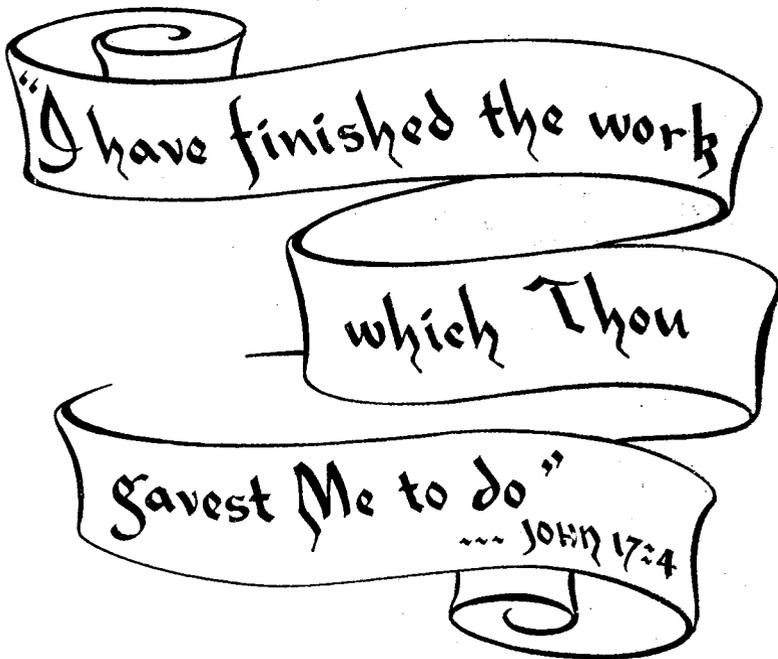


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The Memorial Supper Date

The date this year for commemorating our Lord's death is after sundown, April 19, which corresponds with the 14th day of the Jewish month, Nisan. This date is based on Jewish reckoning, as published in the orthodox Jewish calendar.

REMEMBER

The General Convention this year will be held at Bowling Green, Ohio, August 18-25. Begin making your plans to attend.

"Multiply and Fill the Earth"

SIX thousand years ago the Creator commanded our first parents, whom he had just created, to multiply and fill the earth and subdue it. Today the carrying out of this divine purpose is posing a serious problem in many parts of the earth. At the present time the number of births over deaths is so great that the total population of the earth in seventy years will be double what it is now. At the same time, due partly to two global wars in a generation and partly to inadequate systems of distribution, two-thirds of the earth's population are chronically undernourished.

Increasing populations in all countries, and a proportionate decrease of essential food supplies nearly everywhere, are among the most serious problems facing the world today. While not acute in the sense that either one or both will necessarily cause war this year, nevertheless they are among the basic reasons for the ever mounting tension between the eastern and western worlds which, if a solution is not found, will help to plunge the nations into a bitter and destructive slaughter more terrible than anything we can now imagine. Sir Gladwyn Jebb, when president of the United Nations Security Council, said:

"If the population problems of underdeveloped countries are not solved, there will either be an outburst of anarchy or some attempt will be made to solve them on Stalinist lines—even though this might mean the elimination of millions of people in the areas concerned and human suffering on a colossal scale."

Americans on the whole seem glad that the population of this country is increasing, but that which may seem desirable here is even now, in view of world instability, a growing menace in many countries. Let's note a few examples and figures:

The latest figures available for Ceylon indicate that there the population is doubling every twenty-six years.

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In Puerto Rico, statistics as of 1949 reveal that the population is doubling every twenty-five years.

In Japan, partly because of better living conditions from the occupation of the United States Army, an already dense population will be twice its present size in thirty-three years. This is a rate of increase more than twice that of the world average.

The present rate of increase in the Marianas, Caroline, and Marshall Islands, means that the number of their inhabitants will double in thirty-three years.

Egypt is already one of the most overpopulated and poverty-stricken countries of the world, yet at its present rate of population increase there will be twice as many people in Egypt at the end of the next forty years as there are now.

The rate of increase of population in the Philippines during the first half of the twentieth century shows that the present population of twenty million will be twice that many at the end of the next thirty-five years.

India increased her population by fifty million from 1931 to 1940. This was a gain in only ten years as great as the total population of Great Britain. It is claimed that with the anticipated lowering of India's death rate, her present high birth rate would make it possible for India in a single century to fill five planets as full as the earth is today.

Statisticians of the United Nations inform us that Latin America, where the total population now is as great as the combined number living in the United States and Canada, will double its population within the next forty years.

This rapid increase of the world's population during the last half century is due partly to the lowering death rate resulting from the increase of medical knowledge. This is more pronounced in the United States than in most other countries; although here the birth rate has decreased proportionately, if not more rapidly than the death rate, which means that the population increase has lagged far behind that of many other countries. Here, midway in the nineteenth century, the average length of life was under forty years, whereas now it is over sixty-seven, and is still rising.

In addition to increasing medical skill, knowledge of all kinds has contributed to this great increase of life expectancy. Even in the United States a hundred years ago, cities were just beginning to install water systems, and as late as 1845 the largest city of the

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country did not have a public sewage system. There was then no central heating. In fact, there were none of the many modern conveniences which are considered essential to life in this country today.

Without investigating historical facts, many get the idea that these improvements in methods of living and working were of gradual development. But they were not. They have all come suddenly by comparison with the thousands of years of virtually no progress which preceded the opening of the nineteenth century. The Bible alone gives us the reason for this. Its prophecies identify our era in human experience as "the time of the end," and inform us that there would be a phenomenal "increase of knowledge." (Dan. 12: 4) Other prophecies indicate that this increase of knowledge would be brought about by divine providence, one highly symbolic statement being that God's lightnings would enlighten the earth. (Ps. 77: 18) Light is used in the Bible as a symbol of knowledge.

This divinely foretold general enlightenment of the world in the prophetic "time of the end" is also responsible for the many distressing problems facing the world today. Only recently, for example, a spokesman for India, in a plea to the western world to try to get a better understanding of Asia's problems said that the United States does not seem to realize as yet the great change that has occurred throughout the Asiatic world due to the spread of knowledge, and that these once backward peoples now want their rightful place in the affairs of the world, and their just share of earth's bounties.

Within America, the enlightenment of the people caused a rebellion against conditions which in 1900, gave skilled workers less than five hundred dollars a year, while Andrew Carnegie, in the same year, by the exploitation of their labor, made a net profit of \$23,000,000, with no income tax to pay. The same power of knowledge is causing backward nations to rebel against the more privileged inhabitants of the earth. The result of this, both within and among nations, was foretold by Daniel as a "time of trouble, such as never was since there was a nation." Jesus described it as "distress of nations, with perplexity, . . . men's hearts failing them for fear as they looked forward to the things coming upon the earth. —Luke 21: 25, 26

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It may seem paradoxical that the increasing knowledge of the people should on the one hand result in so many advantages and blessings, while on the other it leads to increasing tension and trouble throughout the world, one of the problems being the stepped up increase of the world's population. However, this is understandable when we take into consideration that knowledge alone does not do away with human selfishness, and basically this continues to be, even as in the past, the world's number one problem.

Only the prophecies of the Bible furnish the real explanation of this complex situation which now confronts the world. That explanation is summed up in such prophetic expressions as "the time of the end"; "the last days," and "the day of the Lord." However, the "time of the end" does not mean the end of time. Nor does the expression, "last days," mean the end of human experience, or of human life on the earth. The "day of the Lord" does denote that this time in which we are living is the Lord's due time for world-shaking changes to occur; a time when the human race will be brought head on with situations which soon will cause the people of all nations to realize that they cannot continue doing as they like, as has been the case throughout the centuries, but that now a higher power must be recognized and obeyed by all who wish to continue to live.

It is, then, the "time of the end" of a humanly created social order. These are the "last days" of the selfish exploitation of man, and of all the suffering thereby caused. It is the "day of the Lord," that is, the time when a divine kingdom or rulership will be set up in the earth, a rulership which will have to be recognized by all the people, both on this side and on the other side of the Iron Curtain. When we take these scriptural facts into consideration, then everything which is taking place in the world today, paradoxical though it may seem, fits into a prophetic pattern which is harmonious and most revealing.

Take the population problem, for example. As already noted, God's command was to multiply and fill the earth. The Scriptures reveal that this was due to be accomplished about the time the long awaited kingdom of Christ would be set up in the earth. The command to multiply was limited, and it is implied that when a sufficient number of people have been born to fill the earth properly, the Lord will intervene to stop human propagation.

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And during the reign of Christ, now at the door, sickness and death will be destroyed; for the human race is to be restored to the perfection of life lost by our first parents when they disobeyed God's law. The secret of life is held by the Lord, and will continue to be, which means that miracle-working power will need to be employed in order that all the Bible's promises of health and everlasting life be fulfilled. This is especially true with respect to the resurrection of the dead, for they, too, are to be brought back to life.

On the other hand, we think it is reasonable to suppose that man will be permitted to co-operate in connection with many of the changes to be wrought by the new kingdom. Already the average length of human life, having reached an all-time low at the beginning of the "time of the end," has been nearly doubled. This has come about through the increase of knowledge, which itself is of divine providence.

Those who are now so concerned over the possibility that the earth will soon become overpopulated, give as their only hope the fact that medical science will discover new and adequate means of birth control. To what extent man will be permitted to find the solution to this problem, the Scriptures do not reveal; but we can be assured that the Creator who said to our first parents that they should multiply and fill the earth, will make certain that procreation ceases when the earth is filled.

Meanwhile, the foretold increase of knowledge continues to mount the forces of selfishness which are wrecking man's world, preparatory to the manifestation of Christ's kingdom. The governmental controls in that kingdom will restrain evil by first of all binding Satan, the master mind which set in motion the principle of selfishness. Love will then be made the governing principle in all human relations, and "nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4; Micah 4:4



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The Gospel in a Fear-stricken Age

THE expression, "fear-filled world," has become almost commonplace in these days of anxiety and dread on the part of the people of all nations. The prophets of the Bible were the first to mention the fear that would grip the hearts of mankind at this time. Writing as directed by the Holy Spirit of God, they described the world situation of our day as a time in which, as Jesus foretold it, the hearts of the people would be filled with fear as they looked ahead to the things coming upon the earth. (Luke 21:25, 26) The Prophet David, speaking of this same time and concerning the same fear, but in a message of comfort to the people of God, said, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Psalm 46:2

Evidences of this blight of fear are to be found almost everywhere. In New York City's subway stations, and other public places, billboards display the warning that this great city will be a number one target for atomic bomb attacks, and urge the people to volunteer for civil defense—to learn how to fight fire, care for the wounded, and bury the dead. Similar defense measures are being taken nation-wide.

In other parts of the world the situation is still more critical. Perhaps one of the places in which people have the greatest cause for fear is the city of Berlin, Germany. Here the potential enemy is already in control of one section of the city, while the remainder is as an island in the midst of enemy held territory. No matter how victorious the communist European armies might eventually be, in their first move West Berlin would be almost immediately occupied. That would mean not only the hardships which would be imposed upon Berliners by the occupying forces, but also the almost certain bombing of the city by the Atlantic Pact armies. Certainly the fears of the people of Berlin are well grounded.

What message, then, does the Bible hold for those who are in such imminent danger? What message does it have for the whole world today? The ominous threat of total war and atomic destruction is hanging over all nations. It is a matter of conjecture as to where the danger is the greatest. This question is brought to mind by a recently published article written by Bishop Otto Dibelius, of

the Lutheran Church in Germany. The bishop preaches in St. Mary's Church, which is located in the Russian sector of Berlin. This is the only large church edifice which survived the bombings of the last war.

The bishop states that his congregation is made up of people from all parts of the city. Those who attend from West Berlin, he says, are fearful of a third world war, and are certain that when it starts their part of the city will immediately be flooded with Russian troops. Others of his hearers are refugees from the eastern provinces which are now Polish territory. Many of these were at one time rich and highly respected people, but now are paupers. Many young men and women also attend the bishop's church, he explains. All have suffered the ravages of war and are now enduring the hardships and privations of an uneasy peace. "What shall I preach to such a congregation?" the bishop asks.

"Today," he continues, "it is really necessary that something of consolation be felt in the sermon, for a silent hopelessness lies over the congregation. All these people there beneath the pulpit have experienced the mercilessness of fate. For twenty years violence has ridden over their lives. Many have become doubtful about God, without quite being able to deny him—else they would not be in the church. And when one speaks to the younger generation about God, the answer is a shrug of the shoulders. They point to the ruins that surround the church. They tell the story of their family: the father perished in a concentration camp; a brother was killed in battle; a sister was raped a score of times during the occupation of Berlin and in consequence is hopelessly diseased; the family dwelling was bombed to ruins. For five years they have not had a home fit for a human being; at work they are constantly spied on. The love of God? They have never known what that is."

And then, in addition to all these horrors of war already endured, these same people live in constant fear that the whole horrible mess will shortly begin all over again, and become even worse. No wonder the bishop admits that to give these a message that will really comfort them is "unspeakably difficult." And let us add that it is impossible unless the message presented is the one which Jesus described as "this Gospel of the kingdom."

The people of all nations today doubtless consider war to be the number one enemy of mankind. The sufferers described by Bishop Dibelius would be unanimous in their opinion that had it not been for war they would not have been dragged through such horrors.

Yet he declares that the theologians are limited to telling the people that the peace mentioned in the Bible is limited to peace between God and converted sinners, that the idea of peace between nations is an "unbiblical utopianism." With this very restricted concept of the "Gospel of the kingdom" it is no wonder the bishop finds it "unspeakably difficult" to comfort his hearers.

And it is particularly tragic that in Berlin a minister of the Gospel is unprepared to tell the people that ultimately there will be peace on earth; peace, that is, between nations, as well as peace between God and men. "Berlin is the one metropolis in the world," declares the bishop, "of which, if there is war again in Europe, certainly nothing will be left but a pile of rubble, compared with which the ruined city of today will seem like a garden of Eden."

But does the Bible justify us in the belief that one day there will be universal and lasting peace among the nations? Let us take a brief look at some of its prophecies and promises. The forty-sixth Psalm is a good one to start with. It is in the beginning of the prophecy that the writer alludes to our fear-filled world of today, and indicates that the Lord's people would not need to fear, the reason being that they would know the final outcome, that it would be one of peace and good will. Verse 6 of this prophecy declares that at this time the nations would rage and that the kingdoms of the earth would be removed. We have been witnesssing the fulfillment of these words for now these many years—beginning as far back as the year 1914.

The prophet also writes, "Come, behold the works of the Lord, what desolations he hath made in the earth." (vs. 8) Much desolation has already been wrought in the earth, but few have believed that the Lord was in any way responsible for it. Some, perhaps, have wondered whether or not the judgments of the Lord may be represented in what is occurring among the nations, but probably have limited their application to what has happened to the "enemy," for, they would think "our side" could not possibly merit the judgments of the Lord.

However, the Scriptures reveal that the desolation which would come upon the nations at this time was to be a judgment for the national and international sins of the entire age. In this broad picture no nation has been innocent; all stand guilty before God. Recently, for example, it was reported that Red China was exporting huge quantities of opium for illegal sale in America in order to

obtain American dollars. Surely this is a grievous national sin for which those responsible will some day give an account. But it is well to remember how opium got to China in the first place. History reveals that it was forced upon the Chinese people by the British, and in the name of Christianity.

Yes, God's time for reckoning with the nations is at hand, and the overthrow of the evil institutions of earth has already resulted in much desolation. However, it is when we consider the divine objective in this that the "Gospel of the kingdom" becomes a real message of comfort. After telling us of the desolation the Lord would make in the earth, the prophet continues, "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."

By no stretch of the imagination can this language be applied to the idea of making peace between God and men. It is God's promise to destroy the machines of war, and to establish peace on the earth. Perhaps this is to be accomplished in part by the awfulness of the desolations of war by which "this present evil world," or social order, is being destroyed. In any case, the very thought of war will become so revolting that the people will gladly fall in line with the Lord's kingdom arrangements for peace.

After assuring us that the Lord would make "wars to cease unto the end of the earth," the prophet says that he will say to the nations, "Be still, and know that I am God." No nation on earth today has enough confidence in God to seek an understanding of his will and be guided thereby. But eventually this situation will be changed. The Scriptures indicate that when the desolations in the earth reach the point where the people realize their own helplessness, they will then turn to the Lord and he will teach them of his ways. When they do this they will learn war no more.

The Prophet Zechariah informs us concerning Christ that he "shall speak peace unto the heathen [nations]: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. 9:10) In this promise also there is more involved than peace between God and men, for here we have described a "dominion," a government which will actually rule the people—all the people, even "to the ends of the earth."

This, then, is the Gospel of the kingdom, the good news that the Lord does not intend to permit the nations to continue their barbaric ways forever. True, the good news which centers in Christ includes

HIGHLIGHTS OF DAWN

the great fact of his redemptive work on behalf of a sin-cursed and dying race, by means of which the way has been opened for sinful man to be at peace with God and to enjoy his blessings. But the beauty of this doctrine of reconciliation between God and men is lost if we fail to take into account also the fact that divine rulership is soon to be established in the earth, and that one of the results of this will be that all mankind will be given a full understanding of the provisions of divine grace, and offered God's free gift of everlasting life through Christ.

Nor will any member of the human race be overlooked in this divine plan for peace and salvation, for even the dead are to be awakened and given an opportunity to participate in the kingdom blessings. This will include those who have been killed in war and who have died in concentration camps, or who have been bombed to death from the skies. Those who have died of sickness, old age, or by accident, will also be restored.

Under the administrative arrangements of Christ's kingdom, all wrongs will be righted. The scales of divine justice will be balanced in the case of every individual, so that whatever is suffered now will, when seen in the light of a peaceful and happy eternity of human experience in the restored earthly paradise, but enhance the joys of those who accept God's gift of life through Christ and obey the laws of the divine kingdom then in force. Then will be fulfilled the wonderful promise of Psalm 85: 10, 11, which reads:

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."



Confusion of Tongues

THE extent to which man's speech was confused at the building of the Tower of Babel is emphasized in a recent report released by the American Bible Society. This report informs us that the Bible, or parts of the Bible, have been translated and published in 1,118 languages, and that there are at least 1,000 more tongues, spoken by nearly 300,000,000 people, into which the Bible has not yet been translated. This means that the human race today is laboring under the handicap of trying to understand one another by more than 2,000 different languages.

The Creation

APRIL 1

Genesis 1:1-5

THE Bible's approach to the subject of creation starts with the reasonable assumption that a Creator, an intelligent First Cause, already existed—"In the beginning God created the heaven and the earth." The six days of creation outlined in this chapter are descriptive, not of the creation of the planet itself but of its gradual preparation for plant and animal life. As originally created it was "without form, and void"—shapeless, empty. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans, but the earth "was"; that is, it had been created.

The "beginning" referred to in this opening verse of the Bible is not, therefore, the beginning of the "first day" of the "week" during which the earth was prepared for human habitation, but predates this period. A beginning antedating this is mentioned in John 1:1, where we are told that "in the beginning was the Word, and the Word was with [the] God, and the

Word was [a] god." Speaking of the "Word," or Logos, John explains that all things were made by him.—John 1:3

The Logos was the only direct creation of God, and he served as the Father's agent in connection with all the other creative work. There is an allusion to this in Genesis 1:26, which reads, "And God said, Let us make man in our image." This undoubtedly is the Heavenly Father addressing his Son, the Logos. The Father gave the directions; his Son carried them out; so it was under the Father's direction that he created all things.—Eph. 3:9; Col. 1:16; Heb. 1:2

"And the Spirit of God moved upon the face of the waters." The "Spirit" of God is his power, in this case exercised as a creative agency. How strange it would seem should we try to imagine an alleged third person in a trinity of gods, called the "Holy Ghost," moving upon the face of the waters; but how reasonable that the Scriptures should remind us that the power of God was the means by which,

BIBLE STUDY

having created the "heaven and the earth," it should now be brought to completion to serve as man's eternal home.

"Let there be light." This command was given on the first creative day, so it evidently refers to light miraculously produced at that time other than the sunlight, for the sun was not made to rule the earth until the fourth day. (Gen. 1:16-19) Whatever the nature of the light which appeared on the first day, it was under the Creator's control, for he divided the light from the darkness, calling the one "day" and the other "night." Later, the day and night were brought under the control of the sun, moon, and stars.

These creative "days" were obviously not twenty-four hour periods of time, for these are governed by the sun, and the sun did not put in its appearance until the fourth day. It is the Lord's viewpoint which is expressed in this narrative, and the Scriptures tell us that with him a day is as a thousand years. (II Pet. 3:8) This particular reference is to the world's judgment day, but the Scriptures also use the term day to describe other periods of time, such, for example as the "day of temptation in the wilderness," which was forty years in length. (Ps. 95:8-10) There is good reason to believe that the creative "days" were 7,000 years long. See chapter I in "The New Creation."

Genesis 1:26-31

THE first five "days" of creation saw the earth developed sufficiently to sustain plant and animal life,

and before the close of the fifth epoch fish and fowl were created. In the early part of the sixth period, the lower forms of the brute creation were brought forth, and then progressively the higher forms. It was toward the close of the sixth "day" that man was created.

The language used to describe the creation of man is quite different from that employed in connection with the lower forms of animal life. "Let the waters bring forth," and "let the earth bring forth," were the commands concerning fish, fowl, and beast, but when it came to man, "God said, Let us make man in our image, and "after our likeness." Thus the Creator's special attention to man is emphasized. Here was the crowning achievement of the entire earthly creation!

Man was created in the image of God, that is, a reasoning being, capable of discerning between right and wrong, good and evil. He was given a conscience, something which none of the lower animals possessed. Man was also made king of earth, all the lower animals being his subjects. In this sense also he was like God, the Ruler of the universe.

The ultimate objective of God in creating man is clearly stated. He was to multiply and fill the earth, and subdue it. Nothing whatever is said about his being transferred to heaven or to any other place. He was created to live on the earth, and every fibre of his being was adapted to his earthly surroundings. There was nothing about man that made him crave a

spiritual existence. He was wholly human, crowned with terrestrial glory, king of his earthly domain.

It has been erroneously claimed that the detailed description of man which is given in the second chapter of Genesis refers to another creation entirely, which of course would mean that a race of humans existed before Adam was created. The Apostle Paul does not agree with this, for he refers to Adam as the "first man." (I Cor. 15:45, 47) There is perfect harmony between the first and second chapters of Genesis. The first chapter simply gives us a general statement of the entire creative work, including man, while the second chapter begins to outline in detail the Creator's purpose concerning man; and in doing this the Lord begins by giving us a detailed account of man's creation. (Gen. 2:7) The remainder of the Bible continues to unfold God's plan for

his human creation, detailing how, after being sentenced to death for disobeying divine law, Adam and his offspring are ultimately to be recovered and given an opportunity to live forever.

QUESTIONS:

What "beginning" is referred to in Genesis 1:1?

In what manner did the Logos share in the creative work?

What was God's "Spirit" that moved upon the face of the waters?

What was the nature of the "light" which appeared on the first creative "day"?

How do we know that the creative days were not periods of twenty-four hours? How long were they?

On what "day" was man created, and in what ways did he differ from the lower animals?

What was God's ultimate purpose concerning man? When and how will that purpose be accomplished?

Explain the harmony of the two accounts of the creation of man as they are found in the first and second chapters of Genesis.

The Beginnings of Sin

APRIL 8

Genesis 3:1-6

IN THE opening verse of our lesson the "serpent" is introduced as the tempter and deceiver of mother Eve. It is believed by many that in reality it was the fallen Lucifer who conversed with Eve, using as one of their proof

texts Revelation 20:1-3, which speaks of "that old serpent, the Devil, and Satan," and declares him to be the one who has deceived all nations. Whether this view be the correct one, or whether Satan used a literal serpent as a medium through which to approach Eve is quite immaterial; for in either case

he was the one responsible, the great deceiver, the one whom Jesus spoke of as a liar from the beginning.

It is hardly true, literally, that a snake is more subtle, or more wise than any of the other beasts. The Hebrew word here translated "beasts" could just as properly be rendered "living creatures," and applied to all God's intelligent creation. Dust has not been the serpent's food throughout the centuries, nor has the literal serpent's head been bruised by the seed of the woman, as forecast in verse 15. Solomon wrote, "Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel." (Prov. 20:17) Satan's deception of Eve was doubtless a very sweet morsel for him, and possibly it was in the manner mentioned by Solomon that, symbolically speaking, his mouth afterward became filled with gravel, or sand—a very unpleasant experience. This would be true whether he spoke to mother Eve through a serpent, or otherwise.

Satan's approach to Eve was to call in question the Word of God: "Hath God said, Ye shall not eat of every tree of the garden?" His approach to Jesus four thousand years later was in a similar manner. At Jordan the Heavenly Father had said of Jesus, "This is my beloved Son." (Matt. 3:17) Forty days later, Satan tempted him, and said, "If thou be the Son of God"—that is, if what God said is true.

Eve readily affirmed that Satan was right in his understanding of God's law. That he knew of the command which had been given to

Adam in connection with the forbidden fruit would in itself impress Eve with the fact of his superior knowledge and tend to give her confidence in what he later had to say. She evidently obtained her knowledge of divine law from Adam, for it had been stated to him before she was created; but where did the "serpent" get the information?

After Eve expressed her knowledge of God's law, revealing her understanding to be that death would result from disobedience, Satan bluntly said that this was not true—"Ye shall not surely die." This was more than a lie, for it was an attempt to make our first parents and their posterity believe that God was a liar. The New Testament tells us that Adam was not deceived. (1 Tim. 2:4) This is understandable, for Satan did not attempt to disguise the fact that he was charging the Creator with being a liar. The only basis of deception in this situation was a lack of faith in the Word of God, and evidently this was Eve's sin—the sin of unbelief.

But this controversy between God and Satan became more involved as time went on. The truth of God's Word soon began to be demonstrated by the death of the human race. This was then countered by Satan with his many misleading sophistries by which he tried to prove that death was not what it seemed to be, that it was not a reality, but merely an experience by which one enters into another life. Thus he has induced people to believe that the dead are more alive than ever. This, in

turn, purports to prove that there is no death—"Ye shall not surely die."

Revelation 20:3 indicates that the "old serpent, the Devil, and Satan," has deceived all nations. This we see is true. Go where we will, we find that the vast majority of those who have any religious convictions at all, maintain that there is no death. This is as true among all the heathen religions as it is in the many branches of the professed Christian religion. Satan has indeed been very successful in deceiving the people on this point.

Satan further told Eve that God knew that as a result of eating the forbidden fruit men would become "as gods." In the 22nd verse, God said that man had become as "one of us, to know good and evil." Evidently God was speaking to the Logos, as in chapter 1, verse 26, where he says, "Let us make man." God knows good and evil by intuition. Evidently the Logos knew it by information, being willing to believe what his Heavenly Father told him on the subject. For a brief time Adam and Eve, while enjoying the blessing of Eden, learned something of good, and now they were by experience gaining a knowledge of evil; so in this respect they had become "as one of us."

Genesis 3:9-15

After Adam had transgressed God's law, he was afraid. Fear is one of the plaguing symptoms of sin which, throughout all the ages since the reign of sin and death began, has robbed men and women of much of the peace and joy

which otherwise might have been their portion. The sinner's conscience accuses him. Adam knew that he had sinned. It was not necessary for God to tell him this.

When confronted by the Lord, Adam and Eve both gave a very straightforward and truthful account of just what had occurred. Adam explained that the woman the Lord had given him for a companion had induced him to eat the forbidden fruit. Eve explained that she ate the fruit because she had been beguiled by the serpent. Both statements were true enough, although they both indicate a tendency to shift the responsibility.

Adam, Eve, and the "serpent" all participated in the wrong, and appropriate punishment was declared upon each. Lucifer had said in his heart, "I will exalt my throne above the stars of God. . . . I will be like the most High." (Isa. 14: 13, 14) Instead of accomplishing this, his sin brought humiliation and degradation as symbolized by the punishment pronounced upon the serpent of Eden—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." It is prophesied of all the enemies of God and of righteousness, that they shall "lick the dust."—Ps. 72:9

In verse 15 the Lord declared that he would put enmity between the "serpent" and the woman, and between its seed and the woman's seed. Also, "it shall bruise thy head, and thou shalt bruise his heel." Here is prophesied the great controversy which was to rage between the "seed" of promise—The Christ—and Satan and his seed. One phase of this strug-

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gle is mentioned by the apostle when he says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith." (I Pet. 5:8) Another allusion to this prophecy of Genesis is in the promise, "The God of peace shall bruise Satan under your feet shortly."—Rom. 16:20

Satan is able to bruise only the "heel" of the seed of the woman; that is, a nonvital part of the body. Christ the real "seed," and his body members—also part of the seed—have been persecuted by Satan, many times painfully so, but the seed has not been destroyed, nor will it be. On the other hand, Satan, the "serpent," will be destroyed by the seed of the woman, Christ.—Heb. 2:14; Ps. 145:20

Eve was not directly sentenced to death. She was deceived. Nevertheless she shared the death penalty with Adam. "I will greatly multiply thy sorrow and thy conception," the Lord told her. Thus does the Bible become the only source of information as to why human mothers "travail in pain" when giving birth to their children. It is a part of the curse.

Adam explained that he ate the forbidden fruit because Eve had given it to him, but he did not need to yield to the temptation. The Lord said, "Because thou hast hearkened unto the voice of thy

wife, . . . unto dust shalt thou return." There are incidentals attached to this sentence—"Cursed is the ground for thy sake"; "in sorrow shalt thou eat"; and "in the sweat of thy face shalt thou eat bread." These, however, were merely some of the means by which the death penalty was to be carried out.

God did not instantly destroy Adam. The original warning of the penalty for sin was, "Dying thou shalt die." (Gen. 2:17, margin) This describes a dying process, and, in the divine economy, while man is dying he is permitted to "multiply and fill the earth." Thus, automatically, has the entire race been receiving an experience with evil. By this arrangement Adam was held the responsible head of the race, making it possible for Christ, in redeeming Adam, to provide deliverance from death, not only for Adam, but for all who lost life through him—all mankind.

QUESTIONS:

Who was the "serpent," and what was his method of approach to mother Eve? Compare this with his attempt to tempt Jesus.

How has Satan deceived the people since the days of Eden?

What is one of the characteristics of sin, as displayed by Adam?

Describe and explain the individual punishments inflicted upon the "serpent," upon Eve, and upon Adam.

Explain how it is possible for one man to redeem the entire human race.

DO YOUR FRIENDS AND NEIGHBORS KNOW that "Frank and Ernest" are broadcasting the kingdom message every Sunday? They are fearful of what is coming upon the earth; they are wondering about the hereafter. Don't permit them to miss the opportunity of getting the answers to the questions which perplex them!

The Period of the Patriarchs

APRIL 15

Genesis 15:1-6

THE patriarchal age in the divine plan was the period during which God's favor was manifested particularly toward Abraham, Isaac, and Jacob. To these he made his covenant promises in which is outlined his loving purpose to bless all the families of the earth through a "seed"—the seed of Abraham. To these patriarchs he also promised the land of Canaan for an everlasting possession. God ratified his covenant of blessing by his oath.

In the Scriptures Abraham is given the distinction of being the father of the faithful. (Gal. 3:7) He is one who is cited by Paul in the eleventh chapter of Hebrews as an example of faith. Abraham was justified by his faith, and upon the basis of his faith became the "friend of God." (James 2:23) But Abraham's faith was an increasing one. He did not at all times possess that strong, abiding faith which he demonstrated when God asked him to offer his beloved son Isaac as a burnt offering. In that test his faith triumphed so fully that he believed God would raise Isaac from the dead.—Heb. 11:17-19

But prior to this, when he had less experience in the wonderful way God fulfils his promises, Abra-

ham's faith at times faltered. We find this in our lesson for today. Long years before, while Abram was still in Ur of the Chaldees, God promised him a seed—the seed of promise through which all the families of the earth were to be blessed. While Abraham did not understand the full implication of this promise, subsequent unfoldings of the divine purpose show that this "seed" is the same as that mentioned in Genesis 3:15, and there spoken of as the seed of the woman.

To Abraham, God's promise meant that Sarah would bear him a son, and that this son would in some way take a prominent place in the affairs of men and become a blessing of the people. But long years passed. Even when young, Sarah was barren, but now she was much older—beyond the age when she could expect to have a child, even though she had not been barren. So Abraham wondered.

Perhaps it was not so much a lack of faith as it was of understanding, when he told the Lord about his trusted servant, Eliezer, one who was born in his own household and who would become his heir. He said to the Lord, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." Here, seemingly,

Abraham was seeking enlightenment, information, that was necessary if he were to maintain his faith. Was it possible, he wondered, that when God made the promise concerning the seed, he had an adopted son, Eliezer, in mind?

Apparently, Abraham would have been satisfied with such an arrangement had this actually been what the Lord meant when he made the original promise. But he learned from the Lord that this was not the case. "This shall not be thine heir," was the message the Lord gave him, "but he that shall come forth out of thine own bowels shall be thine heir."

Then Abraham was invited to look into the heavens and asked if he was able to number the stars; and the Lord said, "So shall thy seed be." Reassured that the promised seed was indeed to be of his own flesh, Abraham's faith was renewed—"he believed in the Lord; and he counted it to him for righteousness." Abraham was a member of the sinful and dying race, but he believed God, and this made it possible for God to deal with him on a friendly basis, and to work out his plans for that age through him.

Genesis 17:5-8, 18, 19

HERE we find Abraham again going through a severe test of his faith. On the occasion discussed above, he had learned one very important thing in connection with God's promise of a seed—it was not to be an adopted son, but a seed that was to come from his own "bowels." But when this was

revealed to him by the Lord, no mention was made of Sarah.

Both Abraham and Sarah must have pondered over that omission of information and concluded that it was by design, and while Abraham would be the father of the promised seed, a woman other than Sarah would be the mother. It was Sarah herself who suggested the arrangement whereby their bondmaid, Hagar, should bear Abraham a seed. Seemingly this was not out of keeping with the prevailing customs of the time.

So Ishmael was born. After this the Lord appeared to Abraham again! Up to this time his name had been Abram, but now the Lord explained that it was to be changed to Abraham, that he was to be the father of many nations. The Lord promised to make him "exceeding fruitful," that nations would come from him, and that "kings shall come out of thee."

On this occasion, in addition to emphasizing that Abraham surely would have a multitudinous seed, the Lord also reaffirmed his promise concerning the land of Canaan—"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger." God also promised to establish the covenant he had made with Abraham—that he would establish it with him and with his seed.

Abraham must have listened intently to this reiteration and amplification of God's promises. Perhaps he decided that now he had interpreted God's will properly in connection with the birth of Ishmael, and that this reassurance of the divine arrangement

had been given to him on this account. If he did reason this way, it was not for long, for, as recorded in verse 16, the Lord made it plain that Sarah, not Hagar, was to be the mother of the promised seed.

Then, as verse 17 relates, "Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him who is an hundred years old? and shall Sarah, that is ninety years old, bear?" Here his faith faltered, for this was not the laughter of joy, but of unbelief. This is evident, for in the next verse we read, "And Abraham said unto God, O that Ishmael might live before thee!"—to be the promised seed.

By their arrangements for the birth of Ishmael, both Abraham and Sarah evidently thought they had solved the problem of the promised seed. Since an adopted son would not do, and since Abraham must himself be the father of the seed, why should it make any difference who the mother might be? Proceeding on this assumption, they now had Ishmael. Meanwhile, additional years had been added to their ages, making it still more unlikely that Abraham could now father a child, apart from the fact of Sarah's barrenness and increased age.

But Abraham's pleading with the Lord to accept Ishmael as the promised seed did not avail. God said to him, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." God did not indicate that he was especially displeased with Abraham's attempt to save the situation through Ishmael. In fact, he

promised to bless Ishmael along certain lines, "But," he stressed, "My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."—vs. 21

Abraham's faith was again renewed. He believed God, and in due time Isaac was born. God fulfilled his promise. That was four thousand years ago. The faith seed of Abraham—Christ and his church—is not yet complete. But soon it will be, and then the promised blessings of life will flow out through that "seed" to all the families of the earth.

God promised Abraham that he would make him the father of many nations, or a family of "nations," as the marginal translation indicates. Some have construed this to mean that various nations today, particularly the British Commonwealth of nations, fulfill this promise, the claim being that these are the ten lost tribes of Israel. This view, however, does not stand up in the light of New Testament interpretations of the promises made to Abraham.

In Romans 4:16, 17 Paul explains that the promise made to Abraham concerning "many nations" is fulfilled through the faith seed; that is, through those who become Abraham's seed by faith. "If ye be Christ's," Paul wrote in Galatians 3:27-29, "then are ye Abraham's seed, and heirs according to the promise." This will be a spiritual seed.

But later, during the "times of restitution," all nations, by accepting the provisions of divine grace through Christ, the spiritual seed

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of Abraham, will become the children of Abraham on the human plane of life. Thus on a much grander scale than at first appears, God's promises to Abraham will be fulfilled. Surely he is a covenant-keeping God!

QUESTIONS:

What part of the divine plan was accomplished during the patriarchal age?
Did Abraham always exercise un-

swerving faith in God and in his promises?

Explain Abraham's viewpoint in connection with his trusted servant, Eliezer, and God's promise of a seed.

What was Abraham's viewpoint concerning Ishmael? What may have led him to think that perhaps Sarah was not to be the mother of the seed?

Why did Abraham laugh when told Sarah would bear a son?

Who are the "many nations" of which God promised Abraham he would be the father?

The Period of Moses

APRIL 22

Deuteronomy 5:1-6

THE patriarchal age ended with the death of Jacob. The twelve sons of Jacob then became the nucleus of the Jewish nation. At that time the children of Israel were being held as slaves in Egypt, and in God's providence Moses was raised up to be their deliverer from Egyptian bondage, and to serve as a mediator between God and the nation. As mediator, Moses also was Israel's lawgiver. Moses' leadership lasted for forty years—from the Exodus until just before the nation entered the Promised Land under the leadership of Joshua.

God made a covenant with the Israelites at Horeb. The basis of that covenant was the Law, as epitomized in the Ten Command-

ments. Moses explained that this covenant was not made with their fathers. As already noted, God did make a covenant with their fathers—a covenant to bless all the families of the earth through a "seed"—the seed of Abraham. The later covenant made at Horeb did not change, or annul, that original covenant. Paul explains that it was added to the original covenant "because of transgressions, till the seed should come."—Gal. 3:19

Without the restraints of the Law, it is doubtful if the natural seed of Abraham would have remained in tact as a people separate from other nations until the due time came for Christ, the promised Messiah, to present himself to them. True, they were not very successful in keeping the Law, but it did serve to remind them of their

responsibility toward God and toward one another, and thus helped to keep them together as a nation under God.

The Law Covenant offered life to the Israelites if they were able to live up to the high standard of righteousness which it set, but this was beyond their ability. Paul speaks of the Lord as "finding fault" with their attainments under the Law and of his promise to "make a new covenant with the house of Israel and with the house of Judah."—Heb. 8:8; Jer. 31:31-34

God's c o v e n a n t arrangements with Israel, made through Moses, their mediator, included the sacrificial work of the priesthood, the tabernacle services, and so forth. All of this was typical of the better, or New Covenant, which will actually give life, not only to Israel, but to all nations. The New Covenant arrangements also include the sacrificial work of a priesthood—Christ and his church—and a better tabernacle, "not made with hands, but eternal in the heavens." (II Cor. 5:1) Moses, as the mediator of the Law Covenant, was typical of Christ, the Mediator of the New Covenant.

Deuteronomy 6:20-25

BECAUSE of the miraculous manner in which God cared for the Israelites, he declared to them through the Prophet Isaiah, "Ye are my witnesses . . . that I am God." (Isa. 43:12) God's supervision over the development of the "seed" of promise began in a very marked way with Abraham, continued with Isaac and Jacob, and in this lesson we are reminded of

it in connection with the children of Israel.

Even if the Israelites themselves said or did nothing about it, the historical record of the mighty deeds performed on their behalf by the Lord would serve as convincing testimony of the wonderful keeping power of God over his people. But it was the privilege of the Israelites to publicize the glorious attributes of their God, although very few of them were faithful in doing this. It was to be their particular duty to teach their children the meaning of the Law, and the background of experience which led to the covenant at Horeb.

What a wonderful testimony all Israelitish parents, beginning with those who came out of Egypt, could pass on to their children! "The Lord had brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes," Moses reminded them. And the Lord did all this, explains their lawgiver, in order that he might bring them into the land which he had promised to their fathers.

God's unselfish attitude toward his people is well shown in Moses' explanation of why the Law was given to Israel, that it was "for our good always." God did not ask them to obey the Law because it would be an advantage to him, but because it would be the best thing for them. And how "good" it would have been for them had they been able to obey the Law perfectly! Moses declares that in

this case God would have preserved them alive.

That they might be preserved alive was, indeed, the hope of the Israelites when they entered into the Law Covenant with God. Because of human frailty, their hope failed. But Moses told the Israelites that the Lord would raise up another Prophet unto them who would give what they desired at Horeb. (Deut. 18:15-18) The Apostle Peter quotes from Moses' prophecy concerning "that Prophet," and explains that it will be fulfilled by Christ after his second advent, during "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-23

"And it shall be our righteousness," Moses said, "if we observe to do all these commandments." The Law was a very high standard

of righteousness, and even though no member of the fallen race could reach up to it fully and thereby gain life, the Israelites who made an honest effort to do so were richly blessed. The nation as a whole was protected by God during those periods when the people were earnestly striving to observe his statutes and keep his commandments.

QUESTIONS:

When did the patriarchal age end, and what was the first major work of God during the Jewish age?

For what purpose was the Law Covenant made with Israel, and what role did Moses fill in that covenant?

Why did God promise to make a New Covenant with the "house of Israel and with the house of Judah"?

In what manner are Israelites particularly qualified to be witnesses of Jehovah?

Why did God desire the Israelites to obey the Law, and what reward would they have received had they been able to keep the Law perfectly?

The Settlement in Canaan

APRIL 29

Joshua 14:6-13

MOSESES was faithful over the house of Israel as a servant, but due to a sin of presumption in connection with his second smiting of the rock in order to obtain water for the rebellious Israelites, he was not permitted to enter the Prom-

ised Land. Joshua became his successor, and it was under his leadership that Canaan was occupied by the Israelites, their enemies driven out, and the land divided among eleven of the tribes—the tribe of Levi receiving no inheritance in the land, being set apart to serve the nation in religious matters. The family of

Aaron in the tribe of Levi was chosen as the one from which the priests of Israel were to come. Concerning the tribe of Levi the Lord said, "The sacrifices of the Lord God of Israel made by fire are their inheritance."—Joshua 13: 14

Six years is the time indicated in the Scriptures which was required for the settlement and division of Canaan among the eleven tribes; although the task of dispersing the Canaanites, the enemies of Israel, was not accomplished in that time. Indeed, it was never fully accomplished. It was a difficult task, but Joshua proved equal to it, serving his people faithfully, and honoring God by his devotion to the divine will.

There is every evidence that Joshua endeavored to be just in the division of the land, and also to honor any promises which may have been made by the Lord through Moses, or otherwise. (Joshua 11:23) This is emphasized in today's lesson with respect to Caleb. Caleb and Joshua were the only two male Israelites of mature age when leaving Egypt who were privileged to enter the Promised Land. Moses had promised Caleb that the land on which his feet had trod when he entered Canaan as a spy would become his inheritance.—Deut. 1:36

Caleb was a member of the tribe of Judah, so when representatives of Judah came to Joshua to complete arrangements for their inheritance in the land, Caleb also appeared to make sure that the particular part of Judah's inheritance which Moses had promised

would be officially assigned to him by Joshua. This was Kirjath-arba, later known as Hebron. Forty-five years prior to this, Caleb, as a spy, had discovered that the mountain where Hebron was located was possessed by a strong and well fortified people known as Anakims. Despite these formidable enemies, however, Caleb reported back to Moses that with the Lord's help the land could be occupied by the Israelites. Now, even though he was eighty-five years old, he still had faith that Hebron could be taken, and he was ready to put his faith to work.

Of Caleb it is testified that he "wholly followed the Lord God of Israel." When he reminded Joshua of the favorable report he made to Moses concerning the ability of Israel to possess Canaan, he said, "I brought him word again as it was in my heart." (vs. 7) This was a conscientious report from the heart of one who wholly followed the Lord. It was based on the conviction that since the Lord wanted them to have the land, the Canaanites would not be able to stand up against them. Caleb's faith reminds us of the kind which Jesus said could remove "mountains."

Judges 2:7-10

STRONG, faithful, and righteous leadership in a nation is sure to be reflected in the attitude of the people. It was true with Israel. "The people served the Lord all the days of Joshua," we read, and besides, "all the days of the elders who outlived Joshua, who had seen all the great works of the Lord,

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that he did for Israel." What a noble example Joshua must have been to the people, and particularly to his close associates, the "elders," for his righteous influence, continued to prevail in the nation even after he died, and as long as his associates lived.

Indeed, the healthy influence of Joshua's leadership continued to prevail until all the people of that generation died. Not until another generation appeared who "knew not the Lord, nor yet the works which he had done for Israel," did evil begin to dominate in the affairs of the nation. This new generation "did evil in the sight of the Lord," verse eleven tells us, "and served Baalim."

Judges 21:25

JOSHUA was not a king, although beloved and honored by Israel as the nation's leader and ruler from the death of Moses until his own death. Beginning then, and continuing 450 years, what rulership did exist in Israel was in the hands of servants known as "judges." This era in their national history is generally spoken of as the period of the judges.

Samuel was the last of Israel's judges, and he served also as a prophet. It was through him that the nation clamored for and was given a king. They desired this in order to be like other nations. The Lord instructed Samuel to warn the people of the hardships they could expect to endure under the

rulership of kings, yet to anoint a king for them if they continued to insist on having one. So Saul became Israel's first king.

During those 450 years from Joshua until Saul was made king, there was little to restrain the people from following their own selfish and lustful desires. As our lesson states, "Every man did what was right in his own eyes," and this meant that the standard of righteousness among the people was not very high.

However, when conditions became too serious, and particularly when lack of co-operation among the people placed the nation in danger of attack from without, the Lord raised up judges, who restored order and delivered the nation from its oppressors. But during this period there was no centralized government in the land, as was the case beginning with the era of the kings.

QUESTIONS:

What was the chief occupation of the people during Joshua's leadership?

Of what tribe of Israel was Caleb a member, and why was he given Hebron as an inheritance?

What important incident in Caleb's life gave him the reputation of being a person who "wholly followed the Lord"?

How was Joshua's faithfulness to the Lord reflected in the nation of Israel during his leadership?

What system of rulership existed in Israel from the death of Joshua until King Saul became ruler of the nation? How long was this period?



His Last Five Days

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."—JOHN 17:4

SOMETIMES the question is asked, What would you do if you knew that you had only a few days to live? Each person's answer to this question naturally depends to a large extent upon his general outlook on life and on what his understanding of the hereafter may be. An atheist who, even in the face of certain death, continues to believe that the moment of death is the end of everything, might naturally decide that in his last few days of existence he should obtain as much enjoyment as possible; hence he would spend those days in revelry. One who believed the false teachings of the Dark Ages concerning the doctrine of eternal torment for the wicked would probably do all he could to make sure that at death he would escape such a horrible fate. But a faithful footstep follower of the Master, having no dread of death, would simply want to make sure that nothing was left undone in his life which was involved in his covenant to do the Heavenly Father's will. This was the attitude of Jesus, and he was our perfect Exemplar.

It is not given to many of the Lord's people to know definitely just when they will finish their course of self-sacrifice, so it behooves all of us to live each day as though it were the last—to zealously make use of every opportunity of service, and courageously accept and discharge every responsibility which divine providence may place upon us. Paul wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Hebrews 4:1

Jesus *did* know that he had reached the end of his earthly ministry. He was undoubtedly acquainted with the prophecy of

Daniel which foretold his being "cut off" in the midst of the seventieth symbolic week from the time a certain decree would be issued authorizing the returned exiles from Babylon to rebuild the walls of Jerusalem. (Dan. 9:25-27) He knew that he commenced his ministry at the beginning of the seventieth week of this prophecy, and he knew that this symbolic week was a period of seven literal years. He knew, furthermore, that the "midst" or the middle of this week would fall at the passover season in the spring of the year. He also was aware that he was the antitypical Passover Lamb, and that therefore it was the Father's will for him to die for the sins of the world on the date appointed for the slaying of the typical passover lamb, which was the 14th day of Israel's first month, Nisan. (Beginning this year after sundown Thursday, April 19)

It is apparent, then, that Jesus knew the exact day he was to die, and it is both enlightening and inspiring to observe how he conducted himself during those last few days, and what his chief concern was. Our text beautifully summarizes his viewpoint—"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." Throughout the Master's entire ministry his great objective was to glorify his Heavenly Father; and he had always known that the only way he could accomplish this was by faithfully doing the work which had been assigned to him by his Father.

Having been faithful to his Heavenly Father throughout the entire period of his ministry, when the Master came within a few days of the end of that faithful service there was no need that he change his course of action. To be finally faithful—faithful even unto death—it was but necessary that he continue in the same course he had been following, that he keep doing the things he had been doing. And it is this that we find in the perfect example of Jesus' life. From the inception of his ministry, which began immediately after his forty days temptation in the wilderness, Jesus began "doing good," unselfishly using his time, his strength, his talents, for the blessing of others, and in this way glorifying his Heavenly Father.

Jesus Enters Jerusalem

The last five days of the Master's earthly ministry were particularly crowded with activity, beginning with his triumphal entry into Jerusalem and being acclaimed king of the Jews. In all that he did Jesus was very careful to conform to the instructions which had

been recorded for him in the "volume of the Book," that is, the Old Testament Scriptures. On another occasion he noted that a large group of sympathizers were determined to take him by force and make him king, but he did not then permit it. Now, however, he recognized that the time had come when a certain prophecy of the Old Testament had to be fulfilled, so he gave his disciples instructions to procure an ass, and in keeping with that prophecy, rode through the gates into the city, being enthusiastically acclaimed king by a multitude of his friends.—Zech. 9:9

Jesus' enemies objected to the shouting of his friends and asked him to have it stopped. In reply, he explained that this was necessary in order to fulfil prophecy, and if the people did not shout, the very stones would cry out. What great faith was thus manifested! Jesus knew that he would not then actually be made king, that this show of honor, while enthusiastic for the moment, was not born of deep-rooted conviction, and that not many days hence some of these same people would be crying, "Crucify him, crucify him." But he knew, nevertheless, that this was one of the experiences through which he was to pass, that it was a necessary part of the Father's arrangements for him. He was so confident of this, and so sure that not a single detail of prophecy would go unfulfilled, that if necessary the very stones would cry out to acclaim him king.

There is a lesson in this for all who endeavor to follow the example of Jesus. Those who are faithfully ministering the truth as the Master did, and in connection with their ministry manifest the same spirit of sympathy and kindness toward those to whom they minister, may at times have a considerable measure of appreciation shown them. They may to some extent, and temporarily, be honored. But we should not allow such experiences to divert our minds and hearts from the course of sacrifice for which our covenant with the Lord calls. We should remember that possibly those of the world who today honor us may by tomorrow be brought under a spell of prejudice and opposition by the great Adversary, and turn against us.

It was thus with Jesus, although he could have had it otherwise had he chosen to follow a course less faithful to his Heavenly Father. Exaltation is a test to the consecrated, and especially so when viewed in contrast with ignominy, shame, suffering, and death. This test came to Jesus just before it was time for him to be arrested and put to death. He possessed a marvelous personality, and

great persuasive abilities, so even at this late date, and although his enemies were already plotting to kill him, had he swerved from his course of loyalty to God and agreed to work with them, he could have become a prominent leader in Israel. Worldly honor always presents a temptation to please men in order that more honor might be attained, but Jesus did not yield to this temptation.

After riding into Jerusalem in such kingly style and receiving the enthusiastic plaudits of so many people, we find Jesus in the temple. There he performed an act calculated to increase the antagonism of his enemies—he drove out the moneychangers from the temple. In connection with this act, he denounced those responsible for having turned God's house of prayer into a den of thieves. (Matt. 21:13) No matter what the religious rulers of the people may have thought concerning Jesus before this, they would now conclude that their only safety, the only means by which they could hope to maintain their prestige in the eyes of the people, was to get rid of this impostor, this one who was so bold as to expose their hypocrisy and corruption.

Doing Good

While in the temple on this occasion—only five days before he was to die—the blind and lame came to Jesus and “he healed them.” (Matt. 21:14; John 12:12) For more than three years he had been healing the blind and lame, so this was no new experience, but it emphasizes that although Jesus knew he had but a few days to live, he was still willing to use his time and strength to help others, to extend to them temporarily the blessings which his death would make available permanently for all mankind when he actually became king of the whole earth. Jesus did not feel that he had a right to devote even those few remaining days of his life to his own interests. He was still to do his Father's work and thus to glorify him.

Nor was Jesus' service at any time a perfunctory one based on merely a duty love. He really loved the people, and worked on tirelessly among them to the very end. Yes, his interest and zeal were genuine. It could not have been more so had he expected to convert all Israel, and even the whole world at that time. This is evidenced by a statement he made later, and nearer to the time of his death, when he said, “Oh Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often

would I have gathered thy children together, even as a hen gathereth her chicks under her wings, and ye would not!—Matt. 23:37, 38

After driving the moneychangers from the temple and devoting time to healing the sick, the day was drawing to a close. Jesus knew that his enemies were in Jerusalem seeking the first favorable opportunity to seize him. He was not afraid of this, but the exact day in the divine plan for him to die had not yet come, so he did not risk remaining in the city that night. Instead, he and the twelve went to Bethany and there spent the night. None of the accounts informs us just where in Bethany Jesus and the Twelve spent that night. The night before, however, it is evident that they were entertained by Mary, Martha, and Lazarus. This is said to be six days before the passover. (John 12:1, 2) It was on this occasion that Mary anointed Jesus' feet with the costly ointment and wiped them with the hair of her head.

Back in the Temple

The next morning, Jesus and the Twelve returned to Jerusalem, and to the temple. En route, he paused to pluck figs from a tree, but found none, and cursed the fig tree; not because he was angry with it, but apparently used it to represent Israel, their unfruitfulness and rejection of him and their being cast off and withering. Later he gave the sign of the budding fig tree at the time of his second presence—picturing returning favor to Israel and finally their acceptance of him. (Matt. 24:32) Arriving at the temple, Jesus again began to teach, using his usual parable form of instruction.

Shortly after he began, "the chief priests and the elders of the people came unto him" demanding by what authority he was doing "these things," referring evidently to his teaching and to his driving out the moneychangers the day before. (Matt. 21:23) From here on to the end of the 22nd chapter, we have a marvelous array of instructions, directed mostly to the religious rulers who had come to question him.

Again, let us remember that Jesus knew he had but four days to live, yet we find him continuing to let his light shine, witnessing to those to whom he could have little hope of being a real blessing at that time. But his Father had given him a mission, and to that mission he was determined to be faithful. In addressing these religious rulers who had rejected him and plotted to kill him, Jesus

took occasion to point out the exact position in which they stood as opposers of the divine plan.

It is in this discourse that Jesus gives the Parable of the Two Sons. One of these, when asked to work in his father's vineyard, refused, but later repented and went to work. The other agreed to do the work, yet failed to live up to his agreement. The chief priests and the elders agreed that the son who at first refused and later repented would be the most pleasing to his father. Then Jesus applied the parable, telling them that publicans and harlots—represented by the son who repented—would go into the kingdom of God before they would; for their position was that of the son who agreed to serve, then failed to do so. Only those who do the will of the Heavenly Father shall enter into the kingdom.

Then Jesus followed with the Parable of the Householder who planted a vineyard, and hedged it about, digged a winepress in it, etc., then entrusted its care to husbandmen, while he went into a far country. Later, the householder sent his servants to gather fruit from the vineyard, but the husbandmen beat and stoned two of them and killed one, then "he sent other servants: . . . and they did unto them likewise." Then the son of the householder was sent, but the husbandmen killed him also, hoping that they could thus inherit the vineyard. Jesus explained that when the householder came to the vineyard he would "miserably destroy" those husbandmen who had been so unfaithful to him.

Jesus then asked the chief priests and the elders if they had never read in the Scriptures about the stone which the builders rejected that later became the head of the corner. He explained that those who fell on this stone would be broken, and that "on whomsoever it shall fall, it will grind him to powder." The lesson in all these illustrations was that the kingdom would be taken from these religious rulers who, until this time had sat in Moses' seat and were recognized by God, and would be given to a "nation bringing forth the fruits thereof"—the "holy nation" described by the apostle in I Peter 2:9, 10.

This was not a bitter denunciation of his enemies, for Jesus had no bitterness in his heart toward them. It was simply a plain statement of fact, and a witness to them of their wrong course and its certain result. And they understood the witness—"They perceived that he spake of them." (ch. 21, vs. 45) But their hearts were not softened. Rather the reverse, for they would have immediately

seized the Master; but they saw that the crowd was sympathetic toward him, so they held back waiting for a more favorable opportunity.

However, Jesus did not fear them. His "times" were in the hands of his Father, so he continued with another parable, that of the marriage feast that a king made for his son, but which the invited guests did not attend. Then the servants were sent out into the byways and highways to find others to fill the vacancies. Thus were they reminded that because of their unfaithfulness others would take their places at the marriage supper of the King of kings.

Not daring to lay hand on the Master while the majority of his audience was friendly, his enemies then sought to entrap him by "catch questions" and thus reveal their own superior wisdom, and possibly show that Jesus was not a safe teacher. This, they doubtless hoped, would turn the people against him, and then they would get their long awaited chance. But in this also they failed.

"The same day" the Sadducees came to Jesus with a question on their special theory—their disbelief in the resurrection of the dead. Apparently they propounded to the Master what they thought was an ironclad argument to prove that there could not be a resurrection of the dead, that it would result in chaos among the human race. It was the question about the woman who had had seven husbands—"In the resurrection whose wife shall she be?" But again the wisdom of this world failed, for when the people heard the Master's answer "they were astonished at his doctrine."—Matt. 22:33

A General Witness

In Matthew, chapter 23, we have a message which Jesus gave to "the multitude, and to his disciples." The religious rulers were still the representatives of God on behalf of the nation; and there were yet three-and-a-half years before the full end of the seventieth symbolic week of exclusive favor which had been given to them. Jesus therefore admonished his hearers to obey these rulers; that is, to obey their teachings of righteousness, but not to follow their example of unrighteousness.

That "woe" would ultimately come upon these blind guides there was no question, and Jesus made this very plain. They were to be punished—the whole nation was to be punished—not in the dim and distant future, for, as he said, "All these things shall come upon this generation." (Matt. 23:36) Then comes that pathetic, fateful decree, "Your house is left unto you desolate," and also, "Ye

shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23: 37-39

Signs of His Presence

"Ye shall not see me henceforth"—yes, he was about to leave the unbelieving nation of Israel, not for eternity, but until the time when they would be ready to accept him as the Messiah, the One sent of God. The rulers were plotting to kill him, but Jesus recognized in this only that his Father's time for him to "finish the work" assigned to him was fast running out. While he had uncompromisingly pointed out their sins, he rejoiced that even though they were about to kill him, the time would come when he could bless them.

With this assurance of blessings to come, Jesus and his disciples left the temple. His major work of witnessing to Israel was finished, but he wanted an opportunity to instruct and encourage his own. He told them that the temple would be destroyed, that there would not be one stone left upon another. Retiring to the mount of Olives, his disciples came to him "privately" inquiring, "When shall these things be? and what shall be the sign of thy coming [*parousia*, meaning "presence"], and of the end of the world [*aion*, meaning age]?"—Matt. 24: 3

They had just heard Jesus tell the people that they would see him no more until he came again. He had told them that the temple would be destroyed, so they were anxious to know more about these events. When will these things be, and how will we know when you return? It was in response to these questions that our Lord's great prophecy pertaining to the end of the age was given. Previously he had said little on this subject, for it would have been untimely. Not having the Holy Spirit, the disciples had difficulty in grasping much that Jesus did say to them, and had they prior to this been confronted with the fact that his kingdom was not then to be established, that there was to be an intervening age during which he would be away from them, they would have been confused and disheartened.

But now truths which previously may have injured them were necessary for their encouragement. They had learned from the Master's own lips that the temple was to be destroyed, and that he was going away, and would come again. This upset their calculations as to when he would be enthroned as King and they would be reigning with him. It would tell them that his acclamation as

king the day before was not to be ratified by the Romans, or meet with the approval of Israel's religious rulers. If their faith in Jesus as the Messiah was to be maintained, they needed to know more about his going away and returning again.

It is doubtful, however, if the disciples at that time grasped the real meaning of much that Jesus told them in answer to their questions pertaining to the end of the age. In God's providence, though, the circumstances afforded the Master an excellent opportunity to outline an impressive array of events which would serve his people as signposts when the due time came for them to "see these things." His prophecy, moreover, has served to lead the "watchers" to a proper understanding of Old Testament forecasts. By this means, and later through the Book of Revelation, the "Spirit of prophecy" has guided the Lord's earnest people throughout the night until the day has dawned, and particularly now, when the "Day Star" has arisen in their hearts.—II Pet. 1:19

The outlining of these dispensational truths was a part of the work which the Heavenly Father had given the Master to do, and while death was near, he was more concerned with completing this work than with the suffering which even then he knew would be involved in consummating his sacrifice. He probably could have given the disciples a much shorter answer to their questions. In a sense, he went beyond what they asked, for he outlined the work of the millennial age—the restitution work of the kingdom which would follow the calamitous world events which would constitute some of the first signs of his second presence. This he did in his wonderfully interesting and revealing Parable of the Sheep and Goats.

What a wonderful example! Because of our frailty of flesh, if we knew that we had but two or three days to live, we would probably be so concerned with ourselves that we would give little thought to helping others by informing them of events far in the future. But Jesus did. He not only preached this marvelous sermon of prophetic forecast, but having shown that Satan's world would be destroyed as a result of his second presence, he revealed that there was to be a new world, a time during which "all nations" would be given an opportunity to return to God and to inherit the kingdom prepared for them from the foundation of the world.—Matt. 25:31-34

In the "Upper Room"

Portions of the Master's great prophecy are recorded by Matthew, Mark, and Luke, but not by John. In the Lord's providence John was used to give us a more intimate account of a special season of fellowship between Jesus and his disciples in the "upper room" where, as revealed in the other Gospels, he instituted the Memorial Supper. The King James Version of John 13:2 reads: "And supper being ended." Some authorities say this should read, "Supper being laid," that is, ready to serve. It was at this juncture that Jesus arose from the table and washed his disciples' feet—a service which properly preceded the supper but had been neglected because none of the disciples had wanted to perform this menial task.

Thus began a wonderful evening of instruction, the first lesson being on humility—humility stemming from a recognition of that vital and fundamental truth that in the body of Christ none are masters, but all are servants. Jesus asked, "Know ye what I have done to you?" (John 13:12) They knew, of course, that he had washed their feet, but did they grasp the meaning of the fact that their Lord and Master had done it? Jesus wanted to make sure that they did understand the lesson, so explained, "I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."—John 13:15, 16

"Little children," Jesus said to the eleven, after Judas had departed on his mission of betrayal, "yet a little while I am with you, . . . so now I say to you." (John 13:33) During the last four days he had experienced exaltation when acclaimed king; he had driven the moneychangers from the temple; he had healed the sick; he had met the challenge of the religious rulers when they questioned his authority as a teacher and tried to trap him in argument; he had pointed out their sins, and told them that their house was left desolate; he had preached a long and revealing sermon on prophecy, the day of judgment, and the coming "times of restitution." All of this had been important in finishing the work the Father had given him to do, and without it he could not properly have glorified his Father. But there was yet more to be done. There was a message to be given which none but his disciples could appreciate—"So now I say unto you."

"A new commandment I give unto you, That ye love one another; as I have loved you. . . . By this shall all men know that ye are my disciples." (John 13:34, 35) Peter's mind ran ahead of the Lord's instructions, and he wanted to know where Jesus was going. Told that at that time he could not follow, Peter said that he would gladly lay down his life for the Master. Peter meant this, although at the moment did not realize his weakness which later caused him to deny his Lord.

This interruption over, Jesus returned to the special things he wanted to say to his own on this day when he would be taken from them in death. And how precious were those things which he said! "Let not your heart be troubled; . . . I go to prepare a place for you, . . . that where I am, there ye may be also; . . . I am the way, the truth, and the life." He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "Whatsoever ye shall ask in my name, that will I do." "If ye love me, keep my commandments." "The Father . . . shall give you another Comforter." "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "Peace I leave with you, my peace I give unto you."

"I am the vine, ye are the branches. . . . Herein is my Father glorified, that ye bear much fruit." "These things have I spoken unto you, . . . that your joy might be full." "If the world hate you, ye know that it hated me before it hated you." These things have I spoken unto you, that ye should not be offended." "The Spirit of truth . . . will guide you into all truth." "Your heart shall rejoice, and your joy no man taketh from you." "The Father himself loveth you." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 13—16

The Work Finished

John does not record the instituting of the Memorial Supper, but he does give us that wonderful prayer which Jesus uttered in the upper room that night, the prayer which followed the Master's long message of exhortation, warning, and comfort. (John 17) The work the Father had given him to do was now finished, and through it all he had glorified his Father. How fitting that at the conclusion of his work he should invoke his Father's blessing upon those who would represent him after he had gone. The only per-

sonal request which Jesus makes in this prayer is that he might be glorified with the Father with the glory which he had with him before the world was. But even this was less than the Father had planned as a reward for the faithfulness of his beloved Son. Jesus was concerned about his disciples, so he prayed for them, prayed that they might be one as he and the Father were one; prayed that they might be sanctified with the truth, and that they might realize that the Father loved them even as he loved him.

Nor did Jesus, in this closing benediction upon that sacred gathering in the upper room, forget the world, for he extended his petition to the ultimate purpose of the redemption work—"That the world may believe that thou hast sent me." It was after Jesus had spoken these words of comfort to his disciples, and of prayer to his Father, that he went forth with them from the city to Gethsemane, where he was betrayed by Judas, and arrested. During those closing days of his earthly life he had worked harder than ever in order that nothing be left undone, and now the end had come.

For Jesus the "dark night" when no man can work had settled down. Now it was to be a case of enduring the mental and physical suffering which his enemies would heap upon him. He would have been glad to escape this had it been his Father's will, but he was resigned to whatever would glorify his Father—"Not my will, but thine be done." His work was finished, but still he did not hide his light under a bushel. When asked by Pilate if he were a king, Jesus replied, "To this end was I born, and for this cause came I into the world," explaining, nevertheless, that his kingdom was not of this world.—John 18: 36, 37

When hanging in agony on the cross, and the thief requested to be remembered in his kingdom, Jesus gave another witness, saying to the thief even on that dark day of ignominy and death, "Thou shalt be with me in paradise." He knew that although he was being crucified by his enemies, he would be raised from the dead and exalted to be King over all the earth, and that the result of his reign would be the restoration of paradise, and that the thief as well as all mankind would be there and given an opportunity to believe on him, obey the laws of his kingdom, and live forever. Knowing this, Jesus was glad to use his fast ebbing strength to say so, and thus to preach a sermon on the "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 19-21

THE DAWN

The heart-bursting trial of his life came while he hung there upon the cross, for he recognized that momentarily his Father had hidden his smiling face from him, and he cried out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46) Actually this was a quotation from the 22nd Psalm. It may have been through meditation on the prayer recorded in the remainder of this Psalm in which mention is made of other incidents which Jesus saw taking place before him, that his faith lifted him out of this moment of despair. Regaining his confidence in his last dying breath, he said, "It is finished"—wholly finished—"Into thy hands I commend my spirit," my life.—John 19:30; Luke 23:46

Thus were completed the last five days in the greatest life ever lived—five days during which Jesus was fully aware of the time limit of his ministry. His one concern during those days—even as during the entire period of his ministry—was to glorify his Father, and to do this by "working the works" of his Father, finishing everything which had been given him to do. Self, as always with Jesus was forgotten. His thoughts were those of glorifying his Father, serving his disciples, and the future blessing of all mankind.

And Jesus is our great Exemplar. While none of us today is able to know just when we may enter our last five days, it is generally conceded among truth-enlightened Christians that the time is short—perhaps shorter than we think. How are we using our time? Are we thinking of self, and of how we can be sure of our own glorification in the kingdom; or are we content to leave that in the hands of our Heavenly Father while we, like Jesus, redouble our efforts to do the works of him who has called us to be his witnesses?

Remembering how Jesus gave his strength to serve his disciples because he loved them, are we loving our brethren as he loved us? Are we laying down our lives for them, as he did for us? These are sobering questions which all the consecrated will do well to ponder carefully and prayerfully during this season when shortly we will memorialize the death of the Lamb of God. Let us consider him, follow him, and die with him; believing his promise that if we are faithful unto death we shall receive from him the "crown of life."—Rev. 2:10

"Let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

—I PETER 4:19

Entering into Rest

HEBREWS—CHAPTER IV

Verse 1—*“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”*

THE closing verses of chapter 3 present the example of Israel's failure to enter into the rest which could have been enjoyed at that time, and reminds us that the failure to do so was due to unbelief. It is this example that the apostle builds on when he writes, “Let us therefore fear.” The “fear” referred to is not that of terror, or dread. The apostle writes that God has not given us the spirit of fear.—II Tim. 1:7

The “fear” we should have lest we come short of any promise which the Lord has given to us of entering into his rest, is that of watchfulness, or alertness, to make sure that in no way we are unfaithful to the Lord's requirements. When the apostle speaks of coming short of “a promise” the thought is failure to meet its conditions, for all his promises to those who are partakers of the heavenly calling are conditional upon faithfulness in doing God's will.

Lack of faith, or unbelief, is one of the greatest contributing causes of failure to be on the alert as Christians. Likewise, failure to be watchful results in the weakening of faith. The blinding, paralyzing influence of unbelief caused the Israelites to fail; and noting this, we should endeavor to maintain a lively appreciation of the dangers involved in our own case, the danger of becoming overcharged with the cares of this life, or of permitting some earthborn cloud to dim our spiritual vision, and we fail to “enter in.”

The promise of a heavenly inheritance is too precious to permit anything to rob us of it. We should, rather, give all diligence to prepare for it. We should gather strength by feeding on the heavenly manna provided by the Lord, and by drinking an abundance of the water of truth from the “smitten rock,” Christ Jesus. This promise is left for all the consecrated, but only those will attain who are strong in faith, like Caleb and Joshua, and who preserve their confidence through fellowship and prayer.

Verse 2—*“For unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it.”*

The word “Gospel” means good news. We are accustomed to thinking of it as applying primarily to the “Gospel of Christ, . . . the power of God unto salvation.” (Rom. 1:16) Paul tells us that “God . . . preached before the Gospel unto Abraham.” (Gal. 3:8) In this case it was the good news that through the patriarch’s seed all the families of the earth would be blessed.

In this second verse of the chapter, Paul uses the word Gospel to describe the good news that the Israelites would enter into their inheritance in the Promised Land. To them this meant rest from the hardships of the wilderness—the desert heat, living in tents, etc.—and entering into a land of beautiful hills and valleys, where there were abundant springs of living water, cool and refreshing, and an abundance of food. This was the highest rest the Israelites, with their natural minds, could imagine. See Deut. 8:7-9; 11:10-12.

This good news to Israel was, as the apostle indicates, a type of the Gospel which has been preached to us, spiritual Israel. Our ultimate rest will be enjoyed in a heavenly Canaan. The typical Israelites were not profited by the message which was preached to them, but this should not be so with us. We should be doers of the Word as well as hearers.

Verses 3, 4—*“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.”*

There is a rest which the people of God who are strong in faith may enjoy even before they enter in the rest “that remaineth.” In this case the rest is in proportion to our measure of faith.

What is this rest? The apostle explains that it is like the rest which God entered into when the original work of creation was finished. We are not to suppose that God was then physically tired and that he ceased all activity until he became rested. On this point the Prophet Isaiah wrote: “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?”—Isa. 40:28

God pronounced his creative work “very good,” but he knew that man had to be tested, and that in this test he would fail and

come under the sentence of death. God permitted this in order that the human race might experience evil and learn the terrible results of disobedience to his laws. The benefit of this experience, however, could only be gained by restoring man to life, and this could not be done unless a Redeemer was provided to give his life in place of the forfeited life of Adam. This entire work of dealing with and blessing the fallen race through redemption and restoration was placed in the hands of the Logos, who became Christ.

Thus God rested from his work as it pertained to man, entrusting his whole plan of salvation to Christ, because he had complete confidence in him. This rest day of the Creator during which his plan is being worked out by Christ is, we believe, a period of 7,000 years, 6,000 of which are already in the past. The last 1,000 years of this "week" is the period of Christ's reign, at the close of which, with all the enemies of God and righteousness destroyed, the kingdom, or dominion of earth will be turned back to the Heavenly Father. Then the Son himself will also be subject to the Father, and God's seventh day of "rest" will be over, and the creative work will be wholly finished.

Verses 5-8—"*And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today, if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day.*"

In these verses it is clearly shown that in the divine plan a fixed number had been determined who would prove their fidelity to God by their complete faith and confidence in him—a faith so strong that they would be able to devote their all to him and rest completely in the belief that he would cause all things to work together for their good.

The Israelites who came out of Egypt failed in this test. David refers to this in Psalm 95: 7, 8. Paul quotes this scripture and indicates that when the Psalmist used the expression "today" he was speaking prophetically of the present Gospel age. So now our faith is being tested, and it behooves us to be on the alert to "fear," lest our hearts become hardened and the opportunity of the heavenly calling be taken from us and given to others. This Gospel-age "today" of opportunity is limited, says the apostle. We know that it

will soon be over, so let us be diligent, for the "time is short."
I Cor. 7:29

Speaking from the standpoint of the typical sabbath, and prophetically of the faith rest enjoyed by spiritual Israel, the Prophet Isaiah writes of how we may delight ourselves in the Lord, and that he will feed us "with the heritage of Jacob." (Isa. 58:13, 14) Jacob gave up all his earthly possessions, but gained instead sweet communion with the Lord, and a reaffirmation of the covenant made with Abraham and Isaac.

In our minds and hearts we are privileged now to experience a foretaste of the rest "that remaineth," that perfect rest beyond the veil. We should learn to cast all our care upon the Lord, knowing that he doeth all things well. (I Pet. 5:7) Thus the burden is lifted from our own hearts and we are free to think and to enjoy sweet fellowship with our Heavenly Father and with our Lord Jesus—by faith to eat of the luscious "fruit" of the "land of promise," and to drink the new wine of the kingdom. What wonderful peace and rest results from such a full confidence in and fellowship with the Lord.

Verses 9-11—"*There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.*"

"There remaineth . . . a rest" (verse 9) and "let us labor . . . to enter into that rest" (verse 11). These two statements obviously refer to our heavenly rest, beyond the veil. And in the tenth verse, somewhat as a parenthesis, Paul speaks of our present rest of faith which, having entered, we have even now ceased from our own works as God did from his. Entering into the rest that "remaineth" is dependent upon our having entered into the present rest of faith.

Verse 12—"*For the Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*"

God spoke to typical Israel through Moses, Joshua, and others, and their faith was tested by the measure of their obedience to the Word of the Lord thus imparted to them. He speaks to us through his entire Word, and our faith is likewise tested upon the basis of our zeal in doing these things.

The Word of God is a most penetrating searchlight, as it were. It searches out even the motives behind our thoughts, as illustrated by the dividing asunder of "soul and spirit, and of the joints and marrow." Nothing can be hidden from such a searching influence. Let us endeavor to keep our hearts pure, that thus our spiritual vision may be clear and our faith strong.

Verse 13—"*Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*"

God's Word penetrates our innermost consciences and reveals what we are to ourselves, enabling us to compare it with what we should be. Meanwhile the Lord is also looking into our hearts and appraising the progress we are making in bringing our every thought into captivity to his will.

Verses 14, 15—"*Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*"

We would be appalled to realize that the thoughts and intents of our hearts are open before God, were it not for the loving provision he has made to extend mercy to us through our great High Priest. Because we do have such a High Priest, One who is able, because of his own experiences, to deal with us sympathetically, we can with confidence, continue to "hold fast our profession."

We have professed to accept Christ as our Redeemer and Savior, and to have covenanted to walk in his steps of self-sacrifice. We have professed to believe the promises of God relating to the "heavenly calling." We have undertaken to conform ourselves to all the conditions attached to those promises. But when we think of self with all its weaknesses we would lose courage and begin to "let these things slip," were it not for the knowledge that we have a sympathetic High Priest who understands when we fail. Because of this, we can with confidence "hold fast our profession" in the firm belief that we will ultimately attain that for which we have been apprehended.—Phil. 3:12

Our High Priest was tempted in all points like as we are, says the apostle; that is, he was tempted as a new creature in the way we as new creatures are tempted. He is our great burden bearer.

THE DAWN

He understands how great are our struggles, and what an effort it is to keep God's will continually uppermost in our hearts and minds. He understands why we fail so often, and lack so much in those qualities of righteousness with which the Lord is pleased to see us adorned. His merit is ready for our asking, and it makes up for our defects as long as the intentions of our hearts are right.

Verse 16—*“Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”*

God wants us to enter into his presence with confidence, not timidly as though we were fearful he would not recognize the merit of our High Priest, in whose name we approach the throne of grace. Our present rest of faith depends upon our exercising full confidence in this loving provision, and God wants us to enjoy full rest, full peace, and full joy.

“The throne of grace”—what a beautiful and meaningful description of the divine provision of mercy for those members of the sinful and dying race whom he has taken into his family as sons! It is illustrated by the mercy seat in the most holy of the typical tabernacle, on which the blood of the atonement-day sacrifices was sprinkled. This mercy seat represents divine justice, while the two cherubim arising out of it and looking down upon it with outstretched wings, illustrate divine love and power ready to bear the message of justice satisfied, first to the church, and then to the world.

It is the merit of Christ that satisfies justice and provides the antitypical mercy seat—the throne of grace—for all those whom Jesus is not ashamed to call his brethren. Through the Word, divine love and power have brought the assurance of mercy into our hearts, so we can come boldly into the presence of God and feel at home as we stand before his throne of grace. Surely this should cause us to exult with joy and gladness as thus we realize the heights and depths of our Father's love. As we make use of his loving provision we will gain strength to “hold fast,” and the Lord will lovingly hold our hand as he leads us in the way of righteousness.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

—I CORINTHIANS 10:16

"Once in Grace, Always in Grace"

Your radio program has given me much light on many texts. In our Bible class we have been having some difficulty in harmonizing the expression, "Once in grace, always in grace," with the one which refers to someone who has "fallen from grace." Can you help us?

THE idea of eternal security, or the expression, "Once in grace, always in grace," is not found in the Word of God. Those who hold the opinion that once they have been made the object of divine grace they are assured an eternity of salvation despite anything they may do or leave undone after their conversion are resting on a fallacy. This view is an outgrowth of a wrong understanding of the doctrine of election, and by misapplying Scripture.

On the other hand, it is possible for those who have received of the grace of God, and who have been "made partakers of the Holy Spirit," to fall away from their place of favor (Heb. 6:4-6) through neglect or through their wilful rejection of their portion of Christ's redemptive work. For it is written in Hebrews 12:14, 15: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any

man fail of [margin, fall from] the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled."

The difficulty your Bible class has encountered is in trying to harmonize a scriptural truth with a creedal error. Let us discard the error and hold to the truth. It is well for all to keep in mind the numerous texts which have been given us to teach that those who will attain eternal security in the grace of God must ever abide in Christ, and as the apostle exhorts: "Keep yourselves in the love of God."—Jude 21

It is divine grace that has opened the way to eternal life, as Paul told the Ephesians (2:4-8): "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

It is also divine grace that provides the strength and help for "every time of need" to those who walk the narrow way. But we must be faithful to warrant this

supply of grace; we must "abide"; we must "run"; we must not be overcharged with the cares of this life nor be overcome by the deceitfulness of worldly attainments; for it is written in II Peter 1:10, 11: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "Be thou faithful unto death, and I shall give thee a crown of life." —Rev. 2:10

"Lake of Fire"

Revelation 20:14, 15 reads: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

I would like to believe as you teach, that there is no eternal torment for the wicked, but this text will not let me. Will you please tell me how you explain it?

THE "lake of fire" is mentioned several times in the Book of Revelation. Every student of the Bible knows that it is a book of symbols; however, some think that this symbolic expression, "the lake of fire," is literally a place of eternal torment. They are wrong in their conclusion, for the symbol is explained in the text itself by the words, "This is the second death." We accordingly teach that the "lake of fire" is not a place of torment, but is a symbol of the second death.

The second death refers to a condition of complete destruction. That some things will be completely destroyed should generate thankfulness in the hearts of those who delight in righteousness. In another text (Rev. 19:20) we are told that both the "beast" and the "false prophet" "were cast alive into a lake of fire burning with brimstone." These two, the beast and the false prophet, represent two great systems which have exercised ecclesiastical and civil power, and who have deceived many concerning the divine plan of the ages. None will regret their destruction.

In Hebrews 2:14 we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." From this text we know that the devil is to be destroyed, so when we are told by the Revelator that the devil also is to be cast into the lake of fire, where the beast and the false prophet are, it is to us but another assurance of his destruction in the second death. (Rev. 20:10) The element of brimstone is mentioned in connection with the second death (Rev. 19:20) to intensify the symbol of destruction, for burning brimstone (sulphur) is destructive to all forms of life. No one will mourn the destruction of God's adversary, the devil.

The casting of "death and hell" into the lake of fire shows the destruction of that which has brought

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so much mourning to the human race. Death and the grave [hades, hell] is also spoken of in prophecy. Hosea 13:14 states: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." This is in harmony with the New Testament assurance, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) And no one will be sorry when death and the grave shall be no more.

The first, or adamic death, in both the Old and New Testaments, is often termed a "sleep" because a resurrection from the adamic death has been provided through Christ. The sleep of death will be terminated during Christ's reign when "the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) But no such hope of a resurrection is given to those who go into the second death, and how glad we are for that!

Who would want the evil systems which have deceived mankind and kept them from the truth to gain power again over the human family? Nor would we want again to suffer the "death and hell" of Satan's rule. These all, together with those individuals who practice wrong, who dishonor the Lord in refusing to be obedient to the laws of his righteous kingdom, will be cast into "the lake of fire"—destroyed in the "second death." Thus the righteousness and peace of Christ's kingdom shall be es-

tablished on a permanent foundation of godliness.

"Christ Our Passover"

Is there any spiritual significance in the words found in Exodus 12:11, which are: "And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover"?

WE BELIEVE that many spiritual lessons may be found in the study of the typical passover, and of the events leading to the deliverance of the children of Israel from Egyptian bondage. Your text is especially meaningful, as the Apostle Paul clearly and positively indicates that the passover lamb of the Jews was typical of our Lord Jesus, when he tells us, "For even Christ our passover is sacrificed for us."—I Cor. 5:7

At the time when the disciples prepared the last passover, the Master instituted a Memorial Supper, and instructed his disciples: "This do in remembrance of me." (Luke 22:19) It would be inappropriate for Christians to keep the typical feast of passover, for Christ the antitypical Lamb was slain. But once a year, on the anniversary of his death, many Christians meet together for communion and meditation upon the great gift of redemption, and partake of the Memorial Supper of unleavened bread and the fruit of the vine.

The instruction given to natural Israel contains lessons for Christians who partake of the Lord's memorial. "Your loins girded"

pictures our consecration to the service of the Master and his truth. It was customary for the flowing robes of ancient dress to be held tight by a girdle, or belt, when work was to be done, and thus the girdle became a symbol of service.

"Your shoes on your feet" might well show our willingness to go in the way he would have us to go—to walk in his steps, for he has left us an example to follow as we journey in the narrow way which leads unto life eternal.

"Your staff in your hand" would teach us that we are pilgrims and strangers in the earth, and that in pursuing our pilgrim journey we must depend upon the Lord's promises and providential care, as a staff for our support in every time of need. Let us rejoice in the realization that we are hastening toward that day when we shall feast with him in the Father's kingdom.—Matt. 26:29

The Resurrection

In Revelation 20:5 we read: "But the rest of the dead lived not again until the thousand years were finished."

This statement positively places the general resurrection after the Millennium, in direct opposition to your teachings. How, then, do you justify your millennial views?

THIS text has long been a subject of dispute, for at first glance it would appear to favor the thought that the general resurrection will not take place until the end of Christ's reign; whereas other texts teach that the purpose of Christ's reign is to bless all the families of the earth, both living

and dead, and this can only be done if the resurrection is accomplished during the thousand years.

A closer study reveals that something is wrong with the text, therefore we shall quote all of it: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Certainly, if any were raised after the thousand years were finished, it could not be said of them that they had part in the first resurrection, for such a thought does not fit in with other scriptures (I Thess. 4:16), nor with the verse that follows this one.

The words, "But the rest of the dead lived not again until the thousand years were finished," are an interpolation; they are not found in either the Sinaitic or Vatican manuscripts which are admittedly the oldest, and the Sinaitic is the most complete of all Greek manuscripts of the New Testament. They are missing, too, from several other Greek manuscripts, all antedating those used in producing the King James or Authorized Version. Possibly they found their way into the text by some scribe writing his personal opinion on the margin of a manuscript, and a later copyist included the marginal note as part of the inspired text. Even without the help of the Sinaitic manuscript it should not be difficult to recognize that these words are spurious, for they distort the truth expressed in Revelation 20:4-6. Please read these three verses, leaving out the spurious words of verse 5, and note the harmony that is thus restored to the text.

As Oft as Ye Do It

ON THURSDAY evening, April 19, consecrated followers of the Master all over the world will commemorate Jesus' death by meeting together in their respective localities and partaking of the "bread" and "cup" which represent his broken body and shed blood. When thus partaking of the Memorial Supper they will do so with the understanding that it also symbolizes the privilege which is theirs of suffering and dying with Christ in order that they might live and reign with him. And they will rejoice in the fact that because Jesus died the "just for the unjust," the whole world of mankind will yet be given a full opportunity for life.— I Pet. 3:18

While this is, and should be, a solemn occasion for the Lord's people, it is not a sad one. When we recall at what great cost the church and the world have been redeemed, our hearts respond in grateful appreciation; and we realize that our knowledge of this wonderful provision of divine love has placed great responsibility upon us. So it is a time to think soberly, and to resolve with determination that we will more zealously than ever pay our vows unto the Most High.

It should also be a time of rejoicing, because the lesson of the "bread" and the "cup" is that ultimately there shall be "no more death." (Rev. 21:4) Each passing year brings this glorious consummation of the divine plan nearer. Conditions throughout the world this year indicate that our "deliverance," and the deliverance of the world by means of the kingdom, are perhaps nearer than we realize. This is also a cause for rejoicing, and at the same time a reminder that "the time is short" in which to complete the work of making our "calling and election sure." (I Cor. 7:29; II Pet. 1:10) Let us renew our determination to be faithful to our vows of con-

secration, and may we go forward with confidence, knowing that His grace is sufficient for our every "time of need."—Heb. 4:16

The Mutual Network Broadcasts

TIME moves on! The first half of the Mutual Network yearly contract for broadcasting the "Frank and Ernest" programs will be completed in April. The friends are properly interested in the progress of the work, especially since they are doing all they can to keep the broadcasts on the air. We are very happy to report that the mail response from the programs over the Mutual Network has averaged considerably more than when we were on ABC. We are confident that it was the Lord's leading that we should make the change. True, the mail response from different districts varies considerably, and in a few places "Mutual" is not serving quite as well as did ABC. However, the general average is better—a thirty-five per cent increase in the first three months—and in a country-wide effort it is important to take this into consideration.

The Canadian stations are not on the network, but in the Lord's providence we are using a few more individual stations in Canada this year than we did last year. The mail response from Canadian stations is also very encouraging. Radio Luxembourg continues to give an effective witness throughout the British Isles; and now the message is also being heard in Italy, and from Formosa throughout a great deal of Asia. Truly the Lord is good to his people in giving us this opportunity to show forth his praises!

The question is being asked this year, even as it was asked last year, as to how the finances are holding out, and whether or not we will be able to finish the contract year. Our only assurance is that of faith—faith in the Lord and in his ability to provide for the needs of his work. If he wants the work to go on the funds will continue to be available. The Lord makes it abundantly clear in his Word that he is pleased to have his people make sacrifices in order to proclaim the truth. The brethren generally realize this and are happy to continue to do all they can. Because of this we have thus far been able to keep the programs going from week to week; and we have a great deal of confidence that the friends will

continue in their zeal and that the programs will therefore remain on the air.

It has been a wonderful encouragement to us to realize that the brethren everywhere are so wholeheartedly united in their determination to continue the witness. It is truly the work of a "Gideon's band" so far as numbers are concerned. But how wonderfully the Lord can bless the efforts of only a "little flock" when they are doing that which he has commissioned them to do. Truly our God is mighty, and may we learn to put our trust more and more fully in him!

Messages from Greece

WITHIN recent weeks we have received two very significant messages from Greece, one from Radio Athens and the other from a brother who is rejoicing in "like precious faith" with us. From Radio Athens we learn that after having approved the "Frank and Ernest" programs, the Archbishop of the Greek Catholic Church in Athens forbade the station to broadcast them; while the brother writes to encourage the friends in America to appreciate and to make faithful use of their freedom to make known the glad tidings of the kingdom. The message from Radio Athens reached us through the Pan American Broadcasting Company, American representatives of the station. Their letter to us reads in part:

"We have just been advised that the Archbishopric has rejected the texts of the 'Frank and Ernest' programs as being in contradiction to the dogma of the Orthodox Church, and of Chiliast content. Our people in Athens did everything they could to get the Archbishopric to change the decision, but were unable to do so. We are just as surprised as we know you will be at this development, since our people had advised us that the sample script and recording had been submitted to all the proper authorities and had been approved for broadcast."

The statement that the "Frank and Ernest" programs are of "Chiliast content" simply means that they present the teaching that Christ returns to reign over the earth for a thousand years. The Bishopric of the Greek Church has thus banned the preaching of the "Gospel of the kingdom" in Greece. The issue is therefore a clear-cut one. It is simply that a church which bears the name

of Christ will not tolerate the preaching of the Gospel of Christ.

We need not be overly concerned about this. Indeed we can rejoice that in a small way we can share the experiences of the Master, who found the religious world of his day opposed to his message—the same glorious message of the kingdom. We can rejoice also in the blessed assurance that the people of Greece and of the whole world are soon to have the blinding influences of the “god of this world” removed, enabling them to appreciate the knowledge of the glory of God which is soon to fill the earth as the waters cover the sea.

But how we should rejoice in the wonderful privilege which is still ours in this country of heralding far and wide the message of the kingdom, and without any hindrances at all, the only limitation being our ability to make use of all the opportunities which daily present themselves to us. To some extent we are probably inclined to take all our blessings for granted. For this reason it is helpful to be reminded of them, even if it is by an experience such as we have had in connection with Radio Athens. This reminder is even more pointed in the light of an exhortation received from one of our brethren in Greece who knows by experience what it means to be constantly restrained from publicly proclaiming the Gospel of the kingdom. We quote from his letter:

“Dear Brethren: I wonder at the great liberty you enjoy under the protection of the stars and stripes—your freedom of speech, your convention gatherings, your ‘Frank and Ernest’ broadcasts, and your distribution of literature. All this freedom under the protection of the law is a rich and wonderful gift from Almighty God and from Jesus Christ, the present King of the world.

“Under this freedom your responsibility to promulgate the truth is great, but the reward also will be great. The proclamation of our Lord’s presence and the establishment of his kingdom is laid mostly upon your shoulders. Your liberty to do this should not be wasted, but used to glorify our Father and his blessed Son. Dear brethren, I am so glad that you are doing this with zeal and with love.”

In view of the situation in Greece, is it surprising that this brother marvels at the liberty we have here to promulgate the truth? He recognizes the zeal of the brethren in making possible the wide witness of the truth which is now being given, and appreciates it. Let us be sure we appreciate our privileges as we should!

Encouraging Letters

Exceeded Expectations

Dear Sirs: Thank you for your letter and for the booklet entitled "God and Reason." The subject matter contained in the booklet exceeded my expectations and those of my folks. I shall endeavor to pass it on to others who are seeking the way, the truth, and the life. It is the most comprehensive matter in the smallest space I have ever had the privilege of reading, and in my seeking I have read much. It contains the only reasonable explanation of the fall of man and the meaning of Jesus' mission, and the establishment of his kingdom on earth that I have ever come across, and all in one small booklet. Sincerely, V. J. F., New Hampshire

Supported by Bible

Dear Sirs: Your magazines are being greatly appreciated in this household of three persons. Yesterday we listened to your program on how the Lord will come. It cleared up a situation which could have developed into more than a discussion here. I believe your statements—how could one do otherwise with the Bible to prove it all? Yours in God's work, E. L. B., Mass.

"Do Keep Up"

Dear Friends: I have been hearing your discussions over the radio the last two Sundays, and already many questions I have

often asked have been made clear to me. I surely do enjoy the program, and I especially like the informal method you use. Do keep up your good work, for I am sure you are helping many, many people to understand more fully the wonderful Book we are privileged to read freely in this wonderful country of ours. Sincerely, Mrs. D. S., Calif.

Only One Complaint

Dear "Frank and Ernest": You will never know how thoroughly we enjoy your program. We have only one complaint, which is that it is not on the air every day. We are two people who never attend church yet try to live a good life. We used to attend, but the minister seemed to leave us feeling that we didn't get what we wanted—more of a bewildered feeling. You men make things clear to us, and we wish to thank you from the bottom of our hearts. Sincerely, Mr. and Mrs. R. S. G., Mo.

A Beautiful Plan

Dear Sirs: I wish to acknowledge receipt of the books you have sent to me—the first three volumes of Studies in the Scriptures. I have been acquainted with God's plan for some time, but it has been only within the last few months that the immensity of it struck me. It is a beautiful plan, and I thank God for his generosity in allowing me to see it. The second copy of

The Dawn Magazine came this morning. As I did with the first copy, I contemplate reading it from end to end. Its topics are timely, and very often give me a wider view of the whole situation. Respectfully yours, E. L., N. Y.

A Burden Rolled Away

Dear Friends: I received the booklets, "Jesus, the World's Savior," "God's Plan," and "God and Reason." They explain a whole lot to me that satisfies and feeds my hungry soul. I am very grateful also for your broadcasts—over KCMO. I have buried loved ones who were not really wicked but made no attempt at a Christian life. Since reading your articles I have great hopes that they will have an opportunity. A great burden has rolled from my shoulders. Now I have more to live for than ever before. Mrs. L. R., Kansas

Wants to Understand

Dear "Frank and Ernest": I heard your program for the first time three weeks ago, and I have just finished listening to you again today. I just wish that everyone would listen. It is all so reasonable and simple to understand the way you explain it. Why some preach to frighten the people I do not know. Let us not judge, but we can all believe in our own way, and I don't think the Lord meant for his ministers to frighten the people by their messages. I do not belong to any church. However, I do believe in God's Word,

and I am interested in trying to understand it more fully. I am thankful for the chance to read your book. Gratefully yours, Mrs. J. W. H., Kansas

Need Religious Literature

Dear Sirs: I listen to you every Sunday over the radio, and you have talked about some very important and serious truths. Many of them I am particularly interested in, and do not understand. I feel sure you are giving light on God's Word in a world that is partly in darkness. I am a matron in a woman's prison, and we need all the religious literature we can obtain. Would appreciate your sending booklets on as many subjects as you can. One I am particularly interested in is, "When a Man Dies." Thanking you in advance, Mrs. A. L., Alabama

A New Book

Dear "Frank and Ernest": I am so happy to write and tell you how both my husband and I enjoy your broadcast every Sunday over the Mutual Network. Before listening to your explanations of the Bible it was a closed book in our home. We had listened to many broadcasts and had gone to many different churches, but the Bible was explained in such a way we just couldn't understand it until we both listened to your talks and began reading The Dawn Magazine. Then the Bible became a new book to both of us. God will surely bless you in your great and wonderful work. Mrs. B. B., Calif.

The question arises, is the "first love" being retained?

The warning message of the Revelator is very grave; and by way of contrast it can be noted that the Apostle Paul, when writing to the Thessalonians, gave words of commendation, that is, "We give thanks to God always for you all, making mention of you in our prayers: remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ."—I Thess. 1:2, 3

It is important to note that in the message of the Revelator to Ephesus, their "works," "labour," and "patience" are mentioned, but nothing is said regarding their faith, love, and hope; or that these qualities were in any way connected with their works, labour, and patience. In the Thessalonian church, faith, love, and hope were active, and were accompanied by work, labour, and patience, even as recorded, "Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ."

Concerning Ephesus, there were works, but the Revelator does not say "works of faith." Labour was there even for Christ's name's sake they laboured and did not faint; but the Revelator does not say, "labour of love." How very tragic! If love is lacking, mere increased labour, even for Christ's name's sake, cannot make up for that deficiency of love. Patience was in Ephesus, but the Revelator does not say, "Patience of hope in our Lord Jesus Christ." No! Instead, "Thou hast left thy first love. Remember therefore from

whence thou art fallen, and repent." Unfaithfulness of heart is very serious. The church is to be absorbed in her Lord, and his mission; living in him; living for him—bound to him by an increasing bond of love.

"Thou hast left thy first love." What a dishonor to our Heavenly Father and to his beloved Son! It is as if, after long acquaintance with our gracious Father and his Son, and the stupendous, sublime, divine eternal purpose of God in Christ Jesus, and the divine will concerning us, these were finding less place in our hearts and lives than at first.

Our "first love" which is to be maintained, is indeed a love which is active—it labours in harmony with our faith. Faith, of course, we must have, for it is vital. According to II Peter 1:5-7, love is that supreme quality which must be added to our faith. And I Corinthians 13:2 reads: "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." We are to be lovingly obedient to God and his holy Word and will in which our faith is centered. Ours is to be a living faith, energized by love.

In the case of faithful Abraham, his loving obedience to God was in harmony with his faith. Actions were added—indeed there was co-operation between his faith and his works, as shown in James 2:22, **Diaglott:** "Thou seest that the faith co-operated with his works; and that the faith was made complete by the works." Verse 26 reads: "As the body without breath

is dead, so also the faith, without works, is dead."

In Galatians 5:6, **Diaglott**, we see what avails us in Christ Jesus; that is, "faith operating in us by love." It is very important indeed, that we "consider one another to provoke [arouse, incite, stimulate] unto love." (Hebrews 10:24) We are not to be reckless regarding one another's interests, but at all times to consider [or, "perceive thoughtfully, with the mind," Prof. Young] what would be helps, and what would be hindrances, what would be encouragements, and what would be stumblingblocks; and we are to do all in our power to assist one another to run with patience the race set before us. If truly consecrated to the Lord, we should do nothing against the truth, but every effort must be for the truth.—II Cor. 13:8

What a burning and shining light every Christian would be, if his every word and act were considered and shaped for the benefit of those with whom he comes into contact! What a blessing it would be in the home! What a blessing it would be in the ecclesia! This brotherly consideration is what the Lord is urging upon us, through his Word. Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness, and bad works corresponding to these feelings, all of which are of the flesh and of the devil.—James 3:15

Associated with the exhortation to incite unto love and to good works, is the instruction to forsake not the assembling of ourselves together. None of us is so strong in

the new spiritual nature that he can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong ourselves by the Lord's grace, the spirit of love in us should be so in control that we would delight to meet with the brethren for their sakes. We are more or less like coals of fire, which if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Thus are we helped to maintain the fervency of our "first love."



Our Assembling Together

"Not forsaking the assembling of ourselves together."—Hebrews 10:25

THIS arrangement of meeting together, and the accompanying rich blessings, are by no means confined to large classes, because as Jesus declared: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) And it is a matter for much sincere heart gratitude and rejoicing, to know that the "twos and threes," as well as the large ecclesias, are meeting together regularly with the Lord around the inspired Word, not only to praise and worship, but also to learn more and more about him and his holy will.

These assemblies, small as well as large, are having a growing

realization that each member of the ecclesia has, as it were, been given to the class with a view to the building up of the body of the Anointed—each member assisting the others, supplying by divine grace that encouragement and help “which every joint supplieth.”—Eph. 4:16

In addition to the local gatherings week by week, some of these ecclesias, small and large, are very happy to send out announcements and invitations to other dear ones living within a wide radius to fellowship with them, at their meeting place whenever visiting speakers are scheduled to serve. The number attending the usual local meetings is thereby sometimes doubled or trebled, for whole-day or part-day Sunday united gatherings (at special annual united assemblies a very much increased number usually fellowships together), light refreshments being served during the intervals between meetings. Whether the friends gathered together are many or few, the marked evidences of the Lord's rich blessings are very precious experiences.

With the arrival of April, and with it the return to “Summer Time” in Britain, when lighter evenings and approaching warmer weather encourage one to travel a long distance, brethren in various parts of the country look forward with joyful anticipation to more and more “united” gatherings being held than are possible during the winter months. Looking back over past seasons, it is very encouraging to note that such “united” efforts have been increas-

ing in number. Not only have there been spiritual uplift and blessing while at these meetings, but when, in after days, recalling the fragrant and very abundant blessings associated with such fellowship, the mind and heart are encouraged and stimulated as there is a pondering over all the Lord's blessings and benefits and the rich spiritual food provided.

Again and again comes the glad and grateful realization that the Lord continues to lavish his grace upon us so richly. At these united assemblies, it is an experience which makes the heart rejoice, to meet the different brethren whose enthusiasm, love, and zeal have prompted and energized them to undertake long journeys that they might participate in these blessed “assemblings together.”

Some of these visiting brethren are, in their home district, somewhat isolated, with little or no opportunity to have fellowship in the truth; others may meet weekly in very small classes and there is much rejoicing because of the blessings received at these “united” meetings. In addition to discourse meetings, there are ample opportunities to testify to each other and before the Lord concerning the continued goodness and grace of the Heavenly Father. Prayer and praise also have their rightful place, and there is usually a discussion on the Manna Text for the day.

The visitors from a distance are overjoyed; indeed it is difficult to gauge who are most joyous and grateful for the spiritual blessings received—the visitors or those who

THE BRITISH SECTION

so gladly welcomed them at their meeting place. It was some time ago that a local class arranged to have a small convention as a kind of trial. This venture of faith, which worked by love, was richly blessed by the Lord, and as a result similar united gatherings are being held repeatedly, particularly during the summ.

Visualize also various other small classes up and down the country where, quite apart from any annual convention efforts, the friends, few in number, arrange to have several of these united meetings in their usual local meeting places. Here, again, love and zeal energize the faith of the brethren. In the spirit of affectionate service and sacrifice, warm invitations to attend Sunday meetings, either for the whole day or part of the day, are extended to dear friends living far and near. In the same spirit of love there is a ready and glad response and attendance. All are blessed abundantly; and again there are marked evidences of their grateful rejoicing in the Lord, also their love and loyalty to him and to the glorious truth which is becoming more and more precious to them with the passing of the days.

Many of these united assemblies could be described in some detail, but it would be impossible to express adequately all the faith, love, joy, gratitude, and zeal manifested at these gatherings. Suffice it to say that here are brethren giving evidence that they are steadfast soldiers of Jesus Christ, holding high the banner of truth. They are not only giving diligence to

make their own heavenly calling and election sure, but are also seeking and seizing every opportunity to assist others to do the same. Here are living testimonies that they are shining as lights in the world, holding forth the Word of life!

Where sincere efforts are made to comply with the exhortation, "Not forsaking the assembling of ourselves together," and thus to meet with an earnest desire (whether it be in the home class, or visiting others) to worship and praise our Father in heaven, to be richly blessed through his holy Word, to grow in the knowledge of his will, to be strengthened by the Holy Spirit, and to be more developed in Christlikeness, then how can one leave the assembly without receiving a blessing, and without having been made a blessing to others?

All who attend can indeed encourage and assist to strengthen one another spiritually. How? By gladly and gratefully manifesting the Master's spirit, by mingling our prayers and our praises together; by testifying to the Lord's continued grace and goodness; and by reminding one another of our Father's great eternal purpose in Christ Jesus.

It is God's will for us, in this connection, that "we should bear each other in mind, for an incitement of love and good works; not forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day drawing near."—Hebrews 10:24, 25, **Diaglott**

THE DAWN

It is true that sometimes isolated brethren, whose only fellowship is through the printed page and the wireless, are often amongst the most staunch, devoted and self-sacrificing of the Lord's people; but we should not from this infer that the blessings come from their isolation, but rather, since separation is unavoidable on their part, we may reasonably suppose that our Lord makes up to them, in his own presence and blessing, that which they lack of fellowship with other members of the church. But if one had opportunity for assembling with others for worship of the Lord, and for the study of his Word, and neglected to avail himself of his privilege, we need not expect that for his benefit the Lord would work special miracles of grace. The Lord's miracles may be expected only in times of emergency to make up for natural deficiency.

The writer to the Hebrews intimates that as "the day" draws near there will be the more need for the observance of this instruction respecting the fellowship and communion of God's children with one another. And experience confirms this. The day in which we live,

which is the dawning of "the day" referred to, has brought with it new activities in mind and body; a great pressure and rush to keep abreast of the times, and a correspondingly greater danger to the Lord's people of being choked with the cares of this life, or with the deceitfulness of riches. We need counteracting influences to offset this increasing pressure of the world and its affairs around us. The admonition of Hebrews 10:25 should be heeded by the Lord's people by communing one with the other and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in his Word.

It is as we see "the day," the glorious millennial day, drawing on, that we are to be the more diligent in assembling ourselves together, the more earnest in exhorting and provoking one another to love and to good works; building up ourselves and others in the most holy faith; and assisting one another by the Lord's grace and strength to continue faithful; to be conquerors, yea, "more than conquerors through him that loved us." —Rom. 8:37

ALSO TRUE TODAY

NOTHING encourages us more than the excellent letters which daily come to hand in great numbers. It is pleasant to hear from those freshly interested in the truth, as a newly found treasure long hid, even though we realize that some may be "stony ground" hearers, who have not much root, and when persecution or distress ariseth, because of the Word, by and by may be offended and wither away. There could be no better evidence of progress and searching for truth than the many orders constantly coming in for the helps to study—a desire to take advantage of the various helps which seem to be providentially provided now.

—Reprints, 1883

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL	
Oxford	April 8
Maidstone	May 6
C. E. DICKINSON	
Leigh (Afternoon)	May 27
Warrington (Evening)	27
J. E. HUMPHREY	
Luton	April 15
Portsmouth	May 20
J. H. MURRAY	
Eastleigh	April 1
Yeovil	29
Ipswich	May 20
W. E. PAMPLING	
Dewsbury	April 1
Lincoln	15
Anerley	May 20
C. E. SCHOLEFIELD	
Liverpool	April 8
P. WATTS	
Anerley	April 29

W. N. WOODWORTH

Glasgow	May 5-7
Liverpool	12-14
Dublin	15, 16
Co. Fermanagh	17
Portrush	18
Belfast	19, 20

A convention has been arranged for May 12 to 14 in the Produce Exchange Building, 8, Victoria Street, Liverpool. Brother Woodworth will speak Saturday evening, Sunday, and Monday. For further particulars write Brother T. E. Davies, 6, St. Ambrose Grove, Liverpool 4.

For particulars of Brother Woodworth's visit to Ireland write Brother J. Leslie McKeown, Tullyarden Lodge, Culmore, Londonderry, N. Ireland.

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ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Plastic)—1/3

God's Promises Come True—10/-

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

Hymns of Dawn (Cloth)—2/6 each

Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

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

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

Hope (Consolation booklet)—1/2 a dozen

Lesser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER

Los Angeles, Calif.	April 1, 13-15
San Diego, Calif.	2, 10
Yuma, Ariz.	3, 9
Phoenix, Ariz.	4, 7, 8
Tucson, Ariz.	5, 6
Santa Ana, Calif.	11
Long Beach, Calif.	12
Fresno, Calif.	16
Stockton, Calif.	17, 20
Sonora, Calif.	18, 19
Sacramento, Calif.	21-23
Broadbent, Ore.	26-29
Salem, Ore.	May 1, 3
Lebanon, Ore.	2

JULIUS BEDNARZ

Wilmington, Del.	April 14, 15
Brooklyn, N. Y.	22

FRED A. BRIGHT

Baltimore, Md.	April 8
Hartford, Conn.	15

ALFRED BURNS

Wilmington, Del.	April 14, 15
Brooklyn, N. Y.	22

JENS COPELAND

Victoria, B. C., Can.	April 1
Duncan, B. C., Can.	2
Nanaimo, B. C., Can.	3
Vancouver, B. C., Can.	4, 5
Bellingham-Lynden, Wash.	6, 7
Seattle, Wash.	8, 9
Spokane, Wash.	11, 12
Havre-Great Falls, Mont.	14, 15
Minneapolis, Minn.	17

ORLANDO D. DEIFER

Lancaster, Pa.	April 8
Wilmington, Del.	14, 15

H. E. DEITRICH

Wilmington, Del.	April 14, 15
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DAVID DINWOODIE

Brooklyn, N. Y.	April 22
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PANTEL HATGIS

Paterson, N. J.	April 15
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WILLIAM J. HOLLISTER

Wilmington, Del.	April 14, 15
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ARTHUR H. KRUMPOLT

Paterson, N. J.	April 1
Groton—New London, Conn.	14, 15
Waterbury, Conn.	19

RAYMOND J. KRUPA

Allentown, Pa.	April 8
New London, Conn.	19
Boston, Mass.	28, 29

LUDLOW P. LOOMIS

New Brunswick, N. J.	April 1
Paterson, N. J.	8

JOHN Y. MAC AULAY

Philadelphia, Pa.	April 1
Reading, Pa.	8
Brooklyn, N. Y.	22
Allentown, Pa.	24
Lehighton, Pa.	25
Hazleton, Pa.	26, 27
Wilkes Barre, Pa.	28, 29
Catawissa, Pa. (Evening)	29
Mahanoy City, Pa.	30

JOHN A. MEGGISON

Cincinnati, Ohio	April 1
New Albany, Ind.	2
Indianapolis, Ind.	3
Champaign, Ill.	4

SPEAKERS' APPOINTMENTS

Canton, Ill. 5
 Quincy, Ill. 6
 St. Joseph, Mo. 7, 8
 Kansas City, Mo. 9, 10

MARTIN C. MITCHELL

Wallingford, Conn. (Morn.) April 8
 Bridgeport, Conn. (Afternoon) .. 8
 Paterson, N. J. 29

DANIEL J. MOREHOUSE

Brooklyn, N. Y. April 22

LEON H. NORBY

Minneapolis, Minn. April 1
 Mahanoy City, Pa. 19
 Lehighton, Pa. 29

HARRY PASSIOS

East Liverpool, Ohio April 8

S. E. RANGER

Albany, Oregon April 1
 Portland, Oregon 8, 29
 Salem, Oregon 15

STEPHEN ROSKIEWICZ

Wilmington, Del. April 14, 15

J. I. VAN HORNE

Duquesne, Pa. April 1

FELIX S. WASSMANN

New Haven, Conn. (Morn.) April 1
 Waterbury, Conn. (Afternoon) .. 1
 Wilmington, Del. 14, 15

CLAUDE R. WEIDA

Hazleton, Pa. April 19
 Easton, Pa. 29

GEORGE M. WILSON

Wilmington, Del. April 14, 15
 Brooklyn, N. Y. 22

W. NORMAN WOODWORTH

Wilmington, Del. April 14, 15
 Brooklyn, N. Y. 22

ERNEST G. WYLAM

Jackson, Mich. April 6
 Saginaw, Mich. 7, 8
 Flint, Mich. 9
 Muncie, Ind. 11
 Indianapolis, Ind. 15
 Cincinnati, Ohio 29

CHRISTIAN W. ZAHNOW

Ft. Collins—Denver—Colorado
 Springs—Pueblo, Colo. April 1-30

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THE DAWN

East Rutherford

NEW JERSEY

Conventions

For Mutual Fellowship, Edification, and Service

SAGINAW, MICH., April 8—Woman's Club, 311 N. Jefferson Street.

WILMINGTON, DEL., April 14, 15—Pre-Memorial Convention. All sessions in the Hotel Dupont, 10th and Market Streets—Saturday in Georgian Room, 11th floor; Sunday in the Gold Room Foyer. For reservations write the secretary, Mrs. P. Kolliman, 404 West 31st Street.

BOWIE, TEX., April 15—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

BROOKLYN, N. Y., April 22—This one-day gathering takes the place of the usual fifth Sunday convention. It will be held in the usual place—104 Clark Street, beginning at 9:30 a. m.

CHICAGO, ILL., April 22—910 N. La-Salle Street.

BOSTON, MASS., April 28, 29—Meetings Saturday (beginning 2:30 p. m.) in Chapel of Arlington Street Church, Boylston Street, corner Arlington. Sunday (beginning 9:45 a. m.) in Library

of Y. W. C. A., second floor, Clarendon Street, corner Stuart. Those who wish arrangements made for overnight please write to Miss Florence Child, 64 Thurston Street, Somerville 45, Mass.

CINCINNATI, OHIO, April 29—Fifth Sunday convention. Morning service at 616 Walnut Street, fourth floor, Finance Building. Place of afternoon service to be announced later.

DETROIT, MICH., April 29—Maccabees Building, Woodward Avenue at Putnam.

WEATHERFORD, TEX., April 29—Zion Hill Schoolhouse.

PIQUA, OHIO, May 6—Y. W. C. A. Building, 418 N. Wayne Street. There will be a service at 7:30 Saturday evening in the basement of the Piqua National Bank Building.

WALLINGFORD, CONN., May 13.

VANCOUVER, B. C., CANADA, May 25-27.

PERU, ILL., May 30.

ALLENTOWN, PA., June 2, 3.

WEEKLY PRAYER MEETING TEXTS

APRIL 5—"My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches."—Psalm 63: 5, 6 (Z. '96-161. Hymn 115)

APRIL 12—"The cup of blessing which we bless, is it not the communion [participation] of the blood of Christ? The bread which we break, is it not the communion [participation] of the body of Christ? For we being many are one bread [loaf]."—I Corinthians 10:16, 17 (Z. '01-76. Hymn 122)

APRIL 19—"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."—Matthew 12:34, 35 (Z. '96-30. Hymn 198)

APRIL 26—"He that is entered into his rest, he also hath ceased from his own works, as God did from his."—Hebrews 4:10. (Z. '02-205. Hymn 104)

STUDIES IN THE SCRIPTURES

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The Divine Plan of the Ages—Cloth, 50 cents, ten or more, 40 cents; Paper, 30 cents, ten or more, 23 cents. Library Edition, \$1.00 each.

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Thy Kingdom Come—Cloth, 50 cents.

Battle of Armageddon—Cloth, 85 cents.

The Atonement Between God and Man—Cloth, 85 cents.

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Berean Questions—These books are available for the above volumes as follows: First three, 10 cents each; the last three, 15 cents each.

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Where Are the Dead?—French. Free.

The Divine Plan of the Ages—Italian, 50 cents each.

God's Remedy—Italian, 50 cents a hundred.

The Dawn—Greek; German; French; Danish; Swedish, \$1.00 a year.

ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

To Us the Scriptures Clearly Teach

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

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

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

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

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

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