall come, it will guide you into all truth, and will show you things to come."—John 16:12, 13.

This Spirit of truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated church, "The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the body of Christ?"—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness—"For we, being many, are one loaf and one body."—1 Corinthians 10:16, 17.—*Emphatic Diaglott.*

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the divine standpoint, a composite body of many members, of which Jesus is the Head (1 Corinthians 12:12-14), and that this body, this church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for

the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that He laid down. As He sacrificed His actual, perfect being, His humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise the loaf and the cup represent suffering. The grains of wheat must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf and the one cup. But it is His blood, the virtue of His sacrifice, that counts. Our blood has virtue only because of His merit counted to us, only because we are members of His body.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the law. It will not do to claim that faith in some great teacher and obedience to His instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12.) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His cup, and to be broken with Him as members of the one loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality.—Romans 6:3-5; 2:7.

THE CELEBRATION IN THE KINGDOM

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the Kingdom, the theme of His every discourse. Those to whom He had promised a share in the Kingdom if faithful, He reminded of His declaration that He would go away to receive a Kingdom and to come again and receive them to Himself to share in it. He now adds that this Memorial which He was instituting

would find its fulfilment in the Kingdom, that He would no more drink of the fruit of the vine until He should drink it anew with them in the Father's Kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized in His cup, there will be jubilation in the Kingdom. "He shall see of the travail of His soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this cup, first in justification, then in consecration and sacrifice with Him. These have His promise that they shall reign with Him; and when the reign shall have begun, when the Kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which He knew to be so near the time of His apprehension and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found thus far grace sufficient for His need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears" praying "unto Him who was able to save Him out of death"—expressive of our Master's fear of death lest in some particular He might have failed to follow out the Father's plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so He opened not His mouth" in self-defense. We see Him faithful, courageous to the very last; and we have His assurance that He

could have asked of the Father and could have had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in His timidity, even denied His Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

OUR OPPOSITION TO BE FROM RELIGIOUS WORLD

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their chief priests, scribes and Pharisees and doctors of the law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you." We see that He referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, His followers. We are not to be surprised, then, that opposition to the truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather, we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it, as did also your rulers."—Acts 3:17.

Ah yes! Ignorance and blindness of heart and mind are at the bottom of all the sufferings of Christ—both Head and body. The Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of their Head. (Colossians 1:24.) Soon, as our dear Lord declared, those who now partake of His broken body and are broken with Him in the service of the truth, those who now participate in His cup of suffering and self-denial, will drink with Him the new wine of joy in the Kingdom, beyond the veil. With that glorious morning will begin the great work for the world's release from the bonds of sin and death—the great work of uplifting, the "Times of restitution of all things spoken by the mouth of

all the holy prophets since the world began.”—Acts. 3:21.

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, “If we suffer with Him, we shall also reign with Him: if we be dead with Him, we shall also live with Him”; “for our light afflictions, which are but for a moment,” “are not worthy to be compared with the glory that shall be revealed in us.” (Romans 8:18.) With these thoughts respecting the passing over of our sins as the first-borns through the merit of the precious blood, and our share with our blessed Lord in all His experience of suffering and of glory, we may indeed keep the Pass-over feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord’s hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan.

THE COMING ANNIVERSARY

We recommend that the dear friends in various parts of the world neglect not this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company, or band, meet together as is its usual custom; for this seems to have been the course of the early church. Let us “keep the feast,” with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord’s sacrifice for us, but also as relates to our own covenant to be dead with Him. We recommend that the leaders of each company make arrangements to obtain unleavened bread, and either unfermented grape juice, or raisin juice, or other fruit of the vine. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used.

. . . We recommend that these little gatherings be without ostentation. Decently, orderly, quietly let us come together, full of precious thoughts respecting the great transaction we celebrate. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have heretofore suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord. As a rule there will be no

danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the apostle’s words concerning those who “eat and drink damnation [condemnation] to themselves, not discerning the Lord’s body.” (1 Corinthians 11:29.) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

We trust that the occasion will this year be a most precious and profitable one to all the saints. As we are approaching the end of our course, the great importance of our calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Then let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draweth nigh; and that, if faithful, soon with our beloved Bridegroom we shall partake of the wine of joy in His Kingdom and be forever with Him.

—Reprints, page 5869, March 15, 1916.

LORD, HERE I BRING MYSELF

“LORD, here I bring myself,
’Tis all I have to give,
My heart’s desire is wholly this,
Henceforth for Thee to live;

“To own no will but Thine,
To suffer loss or shame,
All things to bear, if only I
May glorify Thy name;

“Henceforth mine every power
Each day for Thee to use,
My hands, my feet, my lips, mine all,
As Thou, my Lord, shalt choose.

“Dear Lord, my constant prayer
Is for increase of grace,
That I by faith may walk with Thee,
Till I behold Thy face.”

Cross and Crown Pins—Gold filled, red enamel cross: Lady’s or Gentleman’s, \$1.00. These make nice birthday or other presents.

The Dawn, 136 Fulton Street, Brooklyn, N. Y.

Love The Final Test

"Now the end of the commandment is charity [love] out of a pure heart and of a good conscience and of faith unfeigned."

—1 Timothy 1:5.

AS IS so beautifully set forth in the Daily Heavenly Manna comment for March 12th, "The *ultimate object* of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is God-likeness, for God is love." It is this same vital and fundamentally important fact that St. Paul sets before us in our text. Love is, indeed, the end of the commandment—that is the true significance of the divine will for us and the mark to which we must attain in the narrow way.

It is just as true today as when Paul wrote to the Corinthians, that no matter what else we do, or to what attainments we may reach, without love, all is in vain—without profit. Even though we could "speak with the tongues of men and of angels, and have not love," our words would be like "sounding brass or a tinkling cymbal." And while love is still the "end of the commandment" for every Christian,*it is, also, just as difficult to attain today—perhaps more so—as when the apostle wrote these words to Timothy.

We are now living in a world in which selfishness and hate are rampant in all directions, and on the increase. Half of the world is hating the other half, and both halves are embarked upon an "all out" effort to destroy those whom they hate. The Christian is in this world, and only by divine help can he keep from becoming a part of it. The spirit of selfishness and hatred that motivates so much human activity today is bound to exert its influence in the lives of those who are seeking to follow the "more excellent way."

National and international hatreds are engendered to a large extent by propaganda, true and false. In this war of words each nation endeavors to offset the effect of what the other says by pouring out its own version of what is right and wrong. The Christian's safeguard against all this confusion of tongues is in the message of the truth, the Gospel of love, which to us is the power of God unto salvation. It is to this message we should give heed, and in the spirit of it we should endeavor to grow.

True Christian growth in grace and knowledge is reflected in an increasing manifestation of love in thought, word, and deed. God Himself has

given us a perfect example of true love in the gift of His beloved Son. This was a gift intended for the blessing of those then alienated from Him through wicked works. If our love is to be like His, we, too, will love even our enemies, and be willing to do them good, even at the cost of sacrifice to ourselves. Until love has promoted this spirit in us we have not attained "that for which also we have been apprehended."—Phil. 3:12.

True Christian love is more than merely a kindly feeling toward others. Love that is genuine will seek expression in unselfish efforts to bless others. Those nearest to the Christian are His own brethren in Christ, and for these he will delight to lay down his life. And he will not limit his sacrifice to those who are most nearly like himself in spiritual growth of grace and knowledge, but will gladly do everything possible also to help the weaker members of the Christ body to make their calling and election sure. Yea, the true Christian spirit will prompt the follower of the Master to seek out and rescue those who have fallen by the wayside whenever and wherever possible. Like the Good Shepherd who left the "ninety and nine" that were safely in the fold to find and bring back the straying one, so we, in proportion as we are filled with true Christian love, will gladly extend a helping hand to all who may need it.

Christian love will also extend its blessings to mankind in general. God loves all people, and has made provision for their blessing. He has invited us to joint-heirship with Jesus in order that we may share in the work of dispensing His blessings when the Kingdom is established. Now He is testing us to prove our real love for those whom He wants us to bless. The proof of our joy in the hope of dispensing future blessings is the zeal we manifest in seeking and using opportunities to scatter blessings now. Present privileges of service are as an apprenticeship in preparation for the future glorious opportunities. What degree of love are we demonstrating in this practical school of Christ?

It is a mistake to suppose that God wants a Christian to concentrate only on himself. True, the important present objective in the Christian life is the making of his own calling and election sure. But this calling is to a future service of love, and this election is to a place with Christ in bestowing Kingdom blessings on all mankind, hence the making of our calling and election sure requires that we *demonstrate* the degree of unselfishness that now rules in our hearts. This love in our hearts can be demonstrated only by the

service rendered others. We cannot serve our own best interests as Christians by neglecting to serve others. In these trying last days of the church's career in the flesh, may that "Love divine, all love excelling," continue to rule in our hearts and guide our lives! There is, probably, no surer way of failing to make our calling and election sure than to become interested only in our own spiritual well-being, or the well-being only of the little group with whom we are directly associated.

GOD'S WILL NEVER CHANGES

In the world-wide struggle being waged today, each group of nations is proceeding according to a definite plan of action. The enemy may stage surprise local attacks here or there, but this is not permitted to change the general plan of action. We, as Christians, may take a lesson from this for our own good. The divine program in which we are invited to cooperate is also being developed according to a definite plan of action. It's a long-range plan, too, embracing in all a total of seven thousand years. The goal of that plan is the re-establishment of God's will in the earth. The summary of His will is that one shall love God with his whole heart and being, and his neighbor as himself. The redeemed of mankind who attain to this oneness with the Creator and His law of love, will live forever.

Every detail of the divine plan must be in harmony with its major objective. Those who are invited to cooperate in its accomplishment are acceptable only as they measure up to the spirit and objective of the plan as a whole. Hence, as divine love is the motive back of the plan, divine love must govern any and all who participate acceptably in it. This requirement never changes. No matter what emergencies arise, or what surprise attacks Satan may make upon us as individuals, or upon God's people as a whole, love must still maintain its control in our hearts and lives.

From this standpoint it can be seen that, fundamentally, God's will for the entire church has been the same. A change in activity is due at the end of the age—a change from "sowing" to "reaping"—but the spirit and motive of the work remain the same, as do also the rules which govern our activity. Christ's instructions to turn the other cheek when smitten by an enemy applied to those throughout the age who sowed, and it applies to us in the end of the age who reap. Members of the early church were to love their enemies, and to do good to them who spitefully used them, and we are to do the same. Love never changes—it continues to remain "the end of the commandment."

Inasmuch as true love is a principle which finds expression in the blessing of others, the applica-

tion of it is still properly described by the apostle's admonition: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) And why shouldn't it remain the same? God's plan calls for the blessing of all the families of the earth, and why should we suppose that He would want us to cease doing what we can to bless as many as possible of them now. Jesus commanded His disciples to lay down their lives for the brethren, and why should we cease laying down our lives for them now. Indeed, even those who attain life at the end of the Millennial age will do so because they have demonstrated their harmony with the great principle of love. See Matthew 25:34-40.

SATAN'S METHODS OF DECEIT

Satan is a wily foe of the Christian, and goes about as a roaring lion seeking whom he may devour. He can deceive and defeat the Christian only in proportion as he is able to hinder his attainment of love as a ruling principle in his life. His surprise attacks will not harm us unless we permit them to draw us away from our main objective. But Satan's attacks are many and varied; and almost always he uses the Scriptures to cover up his real objective. We have a good illustration of this in the three major temptations he presented to Jesus.

Divine love prompts to sacrifice and service for God and for man, so Satan, knowing this, is ever ready to stress the importance of activity regardless of motive in working for God and for the truth. There is nothing wrong with activity if prompted by love, and every true Christian knows there is nothing wrong with it. But Satan would have us believe that activity is more important than truth itself. Every Christian, however, who realizes the full import of divine love knows that there is much wrong where the zeal to sacrifice for the Lord is lacking. May that "first love" enthusiasm and zeal never be permitted to depart from us, and should it be permitted to temporarily depart, let us pray and work earnestly for its return. But we should be on the alert to keep our hearts with all diligence lest we lose sight of the motive that is prompting us to activity.

Along this line is one of Satan's methods of deceit. He will keep strumming on the chord of "service" and of "witnessing" in an attempt to whip us up into a frenzied activity for the Lord in which everything else is forgotten except the "work." When he gets us to that point, we may fall a ready prey to his further assaults. It is easy for those who are working hard to criticize those who may not be working so hard—that's true along any line of endeavor. Satan takes ad-

vantage of this, gradually promoting a spirit of judging and fault-finding, leading ultimately to condemnation and hatred of others. Sometimes he is successful in leading the Christian so far away from the real goal as to cause him to consign to the second death all those who are not serving in his way.

Where this occurs, Satan has attained at least a temporary victory because he has led his victim away from the real goal of divine love. This doesn't mean that such an one cannot be reclaimed by God. If his heart is right, and God is dealing with him, it means that God permitted him to have this experience as a necessary part of his training for the future position he is to occupy in the Kingdom. "A just man falleth down seven times, and riseth up again," the prophet tells us. (Proverbs. 24:16.) There are many ways in which a Christian may stumble and fall. There may be moral stumblings, doctrinal stumblings, and so forth. We should be on guard against all causes of stumbling, and especially should we be on guard against the natural, selfish tendency to judge those who have stumbled. If we do thus judge and condemn, we ourselves have stumbled. The important thing for us to remember in this connection is that the "just man riseth up again," and that divine love in our own hearts bids us to do all we can to help such an one to rise.

EXCUSES FOR NO WORK

There are some who cannot be led astray by the gospel of works—works apart from love. These, nevertheless, know that the Lord wants them to serve Him, to present their bodies a living sacrifice, so Satan employs a different method to counteract the influence of love in their hearts. Of course he uses Scriptures. No Christian would be deceived by Satan's suggestions unless there were some Scriptural background for them. We note here some of the Scriptures now being used for this purpose. One of them is the parable of the wheat and tares. The argument is that this parable clearly indicates a change of work at the end of the age, from sowing to reaping. This, of course, is true. But the erroneous implication is that it requires less sacrificing effort to do the reaping than it did to do the sowing.

Not many, thank God, are influenced by this false implication, but some are, and are thereby induced to become inactive in the service of the truth. In most cases these dear ones feel like Jeremiah, who said that the Word of God was like fire shut up in his bones; and while he decided that he wouldn't proclaim the message, yet the very message itself finally impelled him to give it out. This same love for the truth, and desire to tell it, will eventually rescue those true-hearted ones today who have been made to believe that it

isn't God's will for them to publicly proclaim the message.

Actually the parable of the wheat and tares does not indicate a slackening of activity among the Lord's people. The field is still the world, in which both the sowing and reaping are done. A farmer knows that there is just as much work attached to the harvesting of a field of grain as there is to sowing that field. Of course, if we conclude that the harvest work is completed, then Satan has deceived us in another way; that is, he has induced us to indulge in the judging of our brethren by concluding that the few with whom we are directly associated are the *only true wheat* left in the world. Once we take this position, the influence of love has been neutralized in our lives and Satan has temporarily defeated us.

Satan is also quick to utilize any measure of discouragement we may entertain. If we have labored long and hard in our own neighborhood, and there seems to be no interest, almost the first thought Satan will put into our minds is that there is no use working, for the harvest is ended. Actually, however, this doesn't prove a thing. It has always been thus. We read of the large meetings that were held in Brother Russell's day; and of the wonderfully successful experiences enjoyed by colporteurs, and others, and imagine that those happy times were then universal. This is not true. There were many, many colporteurs in those days who labored for years, day in and day out, and were never blessed by seeing any visible results of their labors. Was that any reason why they should conclude that the harvest work was over? Certainly not.

It is true that there were large public meetings in those days but almost without exception those meetings cost great sums of money, and frequently not a single tangible result accrued therefrom so far as new interest in the truth was concerned. There were classes of the consecrated scattered all over the country, yet there were many villages and towns in which there was not a single truth person; although much work had been done in all these places. Did this fact prove that the harvest was ended? Certainly not!

If we are now working for a present, visible reward, it is quite likely the Lord will not permit us to have that reward, that is, if the Lord is dealing with us. If He is dealing with us, He may permit us to labor long and hard without permitting us to see the result of our labor, in order that love may be the more fully developed in our hearts. Love is unselfishness. If we are laboring for present results alone it would indicate that there is yet some measure of selfishness influencing our behavior. If love has gained full control, we will be happy to keep on sacrificing no matter

what the results may be. Then, too, let us not forget that, while we may see no immediate tangible results from our efforts, we are thereby witnessing a good profession before many witnesses and thereby attesting to our fidelity.

We are not by this suggesting that there are no longer visible results from the spread of the message, for there are results. But it's very much the same as in former days, namely, that results are obtained in some localities and not in others; and at one time, and not another. If you are working hard in your neighborhood and there is no response, search your own heart. Perhaps the Lord is waiting for a certain fruitage there first. Or, perhaps, He is waiting for the ecclesia in your district to be in a better spiritual condition to properly care for new interest. God sees all, and knows all, and in His providences we can safely rest, meanwhile doing all we can to glorify His name, and bless our neighbors.

SORTING THE FISH

Another of the Lord's parables used to prove that the consecrated should circumscribe the expression of their love for the blessing of others is that of the dragnet. It is pointed out that the work at the end of the age is that of sorting the fish, after the net has been drawn ashore. Therefore, say some, those who still engage in "fishing" are not doing the Lord's will. Those who make this suggestion fail to realize that the sorting of the fish is a part of the fishing business, and that the fishermen work just as hard at this as they do in casting their nets to catch the fish. Certainly there is no hint here of a slackening of activity.

Furthermore, it should always be remembered that whether fishing or sorting the fish, the work is accomplished by a proclamation of the Gospel. The parable doesn't mean that the time would ever come when the Lord's people should cease to proclaim the Gospel, and sit down to sort those who had previously responded to it, arbitrarily deciding who were worthy and who were not. The casting of the net and the counting of the fish, represent different phases of the results accomplished by the preaching of the Gospel. It is in the divine providence that the time comes when the truth itself, circulating among the Lord's people, causes a separating of the worthy from the unworthy. But in order for the truth to do this, it must be proclaimed far and wide, because the consecrated, territorially, are widely scattered; and today they need the heart-cheering message of the truth as never before.

Brother Russell applied this parable to the change of work that began with the beginning of the harvest period. He understood that in his day the workers were in the sorting period, and we need only to note the energy with which he

promoted the spread of the truth far and wide, to know what he understood was involved in the work of sorting. The same holds true today. There is nothing in the Scriptures to indicate that the time will ever come for the church this side the veil, when the work she is commissioned to do shall be done in any other way except through self-sacrificing zeal in letting her light shine for the blessing of others. The very last member of the body to be this side the veil will rejoice in this blessed privilege of displaying the true spirit of love for God and for His truth and witnessing thereto. Not to be filled with such a spirit would mean that one was not yet ready for the Kingdom and its thousand-year work of blessing.

WOE TO THOSE WITH CHILD

In response to questions re the signs that would accompany His second presence, the Master said of that time, "Woe unto them that are with child, and to them that give suck in those days!" (Matt. 24:19.) In the 4th Volume of *Studies in the Scriptures*, page 575, there is a beautiful and logical explanation of what this statement really means. There it is applied to the world-converting activities of nominal churchianity. In this effort spurious sons are begotten, not by the word of truth, but by error, and these spurious children are nursed by a diluted and polluted "milk of the word."

And how woeful is the position of those now who are thus caught by the time of trouble. They have labored to convert heathendom, but have brought forth wind. Worldliness, irreligion and hatred are rapidly supplanting what was hoped would develop into a Christian civilization; and this even in the so-called civilized countries. This unexpected development has left the nominal church leaders in a state of bewilderment and confusion. The expression, "Woe unto them," as used by Jesus certainly is an accurate description of the present plight of nominal churchianity.

Plain and understandable as is this prophecy of the Master, some may wonder if it is an indication that those who, in the end of the age, continue to hold forth the word of life are thereby placed at a disadvantage. Indeed, the suggestion has been made that this may be so. But those who know the truth realize that there is a vast difference between activity in trying to convert the world with a hell-fire message, and that service which is devoted to declaring a message of comfort to mourning ones—a declaration of the pure message of the Kingdom—and to the building up of our brethren in the most holy faith.

Those referred to by Jesus are in a sad state because they have been caught unawares, and because they have no understanding of the situation in which they have been caught. They are

thrown into confusion and consternation by unexpected developments, and have no explanation to offer, nor do they know the way out of their trouble. How different is the lot of the truth-enlightened Christians who are commissioned "to preach glad tidings to the meek, . . . to bind up the brokenhearted, . . . to comfort all that mourn," and especially those "that mourn in Zion."—Isaiah 61:1-3.

These have a message that is in line with the times in which they are living—a timely message for both the church and the world. God has enlightened them with His truth and thus equipped them to deliver this message of the Kingdom. Brother Russell foretold that the time of trouble would furnish wonderful opportunities for the consecrated to let their light shine, and his forecast has proved to be correct. What a blessed privilege it is to be an ambassador for the Lord in these dark days!

When Jesus said "Woe unto them that are with child, and to them that give suck in those days!" He certainly didn't mean that the Christian who was obeying the command to lay down his life for his brethren would be placed in a sad plight by so doing. Such a conclusion would be far-fetched indeed. Paul said that he travailed in birth for certain ones in the early church, until Christ was formed in them, and, to the extent that we have the opportunity, it is the happy privilege of all the consecrated to thus assist in the promotion of Christian development in one another. There is no better way of preparing ourselves for the Kingdom than to be employed in helping each other.

Truth-enlightened Christians who today are laying down their lives in letting their light shine out for the blessing of others, know that this effort is not calculated to convert the world. They expect that, on the whole, the message will be scorned, and that finally it will lead to persecution and, perhaps, death. They know, however, that it is the divine will for them to give the witness, and if it does lead to severe persecution, as it did in the case of Jesus, they will rejoice in the privilege of taking this step with Him. The Christian who goes into death even as the Master did is in no wise in the "woe" category, but can rejoice in that he is a partaker of Christ's suffering.

Human wisdom may reason that if we hide our talents in a napkin, as did the man in the parable, it is the best way of safeguarding our own spiritual interests, but let us remember that the ones whom Jesus commended were those who used their talents, not those who buried them. Oh, beloved, let us be on guard against this insidious form of the *self-first* type of Christianity. It is as damaging to healthy spiritual growth as is the

works-first gospel. If our hearts and lives are filled and controlled by the divine principle of love, we will be on guard against both of these errors of doctrine and practice.

Yes, how true it is that the "end of the commandment is love out of a pure heart, . . . and of faith unfeigned." We might give all our goods to feed the poor; or speak with the tongues of men and of angels; possess mountain-moving faith; devote every minute of our spare time to reading and studying the truth; or even give our bodies to be burned, yet *if we have not love*, these things will not profit us. But if we have love abounding in our hearts, it will prompt us to speak the truth as eloquently as possible, and as much and as often as possible; it will strengthen our faith in God's providences; it will send us to the Word, there to drink of its refreshing waters of truth; and it will spur us on to continue presenting our "bodies a living sacrifice."—Romans 12:1.

If love does fill our hearts we will not be susceptible to the subtleties of Satan whereby he endeavors, through improper works, or by no works, to have us hide our light under a bushel. We will not be saying "Must I serve?" but "May I sacrifice?"

Yes, Paul, we agree with you, that the "end of the commandment is love out of a pure heart." Yes, we realize, even as you did, that love is a power in our lives, a power that drives us forward to the sacrifice of self that others may be blessed. We know from your Christian experience that it did just this for you. It sent you to Jerusalem with certain knowledge that bonds awaited you there. It took you to Macedonia and to Rome. It impelled you to proclaim the message which resulted in persecution; imprisonments, stripes, perils of the sea and of the land; yea, perils even among false brethren.

But you kept going, Paul, because love remained in your heart. Even in that prison at Rome, in the shadow of execution, love caused you to pour out your alabaster boxes of blessing upon all you met, even to the guards to whom you were chained. Finally, you wrote again to Timothy and said you were ready to be offered, that the time of your departure was at hand; that a crown was laid up for you; but you didn't forget to encourage Timothy in the same course of faithfulness that had brought you to the point of death, and to tell him to commit the truth to faithful men who, in turn, would teach it to still others. Yes, Paul, we rejoice in your wondrous vision of the truth and what it means in the life of those who follow the Master; and we want to be like you, and like Jesus whom you emulated and whose cause you served. May God help us in this endeavor!

DIVINE PLAN BEREAN LESSONS

SAVING ISRAEL FROM BLINDNESS

(Lesson 53)

Text Book: The Divine Plan of the Ages, page 113, paragraph 1, to page 116, bottom of page.

Key sentence: "God is, and always has been, perfect master of the situation, and in the end it will be seen that all has been working together to the accomplishment of His purposes."

Main Text: "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: for this is My covenant unto them, when I shall take away their sins."—Romans 11:26, 27.

Please explain Romans 11:25: "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." The blindness in part refers to the partial blindness during this Gospel age upon Israel, except the remnant accepting Christ. That blindness will last until the fulness (the completeness of the elect church, selected from both Jews and Gentiles) the Gentiles be come in.

What does the next verse (26th) mean, which reads, "And so all Israel shall be saved"? It means that they will be saved from their blindness and their sins. When will this take place? The apostle tells us that this will be true when the Deliverer shall come out of Sion and "shall turn away ungodliness from Jacob." Who is the Deliverer? We answer, the Christ—Head and body. They shall turn ungodliness from Jacob (Israel after the flesh). The apostle, in the next verse, continues this same line of argument, of reasoning, in quoting from the prophet, as follows, "For this is My covenant unto them, when I shall take away their sins." To what covenant is he here referring? The New Covenant.

Why is this text quoted in our text book? It is given as another proof of probation after death, for if God will "take away their sins" it is reasonable to suppose that He will do it for all of mankind who, in the light and knowledge of the Millennium, seek to serve Him.

Will the Israelites be the only ones ashamed and confounded in the Millennium? No, the Sodomites, the Samaritans and all mankind also will be ashamed. Why? Because when they come up in the Millennium and find how gracious God is and how different He is from what they thought Him to be, they will be ashamed as they realize their own selfishness and their failure to have properly revered and esteemed Him.

Just as in Whittier's poem, "The Minister's Daughter," the effect of the message of love which the minister learned to preach was so helpful to his hearers; so, likewise, the message of God's love in the Millennium will be very helpful to the world of mankind:

"Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned on his lips again.

"And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts as flint aforetime
Grew soft in his warmth and light."

Will many who have misunderstood God's intentions during this Gospel age be surprised in the Millennium at God's provisions for mankind? Yes, they will find that God's love and mercy were not only for the church in this Gospel age as they had thought, but also for the world in the Millennium. How apt are the words of the Lord in Isaiah 55:8, 9: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

What similar mistake did the Jews make? They presumed that God's blessings were only for the Jews and not for the Gentiles.

What is the teaching referred to as Calvinism? It holds that God arranged a plan which will result in a few going to heaven and all the rest going to eternal torment. It claims that God elected or fore-ordained before they were born just who the individuals would be, who would compose the church class and who the individuals would be who would compose the class to be eternally tormented. This has been well expressed by the poet Whittier as follows:

"In the minister's morning sermon,
He told of the primal fall,
And how thenceforth the wrath of God
Rested on each and all.

"And how, of His will and pleasure,
All souls, save a chosen few,
Were doomed to eternal torture,
And held in the way thereto."

Has this doctrine any good features? Yes, in that it recognizes the power of God. What are its bad features? It shows God as lacking in justice and love.

Another view of God's plan held by many Christians is called Arminianism. What does it teach? It teaches that God created Adam and Eve perfect in the Garden of Eden and that He intended to use this earth as a sort of incubator to prepare mankind to become angels in heaven. According to this theory, Satan stepped in and upset God's plans. Therefore they think that only a few will get to heaven and the vast remainder will go to eternal torment. So far as final results are concerned Arminianism does not differ much from Calvinism. What are the good features of this view? It shows God as being loving and kind; but, on the other hand, it shows Him greatly lacking in power and wisdom.

How can these two doctrines of Election and Free Grace be harmonized? Only through the Divine Plan of the Ages which shows that the members of the church during this Gospel age are God's elect who must be obedient and loyal to God to make their calling and election sure. Free Grace will be thrown open to the world in the Millennium when all then will have the opportunity to gain restitution blessings.

THE PERMISSION OF EVIL AND ITS RELATION TO GOD'S PLAN

(LESSON 54)

Text Book: *The Divine Plan of the Ages*, page 117, paragraph 1, to page 119, bottom of page.

Key Sentence: "His purpose was to make manifest the perfection, majesty and righteous authority of His law, and to prove both to men and to angels the evil consequences resulting from its violation."

Main Text: "For Thou art not a God that hath pleasure in wickedness."—Psalm 5:4.

We are now starting a new chapter in our text book. In this chapter we are discussing the Permission of Evil. What is evil? It is that which produces unhappiness and causes suffering of any kind. Does evil pertain only to sin? No, it also relates to any medium or means of causing pain, suffering. How can evil be removed? By removing the original cause of evil to man, namely, sin; for if sin had not entered, no evil would have befallen man.

God is all-powerful and all-loving; therefore why did He permit evil? This question can be satisfactorily answered only through an understanding of the divine plan of the ages. Will we find in that plan that God has designed the present permission of evil ultimately to work out some greater good? Yes, indeed!

Is it not reasonable to think that God could have prevented Satan from deceiving Adam and Eve? Yes, but He permitted Satan to do evil because He knew He could overrule it for good. We read in Hebrews 6:18 that it is "impossible for God to lie" and also in 2 Timothy 2:13, "He cannot deny Himself." Why is this so? Because God has a character that loathes wickedness and loves righteousness, and hence He would, out of choice, do only things that are in full harmony with truth and righteousness, even though He possesses the power to do otherwise, if it were His disposition so to do, but the very nature of His being precludes such a thought. See Psalms 5:4; 45:7.

When we consider God's great power and wisdom and the fact that He is all-loving, what must we conclude as to His plan of salvation for mankind? That when rightly understood, the plan will be based on such far-sighted vision and guided by such hidden springs of wisdom, that it will be the wisest and best plan possible to conceive.

How are we to understand Revelation 4:11, which reads as follows: "For Thou hast created all things, and for Thy pleasure they are and were created"? The pleasure of dispensing blessings to others. We now quote from the **Watch Tower Reprints**, page 1834: "In the full consciousness of His own moral perfection, His unerring wisdom, His mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, He has endured the contradiction of sinners against Himself for six thousand years. But during the seventh millennium, according to the divine purpose, it will be the joyful privilege

of our Lord Jesus to fully manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in heaven and in earth, 're-united under one head'—Eph. 1:10 **Diaglott.**"

What do we mean by the word "permitting" when we speak of God permitting evil? We mean that He does not hinder it. God sees the valuable and lasting lesson that mankind can learn by permitting evil.

We are now coming to a discussion of the subject of principles. How shall we define principle as used in our text book? Webster's Dictionary defines it as a "settled rule or law of action or conduct." Has every right principle a corresponding wrong principle? Yes, it has; as, for instance, truth and falsity, love and hatred, justice and injustice. How can we distinguish which of these principles are right ones and which are wrong ones? By their effects when put into action. Explain further. If a certain rule of action, when followed, results in happiness, harmony and order, then we can call it a right principle. On the other hand, the rule of action, which, when followed, leaves a train of unhappiness, misery and disorder, we call a wrong principle.

Following this line of reasoning, how would we define a virtuous or a sinful person? The virtuous person is one who chooses to follow right principles as a result of an intelligent understanding of right and wrong. The sinful person takes the opposite course. The result of wrong principles in action we call evil. What do we call the result of right principles? Good.

What is meant by conscience? It is the moral sense which enables us to judge as to what is the right thing and what is the wrong thing to do. Have the lower animals this moral sense called conscience? No, they have not. But is it not true that a dog knows that certain actions will bring his Master's approval and that other actions will bring punishment? That is true, but this is done by the dog not because of any moral sense but because of instinct or training or because of a certain degree of intelligence. The dog is ignorant of the moral quality of his actions. What is instinct? It is the natural impulse in animals.

God made man a free moral agent capable of choosing right or wrong. Could God have made man so that he could only discern and do the right? Yes, but then he would have been merely a living machine. God is looking to the ages following the Millennium when He will have the glory of an intelligent creation which will be a mental and moral image of Him established in righteousness and serving Him because they choose to do so. All the noble traits of His glorious character will be reflected in them.

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THE JUDGMENT OF RIGHT AND WRONG AND THE LIBERTY TO USE IT

(LESSON 55)

Text Book: The Divine Plan of the Ages, page 119, bottom of page, to page 121, bottom of page.

Key Sentence: "He already had in operation inanimate mechanical agencies accomplishing His will, but His design was to make a nobler thing, an intelligent creature in His own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil."

Main Text: "And the Lord God said, Behold, the man is become as one of us, to know good and evil."—Gen. 3:22.

Suppose God had not only created man perfect but additionally had walled him around with His protecting care from Satan's temptation. Would that not have been better than what did take place? No, because in that way He would not have been able to develop the high quality of character which would give man his greatest happiness and God, the fullest delight in him. When men have had experience with evil and with good and then, as a result, choose righteousness out of appreciation of the "beauties of holiness," they will not be "liable to suggestions of evil from without or to ambitions from within."—Psalm 110:3.

When the writer was a young man, he suddenly became sick and in a very weakened condition, was confined to a bed in a hospital. Prior to that time he had been very healthy and energetic. As he listened to the firm steps of the people walking in the hall of the hospital and saw how strong and sturdy all the attendants were, it made him appreciate what a blessing health is more than he had appreciated it before he became ill. So, likewise, those who profit by their experience with evil during the present time and by their experience with righteousness during the Millennium, will appreciate how much better it is to be loving and kind and just than they would if they never had had any experience with evil.

What two advantages are gained by having mankind experience both sin and righteousness? First, after God's plan is completed and all the wicked goat class have been destroyed in the harvest at the end of the Millennium, the righteous (sheep class) who are left can be depended upon to remain forever loyal and true to their beneficent Creator. To an executive like God who loves righteousness and hates sin, this would be a source of great joy. Second, God will be far better pleased with human beings of tested and polished characters such as the sheep class will have, than He would have been with human beings good only because all sin and evil were kept away from them, and yet would be always susceptible to sin and improper ambition. Note Ezekiel 28:15, how the King of Tyrus, typical of Lucifer, fell under just such circumstances. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Let us now turn to Genesis 3:22: "And the Lord God said, Behold, the man is become as one of us, to

know good and evil." What man is here referred to? The Lord is here referring to Adam and Eve. They first had an experience with good in the Garden of Eden. There was no sin nor sorrow nor death. But when they were driven out of the Garden of Eden, they began to experience sickness, pain and death as well as the heartaches and sorrow which come from selfishness. Do Adam's posterity share in this experience with good and evil? Yes, they do, but they are getting their experience with evil first. In the Millennium they will get their experience with good.

Could it be said that Adam was in the likeness of God if he had been created without a conscience? No, the moral sense or judgment of right and wrong, and the liberty to use it, made Adam in the moral likeness of God.

How was God's law given to Adam? It was written in his natural constitution. Is this originally law-inscribed nature of man as clearly outlined in man now as it was when Adam was in Eden? No, sin has done much to erase and to efface it.

What does liberty of choice imply for a free moral agent? It implies that he has the ability to hate as well as the ability to love.

Now sin is more agreeable and easy to the fallen race than is righteousness. Will this always be the case? No, when mankind has been restored to perfection as the result of restitution during the Millennial age, it will be more agreeable and easy to be righteous, although the possibility of committing sin will not be denied them, but should such a course be persisted in, the consequences then will be annihilation.

Why is an actual experience of evil the surest and most lasting way for mankind to learn the unsatisfactory consequences of evil? Because God seeketh such to worship Him as worship Him in spirit and in truth. Having the opportunity to commit sin, and then resisting it, produces the righteousness and holiness of choice based upon an appreciation of right and wrong. Such an intelligent creature is more noble than inanimate mechanical agencies accomplishing His will.

Will the principles of right and wrong always exist? Yes, but the wrong principle will not always be operative. What will stop the operation of the evil principle? The fact that God will destroy those who continue to submit to its control. For instance, Psalm 145:20 informs us that all the wicked will be destroyed. In 1 Corinthians 15:25, 26, we read, "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

THE SUBTLE TEMPTATION OF EVE

(LESSON 56)

Text Book: The Divine Plan of the Ages, page 121, last paragraph, to page 124, top of page.

Key Sentence: "When she had partaken of the fruit, she, having put confidence in Satan's deceptive misrepresentation evidently did not realize the extent of the transgression, though probably she had misgivings and slight apprehensions that all was not well."

Main Text: "And Adam was not deceived, but the woman being deceived was in the transgression."—1 Timothy 2:14.

What four ways are there of obtaining knowledge? 1. Intuition. 2. Observation. 3. Experience. 4. Information received through sources accepted as positively truthful. Define intuition. Intuition is instinctive knowledge. It is the ability to know without the process of reasoning or the necessity for proof. Who only has such knowledge? Jehovah God. Is this word intuition used in an accommodated sense also? Yes, it is, in the sense of immediate perception without reasoning out in detail. In this study, we are using the word in the full sense, therefore we can say man's knowledge of good and evil could not be intuitive.

Could man have gained a knowledge of good and evil by observation? Yes, if there were some exhibition of evil and its results for man to observe. Since there was no such exhibition for man to observe, God wisely chose to permit evil among men upon earth and thus let them become "a spectacle . . . to angels." —1 Corinthians 4:9.

How about a knowledge of evil by information? Did Adam and Eve have such information? Yes, in Genesis 2:16, 17, we hear God saying to them: "Of every tree of the garden thou mayst freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." As our text book puts it, "They had, therefore, a theoretical knowledge of evil, though they had never observed or experienced its effects." Did this information keep them from sin? No, it did not. God knew that this knowledge by information only, would not be sufficient to give them such an appreciation of the Creator's loving authority and His law of justice and love as would enable them to resist the tempter.

Would it be true to say that Adam's sin in disobeying God in the Garden of Eden was only a minor offense? No, it was a major offense. In 1 Timothy 2:14 we read, "And Adam was not deceived, but the woman being deceived was in the transgression." Explain how the woman was deceived. Was a serpent used in deceiving her? That a serpent was used in Mother Eve's temptation there can be no doubt, but whether it spoke with an audible voice or only by its actions we cannot know—it was quite probably the latter, as we sometimes say, "Actions speak louder than words." Satan merely used the serpent as the instrumentality of his temptation. What was Satan's object in tempting Adam and Eve? His desire was to alienate the affection and respect of our first parents from God, thus to bring them under his control. He attempted to do this by posing as their friend and insinuating that God, although the Creator, desired to hinder their progress and blessing.

What was forbidden, and of what did the temptation consist? Among the trees of life in the Garden of Eden was one tree, or grove of trees, of marked peculiarity, called the tree of knowledge and of whose fruit God forbade our parents to eat. We can be assured that this restriction would not necessarily have been a permanent one. In due time, after the test of obedience had demonstrated the loyalty of our first parents, in all probability, knowing the character of God as we do, they would have been granted full liberty in the use of the tree; but partaking of it, as they did, before His due time meant not only their disobedience, but spelled, also, their rejection and injury.

What trait of character did Satan play on? The curiosity which leads to an interest in and a desire for anything that is forbidden—to wonder and question why it is forbidden, etc. Perhaps such thoughts passed through the minds of Adam and Eve, and had been set aside as improper. How did Satan proceed to attack? Posing as their best friend, he intimated selfishness on God's part in imposing this apparently unwarranted restriction. More than this, he suggested that they never could be happy without the valuable knowledge which the fruit of that tree would bring them, and further, that God had lied to them in saying that death would surely follow the eating of the forbidden fruit.

Did Satan say all this in so many words? Perhaps not; our conjecture is that the whole matter was done by signs—that under Satan's guidance the serpent partook of the tree of knowledge of good and evil, and when Mother Eve saw that no harm came to the serpent but perceived that it was one of the most cunning of all the animals of earth, she reasoned, "Has God deceived us, and why? The serpent eats regularly and he does not die. Maybe this fruit is what has made him so wise." Apparently her desire for wisdom then entrapped her into disloyalty to the specific command of her Creator.

What was the temptation which impelled Adam to recklessly incur the death penalty? He, a perfect man, no doubt deeply loved his wife, also a perfect woman. He feared he would lose her and that life would become unhappy and worthless without her companionship. He wilfully shared her act of disobedience in order to die with her.

DID GOD FORCE MANKIND INTO SIN?

(LESSON 57)

Text Book: The Divine Plan of the Ages, page 124, top of page, to page 127, paragraph 1.

Key Sentence: "So the final result will be greater love for God, and greater hatred of all that is opposed to His will, and consequently the firm establishment in everlasting righteousness of all such as shall profit by the lessons God is now teaching through the permission of sin and correlative evils."

Main Text: "I make peace, and create evil: I the Lord do all these things."—Isaiah 45. 7.

In Romans 5:12, the Scriptures tell us that by one man sin entered into the world. How can we harmonize this statement with the fact that first the woman and then the man sinned? From God's standpoint, Adam and his bride were one, not twain.

Was it God's thought that if He gave Adam the choice to accept sin, that as soon as he and his descendants saw its disastrous results they would turn whole-heartedly to righteousness and holiness? No, He knew that their moral nature would become so impaired that evil and its pleasures would appear more and more desirable. An experience with evil and its ills, without a later experience with holiness and the blessed results of restitution, would not have been sufficient. God, therefore, not only provided

that "weeping may endure for a night" but He also arranged for "joy in the morning."—Psa. 30:5.

What will be the final results of such an arrangement? A greater love for God and His law of love, and a greater detestation of Satan and his law of selfishness.

How shall we meet the arguments of those who claim that God is the author of sin and therefore responsible for its removal? We answer that this theory is not true. Such reasoning sets aside man's noblest quality, liberty of will or choice and makes man a mere machine. If the little ant has the power of will surely Adam and Eve, created perfect human beings, had that power.

What two texts are usually quoted by those who hold to this theory? Isaiah 45:7 is one, "I make peace, and create evil: I the Lord do all these things." In what sense does God create evil? He was here speaking to Cyrus, His anointed, (type of Christ) on behalf of the nation of Israel who were in covenant relation to God as a nation. He had informed them that if they would obey His laws, He would do much for them under this covenant. He would bless them and protect them from the troubles common to the world in general. What if they disobeyed? Then He would send them punishments. These punishments in the form of various calamities, are referred to in this text as "evil" which God "created"—caused to come upon them. It does not mean that He made Israel to sin.

The other text, which is used to uphold this blasphemous theory we are now discussing is found in Amos 3:6, and teaches the same lesson, namely, that these afflictions and troubles upon Israel were not accidents but were purposely sent on Israel as reproofs for the violations of their covenant.

On what false assumption is the theory of universal salvation built? That God caused and willed all sin and that all are powerless to resist Him. This they say makes Him the author of sin and imposes upon Him the obligation to save all from their sinful characters, and thus remove sin and death.

This brings up the question, Has God the power to force man into either sin or righteousness? We answer, yes, He has the power to do so, but inasmuch as such a course would be inconsistent with His

righteous character and inasmuch as His character is fixed in holiness, it becomes an "impossibility," an utter absurdity.

Explain the text "He cannot deny Himself." The same principle would apply. God has the power to do so, but would not out of choice, and because it is contrary to His very nature.

What text can we give as a proof that God has given man the liberty of will so that he can choose righteousness? John 4:24: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

Does God use against man His foreknowledge of what man would do? No, He is using it for man's good because, by permitting man to taste sin and its bitter consequences experimentally, He is preparing him for the Millennial age, when he can profit by this experience. So from the very beginning God planned for man's redemption in the sacrifice of Jesus Christ.

The penalty for Adam's sin was death. Was this not too severe a penalty? Was it not a display of hatred and malice and temper on God's part? No, it was not. God knew that the final and inevitable penalty for sin would be everlasting death. It was therefore necessary for man to learn this lesson, if he would get the full benefit of his experience with evil.

Could one enjoy everlasting life and at the same time have a character ingrained with evil? No, because when God's plan has reached completion, all evil will have been a thing of the darker past, and everyone will choose to do right and to despise even the thought of evil doing. Evil-doers would find such an arrangement **very uncomfortable**. Only in unrestricted freedom to exercise their sinful propensities and especially in company with others similarly inclined, could such find any degree of satisfaction. Hence for their own good as well as the good of others, they will be destroyed.

Would it be consistent with God's character to permit evil-doers to live everlastingly? No, it would not. His hatred of sin and love of righteousness has led Him to establish as a fixed principle, the decree that "the wages of sin is death." (Rom. 6:23.) So while He may permit sin to go unpunished temporarily, yet the persistent enlightened sinner will sooner or later suffer the extreme penalty for his unrighteous course—death, oblivion.

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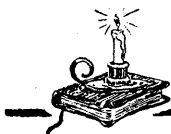
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International Sunday School Lessons



WHY PEOPLE DRINK INTOXICANTS

March 8—Genesis 43:34; Psalms 104:14, 15; Proverbs 31:4-7; Ecclesiastes 2:1-3, 10, 11; Isaiah 56:12; 1 Corinthians 10:6, 7.

GOLDEN TEXT: "Wine is a mocker . . . And whosoever erreth thereby is not wise."—Proverbs 20:1.

THE outstanding thought conveyed in the several Scripture passages for today's lesson is that the ancients drank wine largely for the exhilarating feelings of joy resulting therefrom. It was this viewpoint that St. Paul evidently had in mind when he wrote to the Ephesians, "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:18, 19.

The Golden Text states that "wine is a mocker," the thought evidently being that while the drinking of it may seem to give lightness of heart and joy, yet in the end it brings suffering and sorrow—"It biteth like a serpent and stingeth like an adder." How very true that has been in the cases of millions who have sought refuge from the woes and disappointments of life through the forgetfulness of intoxication.—Prov. 23:32.

While the intemperate use of wine for beverage purposes has been destructive of happiness, yet the viewpoint of the ancients as to the joy-producing value of wine has been utilized by the Lord in His promises of the lasting joy coming to the people through the Messianic Kingdom. A sample of the use of this symbolism is the prophecy of Isaiah 25:6-9, the 6th verse reading: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined."

The evident thought of this promise is that the Lord will provide joy and satisfaction for the people, and that through the divine

Kingdom He will fulfil His promise to bless all the families of the earth. By swallowing up death in victory, the Lord will "wipe away tears from off all faces." What a time of genuine joy that will be! The world has been filled with woe and trouble, and it's slight wonder that the people have sought various artificial ways and means of escaping the realities with which they have been surrounded. How glad, therefore, they will be when the symbolic wine of Kingdom joys will be so abundantly provided for them.—Revelation 21:4.

The Christian at the present time should surely be temperate and encourage temperance in respect to intoxicants of every kind. His source of joy should be the Lord. This is why the apostle said, "Be ye filled with the Spirit" of the Lord. The Christian, like those of the world, is surrounded with trouble. He, too, experiences the groaning and travelling through which all creation is now passing. But he need not seek refuge in literal wine, for God has provided him with the joys of faith and hope, the joys that come through the precious doctrines (symbolic wine) of the truth.

As Christians we need to be on guard against intoxications besides that which is caused by literal strong drink. There are the intoxicating influences of the world, as they come to and affect us as "new creatures." There is also an intoxication in wealth, in luxury, in ease, which tends to say to the soul, "Take thine ease"; forget your covenant of sacrifice, for there's no joy in walking in the footsteps of Jesus and in being dead to the world.

There is also an intoxication of pleasure, of fashion, of pride and fond desire, which appeals very strongly to those who are walking in the way of sacrifice. If we permit ourselves to thus become intoxicated it will make us dull of hearing as respects spiritual things, and we will be lax in our zeal for the Lord, for the truth and for the brethren. On the other hand, such intoxication will cause us to ap-

prove the things of the world and the flesh, and we will be trying to please self and to please worldly friends and relatives rather than the Lord.

In the end, however, the Christian who becomes intoxicated in any of these ways will not find therein any lasting joy and peace. Like the literal wine which finally "mocks" the drunkard, so these worldly joys will turn to bitterness, and, if the Christian who indulges in them does finally become sober it will be by coming through "great tribulation."

As Christians our pleasures, our intoxications, must be of the spiritual kind—joy in the Lord. We should be enthused and enraptured by the "heavenly vision." It is our privilege to eat and drink at the Lord's table, where there is joy and peace from being filled with the Spirit. But here again we need to be watchful lest whilst we are off guard Satan substitute some of his wine of false doctrine, and by drinking it we become intoxicated with a sense of false security, and with false hopes. The Lord will protect us if we keep close to Him, and in Him we will find joy both now and forever.

QUESTIONS:

What was the general viewpoint of the ancients as to the effect of wine upon one's mind?

What is meant by the promise of Isaiah 25:6, where we are told that the Lord would make a feast of wine for the people?

What is the source of a Christian's joy?

THE MIGHTY WORKS OF JESUS

March 15—Matthew 8:23-34; Mark 4:35-41; Luke 8:26-56.

GOLDEN TEXT: "What manner of man is this, that even the winds and the sea obey Him!"—Matthew 8:27.

IT IS in keeping with this lesson that the poet wrote:

"Whether the wrath of the storm-
tossed sea
Or demons or men, or whatever
they be,
No waters can swallow the ship
where lies
The Master of ocean, and earth
and skies."

The hope of both the church and the world is bound up in the fact that Jesus was, and still is, a worker of miracles. If we remove from Christianity the thesis of miracles there is nothing left but an empty and worthless shell. It was by a miracle that Jesus was born into the world. During His childhood and early manhood He was surrounded and protected by the miraculous providences of His Heavenly Father. There was a miracle in connection with His baptism. He performed miracles throughout the entire period of His ministry; and following His crucifixion as the Redeemer of the world, He was raised from the dead by the greatest miracle of all time.

The miracles related in our lesson for today are but samples of mighty works performed by Jesus. Jesus gave His Father credit for the power by which these miracles were performed—"I can of Mine own self do nothing," He declared. (John 5:30.) Concerning the miracle of turning water into wine, it is said, "This beginning of miracles did Jesus, and manifested forth His glory." (John 2:11.) The thought we get from this is that the mighty works of the Master, among other things, were intended to foreshadow the life-giving miracles that He would later perform on behalf of all mankind, during the thousand years of His Kingdom glory.

It is well to remember this viewpoint of the mighty works of Jesus, else we might be led to erroneous conclusions as to the purpose and work of Christ in the earth throughout the Gospel age. If we conclude that His miracles were to be continued in and through His followers, the church, then we are sure to be disappointed, for the Lord's people generally have not experienced miracles such as were witnessed during the time that Jesus walked up and down in Galilee.

Three important miracles are presented in today's lesson: the stilling of the storm-tossed sea; the casting out of devils; and the raising of the dead. The first of these illustrates the ability of divine power to control the atmospheric elements, and that this will be done wherever and whenever necessary in the interests of His people. We are not to gather from this, however, that the Christian should expect the Lord to always give him fair weather in which to

serve Him. Sometimes the hardships of storm and cold may be what we most need for our spiritual growth.

More important to us as Christians is the manner in which the Lord is able to calm the storms of human fears and passions that may be raging in our hearts and lives. Happy are we if by faith we can hear and obey His reassuring message to us, "Peace be still." If we love Him and His will supremely, and have learned that what He permits is the very best for us, then we will know the verity of the promise "Great peace have they which love Thy law, and nothing shall offend them."—Psa. 119:165.

Satanic influence, not only of the devil himself, but also of his fallen angels has always been a menace to the happiness of mankind. By casting out demons Jesus foreshadowed the Kingdom work of destroying all Satanic influence in the lives of the people. He will do this literally for Christians in this age, and for the whole world in the Millennial age. And if we look to Him for guidance and help we will find that He will also protect us from the evil spiritual influences of false and deceptive doctrines by which Satan and the fallen angels attempt to draw Christians away from the knowledge and service of the true God.

By the awakening of Jarius' daughter from the sleep of death Jesus illustrated the divine, life-giving power centered in Him who is "the resurrection and the life," and the fact that the time is coming when "all that are in the graves shall hear His voice, and shall come forth." (John 5:28, 29.) What a happy day that will be for mankind; for thus will be literally fulfilled the promise to wipe away tears from off all faces.—Isaiah 25:6-9.

While God's program for the church throughout the Gospel age has not been one of miracles such as Jesus performed, yet every follower of the Master is a miracle of divine grace. God's providences overshadow us, and we have the assurance that all things work together for good to those who now love the Lord and are called according to His purpose. But this is an age of sacrifice, and it may be that for most of us the Lord sees that poverty is better than riches; partial health better than good

health, trials better than ease, etc. The miracles of the Lord in these experiences are the ways in which He gives us strength to bear whatever may come of joy or sorrow.

When the church is complete, and the Kingdom fully established, then will be resumed, on a world-wide scale, the program of literally healing the sick, and raising the dead. Those will be mighty works indeed, utterly beyond the ability of man, but "the zeal of the Lord of hosts will perform this." The church will share with the Master in those mighty works, for did He not say, "These works shall ye do, and greater works."—John 14:12.

QUESTIONS:

What was one of the main purposes of the miracles performed by Jesus?

Should the followers of Jesus expect Him to provide fair weather in which to serve Him, and to heal their physical diseases?

Will the time ever come when all the dead will be raised?

JESUS FORETELLS HIS DEATH

March 22—Mark 8:27-37; Matthew 16:13-28; Luke 9:18-25.

GOLDEN TEXT: "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it."—Mark 8:35.

THREE important truths are established in today's lesson. First, that Jesus was the foretold Messiah, the One through whom the wondrous Kingdom promises of the Old Testament are to be fulfilled. Second, that before He could enter into His Kingdom glory, He first must suffer and die as man's Redeemer. Third, that those in this age who desire to be His true disciples, must suffer and die with Him, and in so doing be inspired with the hope of living and reigning with Him.

It would appear that the Jewish public generally recognized Jesus as a great prophet sent of God. Opinion varied as to exactly who He might be but the gracious words which He uttered, and the miracles He performed constituted abundant evidence that He was more than an ordinary Jew, and that God's favor was with Him. The record is that the "common people heard Him gladly."—Mark 12:37.

But not many had the necessary spiritual vision to properly identi-

fy the Master as the promised Messiah. By God's help Peter was able to do this, and Jesus was pleased. "Blessed art thou," Jesus said to Peter, "for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." "Thou art a rock," the Master said; that is, your name Peter (Greek, **Petros**, a fragment of a stone, or a pebble) signifies a small stone, "but upon this rock (Greek, **petra**, a mass of rock or boulder) I will build My church."—Matt. 16:18.

It is evident that Jesus is contrasting the rock upon which He builds His church with the significance of Peter's own name. This "rock" seems clearly to be a reference to Peter's confession that Jesus was the Messiah, the Christ. It is upon this great fact that the church is built, Jesus Himself being "the chief corner stone." Peter was given the "keys of the Kingdom," that is, the privilege of special service in opening up Kingdom privileges to both Jews and Gentiles, but the church is not built upon him.—Eph. 2:20; Matt. 16:19.

How bewildered the disciples must have been when, following this establishment of their faith in the fact that He was the Messiah, Jesus told them that He was to be rejected by the leaders of Israel and be put to death by crucifixion. This was not their conception of what the prophecies taught concerning the Messiah. To their understanding the Messiah was to be a triumphant leader of Israel, and a King over them and eventually over the whole world. How could this be true if He were to be crucified?

True, Jesus also explained that He would be raised from the dead, and the lesson of His miracles should have enabled them to believe this. But, not as yet understanding the redemptive program of God, they would reason that if miracle-working power were back of Jesus, why could it not prevent Him from being crucified just as easily as to raise Him from the dead after He was crucified. To Peter, especially, it seemed that the Master's outlook was entirely wrong, so he said, "Be it far from Thee, Lord: this thing shall not be unto Thee."

Then Jesus turned to Peter and said, "Get thee behind Me, Satan." (Luke 4:8.) Jesus recognized in Peter's remarks another attempt

by Satan to turn Him aside from the pathway of sacrifice which was God's will for Him as the world's Redeemer. The suggestion was akin to the one made to the Master by Satan near the beginning of His ministry; that is, that He use miracle-working power to turn stones into bread in order that He might have food. Jesus could have done that just as now He could call upon twelve legions of angels to prevent His arrest and crucifixion; but to do so meant disobedience to the divine will for Him. And Jesus would not disobey.

Following His resurrection Jesus explained to the two disciples on the way to Emmaus that His suffering and death as well as His Messianic glory, had been foretold in the prophecies. Later this truth was fully revealed to the church so that true believers since have rejoiced in what was accomplished for them on Calvary. However, not many throughout the age have discerned that the suffering of the Christ was not completed at Calvary.

The closing verses of the lesson help to reveal the great truth that the followers of the Master are privileged to suffer and die with Him, as members of His body. "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's the same shall save it," our Golden Text reads. Here the Master makes it plain that to be His disciples means the loss of earthly blessings and earthly life. "Are ye able to drink of My cup and be baptized with My baptism?" is the way He put it to the two disciples on behalf of whom their mother had asked if they could sit on His right hand and on His left in the Kingdom.—Matt. 20:22.

Later Paul rejoiced in the privilege of filling up that which was behind of the afflictions of Christ, (Col. 1:24) and it was made plain to the early church that only upon such conditions could anyone hope to live and reign with Him in the heavenly phase of His Messianic Kingdom. This phase of the divine plan will be completed with the full ending of the Gospel age. Then, when the church is complete and united with Christ in the glory of the Kingdom, blessings of earthly happiness and life will flow out freely to all mankind. Then will

be fulfilled the promises of "restitution" which were spoken "by the mouth of all the holy prophets since the world began."—Acts 3:19-23.

QUESTIONS:

What did Jesus mean by the statement, "Upon this rock I will build My church"?

What did Jesus mean when He said to Peter, "Get thee behind Me, Satan"?

How can a Christian save his life by losing it?

THE TRANSFIGURED CHRIST MEETS HUMAN NEEDS

March 29—Luke 9:28-43; Matthew 17:1-20; Mark 9:2-29.

GOLDEN TEXT: "And they were all amazed at the mighty power of God."—Luke 9:43.

BY A comparison of all the Scriptures which mention the experience of Jesus and the three disciples on the Mount of Transfiguration we learn that it was a vision of the Kingdom power and glory of Christ. In the close of the 16th chapter of Matthew, which immediately precedes the account of our lesson for today, Jesus said that there were standing some among them who would not taste death until they saw the Son of Man coming in His Kingdom.

Then we are told that after three days Jesus took Peter, James and John and went up into the mount where the Master was transfigured before them, etc. This was evidently the fulfilment of what He had said to them in the latter part of chapter 16. Later, Peter, in his second epistle, wrote, "For we have not followed cunningly devised fables when we made known unto you the power and coming [Greek, **parousia** meaning presence] of our Lord Jesus Christ, for we were eye-witnesses of His majesty when we were with Him in the holy mount."—2 Pet. 1:16.

As Jesus and the three disciples were coming down from the mount He charged them, saying, "Tell the vision to no man, until the Son of Man be risen from the dead." (Matt. 17:9.) From this it is clear that what they saw was a vision, and not a reality. Moses and Elijah were not actually with them on the mount, because both these prophets were asleep in death and would remain so until the time of the resurrection in the beginning

of the Kingdom reign. On the Isle of Patmos the Apostle John saw many things in vision that were not realities.

To the disciples of Jesus the "Kingdom" was that wonderful arrangement foretold in the Old Testament by which Israel and all mankind were to be blessed with life and happiness. In all the array of promises concerning this Kingdom three outstanding personalities had been mentioned, namely, "that prophet," foretold by Moses (Deut. 18:18); the coming "Elijah," prophesied by Malachi (Mal. 5:5); and preeminently, of course, the Messiah.

It has been suggested that Moses and Elijah in this vision represent the Law and the Prophets. This seems reasonable, and it will help us see the relationship of this thought to the Kingdom itself, if we notice the promises made by Moses and Malachi concerning the lawgiving and teaching work to be accomplished by the ones whom they foretold. The great "Prophet," greater than Moses, and the One foretold by him, is in reality the Christ. St. Peter makes it clear that the work of this "Prophet" is indeed to be the Kingdom work of the "times of restitution."—Acts 3: 19-23.

The work of the foretold Elijah was to turn the hearts of the fathers to the children and the hearts of the children to the fathers—in other words, a reformation and reconciliation work. It was to accomplish this for back-sliding Israel that many of their prophets were sent to them. Now the promise was that "Elijah" the prophet was to come and accomplish this mighty task. Jesus explained to His disciples that John the Baptist was the Elijah to them if they could receive it; meaning, evidently that if John's ministry had accomplished a proper reformation work in their hearts and lives, he had accomplished the Elijah work for them.

John the Baptist, however, did not accomplish the Elijah work for all Israel, and Malachi's foretold "curse" came upon that unhappy nation. Beginning with the Gospel age, the command to repentance has gone forth through the church in the flesh, and to whatever extent this command has been heeded, the church has accomplished an Elijah work on behalf of the world. But, as in the case

of John the Baptist, the message has gone largely unheeded; and a "time of trouble" is now upon the whole world because of its selfishness and wickedness.

The Elijah work of reconciliation is to be accomplished, however, and the prophecies show clearly that it will be effectively done during the thousand years of the Messianic Kingdom reign. What the disciples saw, therefore, in this vision of the Kingdom, was an assurance that all the wondrous promises upon which their faith rested were to be fulfilled through Christ during the period of His second presence, when His Kingdom glory and power would become manifested to all mankind. No wonder Peter could later say that upon the basis of what he saw in this vision he knew he had not followed cunningly devised fables.

Following the Transfiguration Vision, Jesus again demonstrated His power and authority over the fallen angels, casting out demons from one possessed of them. This was a further display of divine power operating through Him. It was not until after His resurrection, however, that "all power in heaven and in earth" was given unto Him. (Matt. 28:18.) Before this the miracle-working power He displayed was a delegated one. In the vision the disciples saw His glorious future power displayed—the power that will heal all the sick, cast out all Satanic influence, and raise all the dead. The "all power" in heaven and in earth will be able to do this without difficulty, and great will be the victory for God and for righteousness.

QUESTIONS:

What Scriptural evidence is there that what the disciples saw on the Mount of Transfiguration was a vision?

Who, or what, was represented in this vision by the characters Moses and Elijah?

What is the difference between the power exercised by Jesus for performing miracles during His earthly ministry and the power possessed by Him now?

LIFE AFTER DEATH

April 5—Mark 12:24-27; 1 Cor. 15:50-58.

GOLDEN TEXT: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57.

IF THERE be no resurrection of the dead then there is no hope of a future life for either the church

or the world. This is the unswerving testimony of the Scriptures, and is the essence of the Easter message that is conveyed in our lesson for today. This fact contradicts the pagan theory of inherent immortality, for, as Paul so clearly states, it means that even Christians who have "fallen asleep in Christ are perished," if there be no resurrection of the dead.—1 Cor. 15:18.

The Jewish sect of the Sadducees did not believe in the resurrection of the dead, nor did they believe in the existence of spirit beings such as angels. In an effort to prove that the resurrection of the dead would be impracticable and lead to confusion and sorrow, they presented Jesus with a hypothetical case of a woman who had successively married seven husbands, and then asked whose wife she would be in the resurrection.

Jesus' reply stresses two points, one that the Sadducees did not properly appreciate the great power of God, and the other that they were ignorant of what the Scriptures taught on the subject of the resurrection. Presumably they claimed to have faith in the teaching of the Old Testament Scriptures, so Jesus reminded them that the Scriptures taught the resurrection which they denied.

The passage which the Master cited to prove the doctrine of the resurrection was the statement of the Lord to Moses at the burning bush, when He said, "I am the God of Abraham, of Isaac, and of Jacob." (Mark 12:26, 27.) At the time these words were spoken these three patriarchs were asleep in death. Jesus' reasoning is that, as they were dead the Lord wouldn't speak of being their God except for the fact that they were not permanently dead, but merely "asleep," in the sense that they would later be awakened and live again.

Not only were the Sadducees ignorant of the Scriptural teachings concerning the resurrection, but their question, "Whose wife will she be in the resurrection?" indicated that they did not take into consideration the great power of God. Jesus pointed out to them how a failure to take God's power into consideration limited their

(Continued on page 32.)

Talking Things Over

THE TIE THAT BINDS

THE hearts of the brethren at The Dawn office were touched recently by the following message of greeting and comfort from our brethren in Great Britain; and we believe that the friends generally will also appreciate it. It came from the Bible Students Committee, which serves the friends throughout the British Isles:

"Dear Brethren: Greetings in our dear Lord's name! At this time of trial and testing we wish to assure you of our warm love and prayers. Our thoughts have been with you all 'over there,' and we are praying that you each may have grace and strength to withstand whatever may be permitted to come. We know that our Father is at the helm, and is guiding and directing our affairs for good. We know, too, that He will be with you and bear you up in His strong arms of love. His promises are sure, and in this dark time we pray that you may find in them a source of comfort and help."

This is a sweet and blessed message to be sent from one group of the Lord's consecrated people to another at any time; but it is still more meaningful and precious when we remember the background from whence it came. For a long time now, these dear ones in Great Britain have been subjected to all the horrors of modern warfare. Many have been evacuated from their homes, others have had their homes destroyed. Some have been killed. While there has been no "ban" on their meetings, the nightly blackouts, disruption of travel facilities, etc., have often made it very difficult for them to come together for mutual fellowship and encouragement. Their conventions and "Home Gatherings"—local, one-day conventions—have been greatly curtailed. From this background of hardship, privation, and sufferings, comes the blessed reminder, "We know that He will be with you and bear you up in His strong arms of love. His promises are sure."

These dear brethren can truly and from the heart say, "His promises are sure." for they have experienced God's help in their great time of need. Yes, they have experienced it so unstintingly, and so abundantly, that their hearts are overflowing with a sense of His love and care, and they want to pass on that overflow to us over here who have not yet had our homes destroyed, our meetings disrupted, our nerves tried by lightless nights and the ever-present possibility of death striking down from the sky. God bless you, dear

ones in Great Britain, for remembering us in this way. It helps us to realize that our Heavenly Father IS an ever-present source of grace and strength, and that we CAN depend upon Him to the full end of the way.

We are thinking now also of the brethren in Australia and New Zealand and praying for them. They, too, will need divine help in greater degree than they ever needed it before. And let's not forget our brethren in Continental Europe. We can't reach them now, not even with a letter, but the Lord can. National boundaries do not interfere with the free flow of His grace to the hearts of those who are His, no matter where they are. Let us remember all of our brethren in prayer; and may we continue to be inspired by the glorious hope of soon being united with them and with our Lord Jesus in that glorious Kingdom which will bring peace and happiness to all nations. What a hope, and what an inspiration, in these dark days of the "great time of trouble"!

CHANGE IN BROADCAST ARRANGEMENTS

AS THE radio work continues ways and means are being sought to make the programs more effective and to render better service in connection with them. We now have more than sixty programs transcribed, which represents a new one for each week during the more than a year since this branch of the work started. Up to now, when an additional station was added to the list we have been starting that station with program number one, and, with the exception of occasional necessary changes, have followed through the series as long as the station was kept on the air. This meant that each Sunday quite a number of different programs have been on the air.

Our new plan, which will be initiated in April, is to provide all stations with the same program each Sunday. This arrangement will have quite a number of advantages. For one thing it will simplify the matter of sending out of the follow-up literature, as the same piece of literature will be announced on all stations. At least one program a month will be of a character to permit reference to recent news events, to give the discussions a fresh, up to date aspect that has not been possible under the former arrangement.

Series of radio programs are constantly reaching new listeners, unlike a series of public meetings, where frequently the same people attend from week to week. This makes it necessary for each program to be complete, and to present the truth in simple form. While the main theme of each program is different, the Kingdom hope is presented in all of them, so that any of the programs will be suitable for new stations coming into the group. Some of the original programs which have proved specially effective will be brought up to date and used again, and this, too, we believe will be an advantage.

The Seventh Day Adventists who have been broadcasting for a considerable time under the name "Voice of Prophecy" have protested against our use of the title, "Voice of Tomorrow," claiming that it is so similar to their name that it is causing confusion. They have the title "Voice of Prophecy" copyrighted, and have threatened legal action in order to make us give up the use of "The Voice of Tomorrow." While we do not believe these friends would be successful in a court effort against us, yet we do not feel that the Lord would be pleased for us to resist to this extent. These friends have asked for a "coat," and we propose to give it to them, believing that the Lord will have something better with which the truth can be served.

For the present however, the broadcasts will be announced as the "Voice of Tomorrow" programs. Under the new arrangements we will be able to send monthly schedules of subjects to the stations, and we are hopeful that in many instances these will be listed in the radio schedules published by newspapers. Subjects for April will be, "The Resurrection"; "Filling the Earth"; "God's Witnesses"; and "The Hope of Immortality."

Another feature of the new arrangement will be an improved method of advertising the programs. By all stations using the same programs, we will be able to prepare monthly folders which not only will list all the stations, but will show the subjects to be discussed each Sunday during the month. These folders will be suitable for use wherever any of the stations can be heard. We are hopeful that these folders will be ordered freely by the friends. Send your order now for the April folder, and order as many as you can use. We will undertake to fill all orders promptly. Ask for the April radio folders. They are free.

The only exception to this new arrangement for the programs will be on the Canadian stations. It will be impractical there for the present, due to the handicaps of customs and censorship. Special transcriptions are sent to Canada, and these are forwarded from station to station, the subject matter of the programs having been approved in

advance by the censors. The only instance in which this will materially effect the advertising of programs on the United States side of the line will be in connection with CKLW, of Windsor, Ontario. This station serves excellently in large sections of Michigan and Ohio, as well as in Ontario. Advertising matter for CKLW is printed and distributed by the brethren in Detroit, and all orders from the American side should be sent to Ray Krupa, 11060 Christy Avenue, Detroit, Michigan.

CONVENTIONS IN 1942

IT IS difficult to fully comprehend all that is implied in the outstanding changes that have been forced upon the world, and even upon America, by the breath-taking speed of developments within the last few months. Inability to buy automobile tires, plus the probable rationing of gasoline, is bound to greatly reduce the use of automobiles for what will be construed as non-essential purposes. At the same time railroad and bus fares have been increased, and the public is being discouraged from taking long vacation trips. On top of these factors is the great speed-up of industry which makes it difficult for many of the brethren to get away from their work. All of these things combined are sure to have a bearing on the question of conventions in 1942.

However, unless emergency regulations suddenly become even more drastic than they are at present, the brethren throughout the country will doubtless make every possible effort to overcome the handicaps and hold conventions anyway. We believe that such a determination will be in keeping with the apostolic injunction to assemble, "and so much the more" as we see the day approaching. Surely we need all the strength and encouragement we can obtain, and the "fellowship of kindred minds" is one of the best sources through which they may be obtained.

So far as we know, none of the usual annual conventions has been cancelled. Plans are going forward for Memorial Day week-end gatherings at Grand Rapids, Mich.; Cincinnati, Ohio; and Wilmington, Del. We understand also that plans are being made for the usual July Convention in Los Angeles, Calif. The Chautauqua, Ohio, August gathering is also scheduled; as well as a number of Labor Day week-end gatherings. As we have so often explained, The Dawn has nothing to do with the arrangements for these conventions. This is the responsibility of the local ecclesias, but as in the past, we will be glad to render assistance when requested.

The thought has occurred to us that should conditions become such as to materially interfere

with the larger and more general conventions, the brethren may find it advisable to arrange for more-frequent local gatherings. If it isn't possible or advisable to travel across a state, or two or three states, to meet with others of like precious faith, it probably will be possible to come together in local districts for mutual encouragement. In any event, let us all watch the Lord's leadings, and be ready to do what He indicates to be His will. Just as we go to press the following notice concerning the Chautauqua Convention is received:

"The Mid-west General Convention Committee would remind the friends of the wisdom of starting early to secure their summer Vacations for the first two weeks in August, in order that they may attend the Mid-summer General Convention at Chautauqua, Ohio, August 2nd to 9th, inclusive.—E. G. Wylam, secretary."

THE MESSAGE IN LITHUANIAN

"YE are all one in Christ Jesus," wrote the apostle to the Galatians, which means that in God's sight there is neither "Jew nor Greek," Anglo-Saxon nor Chinese, so far as the body of Christ and the Gospel of Christ are concerned. While language barriers somewhat hinder fellowship among brethren of different nationalities, yet we rejoice to learn that the Lord is blessing others and blessing their efforts to proclaim the glad tidings of the Kingdom.

We are also happy to learn that recently the Lithuanian brethren have been blessed with opportunities to bear witness to the truth in their language. These brethren in Detroit are using the radio to send out the message. Brother Muzikant, of New York, in cooperation with The Dawn recording studios, has recorded a series of talks, and these are being used by the Detroit brethren. Recently Brother Muzikant turned over to us the following letter from Brother Blum, of Detroit, telling about the use of the Lithuanian transcriptions:

"Dear Brother in Christ: Grace and peace be unto you from God the Father and our Lord Jesus Christ. . . . We wish to let you know what joy and blessings we have received from serving the Lord, and especially from this opportunity we are having now. We are also thankful to you, our beloved brother, for the radio lectures you sent us. It was my privilege to listen to the program for the first time last Sunday and heard your third lecture, 'Faith and Its Reward.' Very sorry I was unable to hear the others on account of my secular work. I enjoyed it very much and all the brothers and sisters enjoyed it, and we are glad for the share we have had in connection with it.

"But we have also heard of one opposer, a Catholic priest, who telephoned to the station manager and

insisted that he should refuse to broadcast our lectures because we are against the pope. But the station manager understands Lithuanian and likes our lectures very much; therefore he told the priest to come to the station and he will show him all the copies of the lectures and let him point out and prove the errors.

"Our class has decided to advertise the radio programs in a Lithuanian weekly having quite a large circulation, and also to order copies of the Lithuanian Dawn to be offered to those who hear our programs. Having their addresses we will be able to call on them and give them opportunity to subscribe. We have heard that those who are listening to our programs are enjoying them very much, and our hearts are filled with joy and peace. I wish you, dear brother, abundance of heavenly blessings. May the Lord keep you under His protection and under His grace."

FOLLOW-UP WORK

IT WAS encouraging to receive the following letter from our Brother Patterson in Wichita, Kansas, telling of their experiences in connection with the follow-up work in that district. We pass it on for the blessing of others:

"Dear Brethren: Please send us some more tracts, a full variety omitting the 'Do You Knows' and 'Coming Back from Hell.' We have been using these and wish to follow up with a different series. We find that the radio programs are a wonderful means of placing us in touch with those who 'sigh and cry for the abominations done in Israel' and with these who are 'broken in heart and in spirit.'

"You might be interested in our little campaign plan. Our sisters first make personal calls upon each inquirer who has sent in a request for literature. In the meantime we have arranged for some partly interested inquirer to open her home for a Bible talk or study and then to these meetings we invite all of these other slightly interested ones. Sometimes we have two or three out, and sometimes we have six, eight or ten. We keep these elementary meetings going every week without inviting them to the regular class as yet, for that would be too much for these beginners. As these progress a little more we then start another neighborhood elementary class for more 'just new beginners' so that we won't hold back the first beginners' classes.

"Often Sr. Patterson will invite to our home, for dinner, some of these new ones, which helps us to get acquainted, then take them to the meetings. We find that one must give them every encouragement and keep up a constant calling upon them, mailing them more tracts, printed post cards to remind them to keep listening to Frank and Ernest, and another invitation to come to a neighborhood home meeting that week. . . . It is our experience that the work can't all be accomplished in one call and then forgotten about. . . .

To those a little more remote from here we write personal letters where much interest is shown and then follow up with tracts and reminder 'to listen' cards. Yours in Him."

INTERESTING LETTERS

"Dear Brother: I received the booklet God and Reason, sent to my home at Holdenville. Please accept my thanks. It is all truth. Please mail me some tracts, and give me price of one hundred God and Reason, as I want to let my friends here have one. I shall appreciate hearing from you. I remain, Yours for truth, W, J, T., Okla."

"Dear Frank and Ernest: I listen to your broadcasts every Sunday, and they are very helpful, as you bring out so many Bible truths and make them plain. I have been trying to serve the Lord for forty years, but I think sometimes I have failed. But I am trusting in the blood of Jesus. I would like you to send me the booklet Good News. It will cheer the heart of an old man nearing three score and ten. I hope this finds you well. Yours to serve, J. A. A., Va."

"Please send booklet entitled Good News, as I do so enjoy your program. I only wish your programs were longer. It seems as though the true light I now have on the Bible is all that keeps me going in this time of trouble. More power to you and all who are in this truth. Sincerely, W. F. T., Miss."

"I have been listening to your Sunday morning broadcasts for several weeks, and it has been my intention to write and tell you how I enjoy them, but time has elapsed. Nevertheless, now permit me to express my appreciation, and also to ask you to send me your various booklets you have mentioned, including God and Reason. Also advise regarding your activities, and what can be done to further your efforts to enlighten people to these true facts. Yours sincerely, A. W. M., Mo."

"Dear Brethren of the Dawn: Greetings in the name of the One altogether lovely, at whose feet we have come to rest and learn, and where we have found peace and joy. Though I have been privileged to know some of you for as much as three years, still I do not think I have ever given to you the testimony which is in my heart concerning God's great goodness toward me, especially these past three years."

"Gentlemen: I am enclosing five dollars as contribution to the Radio Fund. We hear WREC each Sunday morning. Would like to have a copy of the last two or three booklets mentioned on the program. 'Keep 'em talking.' Sincerely, T. N. G., Miss."

"The information you are giving to the world far exceeds your reckoning. Your Sunday morning broadcasts are nuggets of gold. The world will be richer in the knowledge of our Lord Jesus Christ than ever before. Please send me the booklet containing the broadcast of Sunday morning [on the Holy Spirit]. I want to study it and teach it to others. I am thanking you in advance for it and any others you may have. You have created within me a passion to know more and more about the Bible. Again I thank you. Rev. W. W. W., Tenn."

"May the grace and peace of our Lord and Savior Jesus Christ, which passeth all understanding, be richly your portion, in these momentous days. It was with great interest that I listened to your pro-

gram over the air Sunday morning. Will you be kind enough to send me one courtesy copy of the February issue of The Dawn magazine? Thanking you in advance, and looking forward with great pleasure to receiving a copy of the paper you mention, will close with kindest regards and good wishes for your continued success in proclaiming over the air the wonderful message of God's Word. I am yours for God and humanity. Rev. F. M. E., D. D., New York."

"I have read and re-read all the books you have sent me. Now I am writing as though I were talking face to face with you. I have now been sitting under this teaching for several months, and from the very first I have thought it wonderful. But here in this little town no one has ever heard about it, except the small number that I have been able to enlighten. Some of these think it is grand, and one just eats it up. She thinks it is so real. I have been earnestly praying for God to have His way in these matters. I would like for you to send the God and Reason booklet to the pastor of the Pentecostal church. I will let you know afterwards if the book has been received, and if more literature is desired."

"I would be very glad indeed to have the book 'The Divine Plan of the Ages.' Yours truly, M. B., Missouri."

"As a child I was brought up to believe in God and the Bible, and in Jesus as the Saviour. Though I could not then understand just how His death affected my salvation, still I believed the Bible taught it, and therefore I believed it. While still in high school I surrendered my life to the Lord as best I knew how. I wanted to enter into some kind of Christian work, but wanted His will to be done as it concerned me and that work. The circumstances of my life which followed evidenced to me His guiding hand."

"During the ensuing years I attended many denominational churches, missions, etc. I wanted to know more about God and to associate with His people. The hell question bothered me. I had become quite dissatisfied with churches and most church people, but kept attending meetings in hopes I would find something better."

"While in this condition, but still desirous of knowing and doing God's will, I came in contact with a God and Reason booklet published by The Dawn. It actually answered my questions about hell which were still unanswered until then. If you have never worried about an eternity of torture for most of your friends and relatives, and for the vast majority of mankind, then perhaps you will find it difficult to appreciate the relief that was mine when this blot of darkness was cleared away. To me it was cause for great rejoicing."

"The God and Reason booklet at once impressed me as being so frankly reasonable, Scriptural and to the point, that I decided to send for The Divine Plan of the Ages, which was mentioned on its cover. That book, received a few days later, opened up to me a new world, one in which I could get more of my questions answered, and where I found the Bible actually taught that God was indeed a God of love—far beyond my fondest hopes. Then, too, it revealed to me that "world to come in which dwelleth right-

eousness." The prospects of restitution thrilled me. I also rejoiced to learn how Jesus' death actually did ransom the world—how that 'in Adam all die, even so in Christ shall all be made alive.'

"That very summer (1939) the Lord overruled in my affairs, so that I attended the first Mid-West Convention at Epworth Forest, Ind. When I started on the trip I thought I understood what consecration meant. I believed it meant what I had already done years before when I surrendered my life to the Lord and sought His guidance in my affairs and desired to serve and please Him.

"However, the Lord opened my eyes further, and permitted me to see clearly the high calling in Christ Jesus our Lord. I saw there was a step before me which I had not taken. Now I saw there was an opportunity to surrender to the Lord once and for all time, the perfect human life, which by reason of Jesus' death as the world's ransom, and my acceptance of it, would be mine in the Millennium.

"I took that step, and needless to say my life since then has been a glorious experience. And I cannot say enough of His wonderful kindness to me. Since I entered the school of Christ He has pointed out one thing after another as being a part of my consecration. I want to say with our brother Paul, 'This one thing I do.' May we go on day by day learning of the Lord and keeping our sacrifice on the altar. May we continue to serve the Lord and one another with gladness, keeping our glorious hope ever before us, leaning on the strength which God giveth, that we may hear at last those words, 'Well done.' Yours in Him.—L. K., N. Y.,"

LIFE AFTER DEATH

(Continued from page 27)

conception of what the resurrection hope really means.

The Master went on to explain that in the resurrection the marriage relationship is to cease; that in this respect resurrected mankind will become like the angels in heaven. This was originally true of Adam, before Eve was separated from him; and when the work of restoration, or resurrection, is complete the resurrected ones will have reverted to that condition. The separation of male and female, so far as humanity is concerned, was only in order that the earth might be filled with their progeny. That accomplished, the procreation of the race will no longer be necessary, and all will become as Adam was when first created.

What Jesus said about there being no marriage in the resurrection is equally true concerning the "first" resurrection of those who will be in the spiritual phase of the Kingdom. Indeed, it will be even more true of the church than

of mankind because they will not be human beings at all. They will be like the angels also in the sense that they will not be flesh and blood beings; but will, however, be much higher than the angels because they will be like the resurrected Jesus. Of Him it is said that He was highly exalted above "angels, principalities and powers." —Eph. 1:21; Heb. 1:4,

St. Paul tells us about this higher exaltation of the church in the resurrection. He speaks of it as "this mortal" putting on "immortality," and "this corruptible" putting on "incorruption." "Then" he says, that is, following the exaltation of the church, "shall be brought to pass the saying, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?"—1 Cor. 15: 54, 55.

These are promises of restitution for the world. One is recorded in Isaiah 25:8, and the other in Hosea 13:14. Paul is saying that not until the church puts on immortality will these restitution promises to the world be fulfilled. Then he adds, "Thanks be to God

which giveth us the victory through our Lord Jesus Christ." Not only is the church highly exalted in the resurrection, but the purpose of this is that she may share with Jesus in the work of destroying sin and death.

No wonder the apostle closed with the assurance, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Did the Christian not have the hope of glorious victory for the divine cause in the Kingdom, it would often appear that his labor is in vain. But because of resurrection possibilities we know that there is to be a glorious, a victorious result of our now being "baptized for the dead."—1 Cor. 15: 29, 30.

QUESTIONS:

Why is the resurrection so vital a part of the Christian's hope?

How does God's statement to Moses at the burning bush prove the doctrine of the resurrection?

Why was the question put to Jesus by the Sadducees a foolish one in the light of the Scriptural teachings concerning the resurrection?

COMING CONVENTIONS

BROOKLYN, N. Y., March 29. All sessions of this gathering except the immersion service will be held in the Central Masonic Temple Building, which is at the corner of Lafayette and Clermont Avenues, Brooklyn.

It is hoped that this convention will prove to be a rich blessing to the brethren, and that a special effort will be made by many to attend. The Masonic Temple will afford ample and comfortable space for all who can come. Lunch will be served in the Banquet Hall, making it possible for the brethren to remain for fellowship between the morning and afternoon sessions. Arrangements for the program are not yet complete, but to date it is expected that Brothers Zahnaw and Woodworth will serve.

Those contemplating symbolizing their consecration at this time will please get in touch with the Secretary, Wm. Josiah, 117-34 123rd Street, South Ozone Park, L. I.

There will be a well advertised public meeting in the afternoon. It will be appreciated if out of town brethren who would like to help with the distribution of advertising matter previous to the convention will advise Brother Felix Wassmann, Volunteer Captain, 128 Clinton Street, Malverne, Long Island.

TOPEKA, KANS., March 29. An all-day gathering will be held at 621 Jackson St., (4th floor). A cordial invitation is extended to all. Speakers: Brothers J. A. Meggison and J. M. Patterson.

WEATHERFORD, TEXAS, March 29. Fifth Sunday Convention to be held in Zion Hill Schoolhouse, near Weatherford, Texas. Convention opens at 11 o'clock. Dinner will be served in the hall. The brethren anticipate the usual rich blessing.

BLOOMFIELD, N. J., April 12.

FALL RIVER, MASS., April 19.

MEMORIAL DAY CONVENTIONS, May 30, 31: Wilmington Del.; Grand Rapids, Mich.; Cincinnati, O.; Richmond, Va.

MEMORIAL SUPPER DATE

According to the Jewish calendar the Memorial Supper date this year will be after sundown, March 31.

Speakers for Class Meetings

BROTHER T. E. BARKER
Lynn, Mass. March 1
Worcester, Mass. 8
Boston, Mass. 22

BROTHER FRED BRIGHT
Paterson, N. J. March 8

BROTHER W. A. BUHL
Paterson, N. J. March 15

BROTHER N. T. CONSTANT
Paterson, N. J. March 22

BROTHER C. GEORGE
Duquesne, Pa. March 1

BROTHER W. J. HOLLISTER
Baltimore, Md. March 22

BROTHER G. S. KENDALL
Dallas, Texas March 2-4
Houston, Texas 5-7
Galveston, Texas 8-11
San Antonio, Texas 12-14
Phoenix, Ariz. 22

BROTHER R. KREBS
Albany, N. Y. March 1
New Haven, Conn. (morning) 15
Bridgeport, Conn. (3:00 P. M.) 15

BROTHER J. Y. MAC AULAY
Hawthorne, Calif. (morning) March 1
Los Angeles, Calif. (evening) 1
Long Beach, Calif. 2
Santa Ana, Calif. 3
Riverside, Calif. 4
San Bernardino, Calif. 5
Provo, Utah 7, 8
Ogden, Utah 9
Omaha, Neb. 12, 13
St. Joseph, Mo. 14, 15
Topeka, Kans. 16, 17

Kansas City, Mo. 18, 19
Galena, Kans. 20
Wichita, Kans. 21-24
Oklahoma City, Okla. 25, 26
Memphis, Tenn. 28, 29
Jonesboro, Ark. 30
Paragould, Ark. 31

BROTHER EDWARD MAURER
East Liverpool, Ohio March 8

BROTHER G. M. WILSON
Wilmington, Del. March 8

BROTHER W. N. WOODWORTH
New Haven, Conn. (morning) March 1
Bridgeport, Conn. (3:00 P. M.) 1
Philadelphia, Pa. 8
New London, Conn. 15
Rochester, N. Y. 20
Tonawanda, N. Y. 21
Toronto, Ont. Canada 22

BROTHER C. W. ZAHNOW
Reading, Pa. March 1
Lancaster, Pa. 2
Chester, Pa. 5
Baltimore, Md. (4 West Eager St. 3:00 and 7:30 P. M.) 8
Washington, D. C. 9
Wilmington, Del. 15
Norristown, Pa. 16
Fottstown, Pa. 17
Lehighton, Pa. 18
Wilkes Barre, Pa. 19
Scranton, Pa. 20
Allentown, Pa. 22
Easton, Pa. 23
Hawthorne, N. J. (13 N. 8th Street) 24
Brooklyn, N. Y. (136 Fulton Street) 25
Laurelton, L. I. (130-33 228th Street) 26
Rutherford, N. J. (112 Mountain Way) 27
Jersey City, N. J. 3 P. M. 29
Malverne, L. I. (128 Clinton Street) 30

Voice of Tomorrow Radio Programs

EVERY SUNDAY EXCEPT AS NOTED

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.	Salem, Ore., KSLM, 1390 kc.,	9:00 A. M.
Alexandria, La., KALB, 1240 kc., (Saturdays)	8:30 P. M.	San Antonio, Texas, KMCA, 1240 kc.,	9:45 A. M.
Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.	Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Chicago, Ill., WJJD, 1160 kc.,	9:30 A. M.	Spokane, Wash., KGA, 1510 kc.,	12:15 P. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.	St. Johns, Newfoundland, VOCM,	5:00 P. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.	St. Louis, Mo., KXOK, 630 kc.,	10:00 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.	The Dalles, Ore., KODL, 1230 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.	Toronto, Ont., Canada, CKCL, 580 kc.,	9:30 A. M.
Edmonton, Alta., Canada, CFRN, 1260 kc.,	9:00 A. M.	Vancouver, B. C., Canada, CKMO,	5:45 P. M.
Joplin, Mo., WMBH, 1450 kc.,	9:00 A. M.	Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	9:00 A. M.	Wichita, Kansas, KPBI, 1070 kc.,	9:00 A. M.
Medford, Wis., WIGM, 1500 kc., (Wednesdays)	9:45 A. M.	Windsor, Ont., Canada, CKLW, 800 kc.,	12:15 P. M.
Memphis, Tenn., WREC, 600 kc.,	8:30 A. M.	Winnipeg, Man., Canada, CJRC, 630 kc.,	10:30 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.		
Muskegon, Mich., WKBZ, 1500 kc.,	4:30 P. M.	POLISH RADIO PROGRAMS	
New York, N. Y., WMCA, 570 kc.,	9:30 A. M.	Chicago, Ill., WCBD, 1110 kc.,	8:45 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.	Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
Phoenix, Ariz., KOY, 550 kc.,	10:30 A. M.	Jersey City, N. J., WHOM, 1480 kc.,	12:30 P. M.
Riverside, Calif., KPRO, 1440 kc.,	3:15 P. M.	Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Saginaw, Mich., WSAM, 1230 kc.,	9:30 A. M.	Springfield, Mass., WSPR, 1270 kc.,	8:30 A. M.

NOTE: Edmonton, Alta., and San Antonio, Texas, stations are new in the list.



To Us the Scriptures Clearly Teach

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

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

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

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

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

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