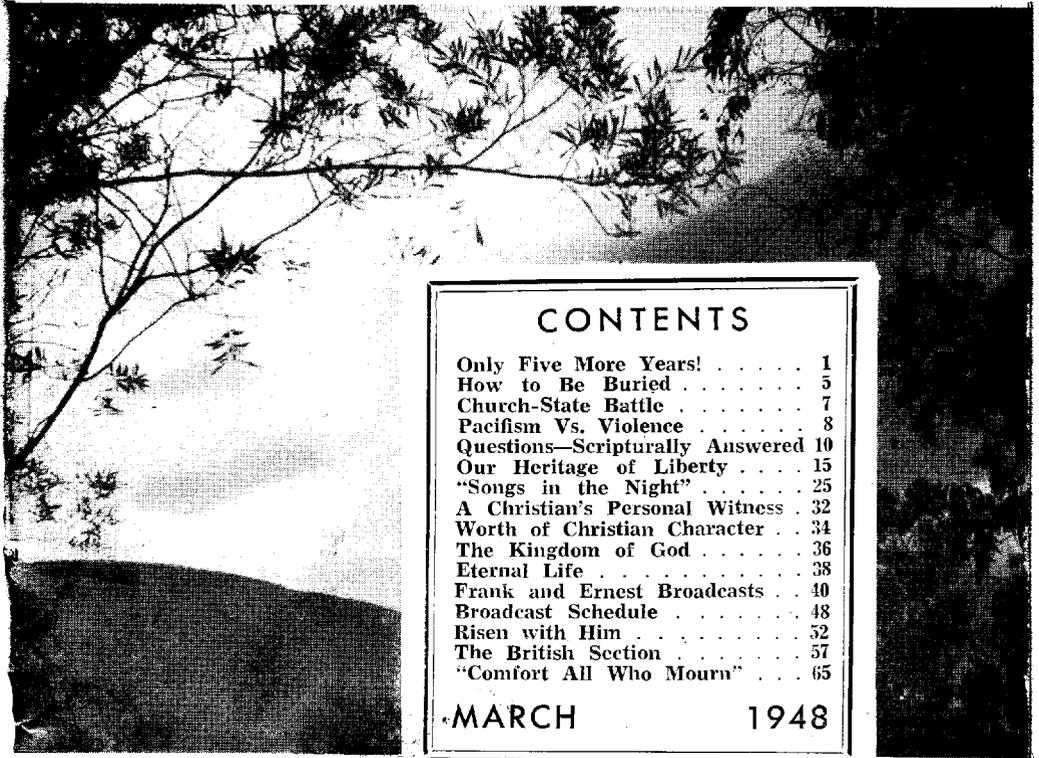


# THE DAWN



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MARCH

1948

A HERALD OF CHRIST'S PRESENCE

# THE DAWN

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Vol. 17, No. 3

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# HIGHLIGHTS OF DAWN

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## Only Five More Years!

**S**CIENTISTS, government officials, and top ranking officers in the armed forces of the United States are now all agreed that scientifically speaking there are no longer any secrets pertaining to the manufacture of atomic bombs which will retard other nations in the making of them to give us any guarantee of immunity from atomic bombings for more than four or five years. In five years, it is claimed, other nations can have sufficient stock-piles of atomic bombs to wage a wholesale attack against America. It is therefore now being urged that every possible effort be made during these five years to prepare the nation to ward off such attacks. Scientists say there is no defense against atomic bombs, but militarists claim that sufficient air power will be a protection.

Atomic scientists have been doing their utmost to arouse the world to a sense of the tragic danger which lies ahead, but they have been as a voice crying in the wilderness. They have not been able to arouse the people, particularly the lawmakers and diplomats, to approach the problem of keeping the peace from any other standpoint than that of intrigue and power politics. Now, one of the most outstanding among the scientists—Albert Einstein—in an interview with Raymond Swing reported in the *Atlantic Monthly*, in a despairing sort of way, turns the job of saving the world over to the forces of religion. He is reported as saying:

“Since the completion of the first atomic bomb nothing has been accomplished to make the world more safe from war, while much has been done to increase the destructiveness of war. . . .

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Unless the cause of peace based on law gathers behind it the force and zeal of a religion, it can hardly hope to succeed. Those to whom the moral teaching of the human race is entrusted surely have a great duty and a great opportunity. The atomic scientists, I think, have become convinced that they cannot arouse the American people to the truths of the atomic era by logic alone. There must be added that deep power of emotion which is the basic ingredient of religion."

*The Christian Century*, one of America's outstanding Protestant voices, takes up this call of Einstein by which he seeks to rally the forces of religion to an offensive for peace which will save the human race from destruction. In an article under the title, "World Government—or Else," it admits the seriousness of the situation as stated by Einstein, and sums up the ominous facts in the following terse language which tend to prove that the world has indeed gone mad:

"Despite Einstein's warning, the world situation has continued to deteriorate since he spoke and gives no promise of taking a turn for the better. The atomic arms race is speeding up, as the recent selection of a permanent testing ground for atomic weapons in the Marshall Islands showed. The United Nations look more and more like a madhouse rather than a center for collective action to insure world peace. The two-world concept has had to be accepted following the collapse of the foreign ministers' conference. Governments are thus forced to begin indoctrinating their citizens with the idea that a return to balance-of-power politics—this time a world balance of power—is the best available way to head off almost immediate global war. At every tension point on the map of international politics, the situation is growing more rather than less ominous.

"If it were possible to point to a single danger spot on the globe—to Germany, to France, to Italy, to the Balkans, to Greece, to Palestine, to China, to Korea, to Indo-China, to Indonesia, anywhere—and say, 'See how the forces making for disaster are losing ground; see how the forces making for peace and confidence are gaining!' the spirits of men of good will would be given a tremendous lift. But where is such a place? Where, on the contrary, is the outlook not darker than it was a year ago? The ordinary man has ceased to place any reliance on the reassurances of his national leaders. He cannot see the world steadily or see it whole, but he can see quite enough to convince him that he lives in a world that is going to the devil."

The writer of the foregoing, in agreeing with Einstein as to the

## HIGHLIGHTS OF DAWN

seriousness of the situation which confronts the world in this atomic age, has certainly given a true picture of conditions as they actually exist, and is correct in his observation that the festering trouble spots of the world are becoming more and more inflamed. In the same article he agrees with Einstein that the churches should rally more enthusiastically to the cause of peace. He says:

"We believe that the crisis of humanity demands that the churches shall face this existing international anarchy as it is, shall make its nature plain to those whom they can influence, shall once again declare their faith in a world government as the ground and guarantor of peace, and shall throw themselves with all the resources they can command into the crusade to set up such a government. They must do this to rescue their own faithful members from frustration and their own role in the contemporary world from stultification. Now is the accepted time."

There can be no question about the sincerity of *The Christian Century* in seeking thus to rally the churches in a campaign supporting the idea of one world government to control all nations as the only sure way of maintaining peace, but doesn't *The Christian Century* know that the meddling of Christians in the civil affairs of government is not God's way of establishing peace? Surely all church people should know that the mixing of the church with politics in the past has never promoted peace. Even when, in the Dark Ages, the church joined with the state, the peace was not kept, for some of the bloodiest wars of history were fought in the name of Christianity.

*The Christian Century* states that the churches must make this effort with the hope of rescuing "their own faithful members from frustration." This is a startling admission! Nineteen centuries ago the Prince of Peace was born. Through his apostles his church was established. His professed followers ever since have been proclaiming the Gospel of peace. They have been praying, "Thy kingdom come, thy will be done, in earth even as it is in heaven." They tried to set up Christ's kingdom, and called their institution "Christendom." They claimed that the world was getting better and better. Many of them discounted the prophecies of the Bible which foretold the present great time of trouble such as never was since there was a nation. They said that the world has become too educated and too cultured to permit of further warfare.

Then came the first World War, followed by the League of

Nations, which the outstanding clergy of the day hailed as the "political expression of the kingdom of God on earth." The League of Nations died, and we have had another global war, while a third one threatens, and will surely come, it is said, unless the churches can do something to stop it. And they must do something, says *The Christian Century*, to save their own members from frustration.

In other words, we are to understand that if another war does come, with all the horrors of exploding atomic bombs and released disease germs, the church members of today will be frustrated in their Christian beliefs, being unable to harmonize realism with their understanding of what Christianity is supposed to be and do in the world. The truth is that millions of sincere church members the world over are already thus frustrated. The deterioration of a world order as we of this generation have witnessed it has already convinced millions that something has been wrong with their understanding of Christianity, or else Christianity has failed.

Christianity has not failed! Christ did not teach that his kingdom of peace would be established through the efforts of his people to persuade the civil governments of earth that they should adhere to the moral and ethical codes which he laid down in his Sermon on the Mount. One of the great fundamentals of Christianity is that the blessings of peace and life which it promises to the human race are to come as a result of divine intervention in the affairs of men, not because men decide to co-operate with God. One world-wide government by which all nations will be controlled is indeed the only thing which will save the human race from destroying itself, but that government will not have its headquarters on the Flushing Meadows. It will be the kingdom of Christ.

Of the "increase of his government and peace there shall be no end," the prophet declares; not because, in response to a "last straw" plea of the scientists, the churches have rallied the people back of the idea of setting up a world government of their own, but because "the zeal of the Lord of hosts will perform this." One of the chief differences between the viewpoint of true Christianity and the viewpoint of the world which has called itself Christendom is that with the former, divine power accomplishes that which God has promised, while with the latter, men do the best they can to accomplish godly aims, hoping that God will bless their efforts.

When God's people in the pre-Christian age experienced na-

tional frustration, were taken into captivity and their land desolated, they did not regain their true outlook until they were re-instructed in the law of their God. There is nothing better we could recommend for frustrated church members today, nor for those who will become frustrated when the next war strikes, than to re-examine the Bible with the view of obtaining a better vision of truth, of learning more concerning God's plan for world peace, of having their faith increased by realizing that the breakdown of man-made civilization was foreknown by God and foretold by his prophets; and that ere human selfishness results in the terrible catastrophe of destroying nearly the entire race, there will come divine intervention, Christ's kingdom taking over as that one government which will save the world.

## How to Be Buried

**I**N THE state of Illinois a controversy has arisen between the clergy and the undertakers as to what constitutes a fitting manner to bury the dead. In the good old pioneer days of America, burying the dead presented no problem, especially from the financial standpoint, for they were often laid away in a homemade casket, with friends and neighbors caring for the details of the service without remuneration. But not now, and in Illinois there is a widespread movement on the part of the Protestant clergy to call a halt on the ever-rising cost of funerals and the increasing expenditure of money for expensive coffins and other luxuries which are coming to be considered a necessary part of a respectable funeral.

Naturally, the undertakers are not for economizing on funerals. When the clergy, through their representatives, reminded the undertakers of how funerals used to be conducted, the undertakers were quick to reply that "Aunt Maggie" also got along without electric lights, refrigerator, radio, electric iron, power washing machine, and automobile, hence the manner in which she was buried was in keeping with the way in which she lived. So now, said they, people should be buried in a modern manner consistent with the way they have lived, regardless of the cost. The clergy argue that a goodly portion of the present high cost of funerals might better be given to charity, while the undertakers argue that they have as much right to make a fair profit in their business as

anyone else, and that if cheap caskets were used by everybody, with other features of the funeral in keeping, many of them would have to go out of business.

It's hard to tell where this controversy will end, for the Illinois clergy have published their side of the argument in a booklet which they expect to circulate widely in other states; and this will probably be answered by a statement from the national association of undertakers. So it would seem that even death does not end the confusion of this present chaotic world!

The viewpoint of the Illinois clergy in the matter of modest funerals is influenced, they say, by their desire to give emphasis in the funeral service to the importance of the spirit, rather than the body. The body is dead, they say, so why try to glorify it with a bronze casket, or spend money to have it stored in a hermetically sealed grave to prevent it from returning to the dust? They would like the mourners to think about the spirit of the deceased, which, they allege, is not dead at all.

Regardless of whether or not expensive funerals are in the best of taste, the Bible teaches that there is no part of man which remains alive after death. The theory that the spirit, or the soul, is immortal and does not die is not taught in the Bible at all. According to an investigating committee of the Church of England, consisting of fifty dignitaries of that church, appointed by the Archbishop of Canterbury, the theory of the immortality of the soul originated with the ancient Greeks, not in the Bible. In the very beginning, it was Satan, not the Lord, who said to our first parents, "Ye shall not surely die." This fundamental lie of the Adversary is the origin of the doctrine that "there is no death."

According to the Bible, the "dead know not anything," and the hope of future life arises out of God's many promises to restore life to the dead. When the Prophet Job was praying that he might die, he inquired, "If a man die, shall he live again?" He did not ask, If a man die, is he really dead? Death IS a reality, but because through Christ provision has been made for a resurrection of the dead, the Bible speaks of the dead as being asleep. From this sleep of death they are to be awakened; and our opinion is that when they are restored to life they will be so engrossed with the blessings of life then enjoyed that they will not be very much concerned with the manner in which their funeral had been conducted.

# Church-State Battle Still Rages

**A** NEW organization has recently been formed to fight against all efforts which may be made to circumvent the provisions of the Constitution of the United States to safeguard the nation against the evils of church-state union in any form. According to the *New York Times*, the originators of this organization are such prominent Protestants as Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School; the Rev. G. Bromley Oxnam, bishop of the Methodist Church, New York area; Dr. Louis D. Newton, president of the Southern Baptist Convention; and Dr. Charles Clayton Morrison, former editor of *The Christian Century*. The program and aims of the new organization will be:

"To mobilize public opinion in support of religious liberty."

"To resist every attempt by law or the administration of law further to widen the breach in the wall of separation of church and state."

"To demand the immediate discontinuance of the ambassadorship to the papal head of the Roman Catholic Church."

"To work for the repeal of any law now on the statute books of any state which sanctions the granting of aid to church schools from the public school treasury."

"To invoke the aid of the courts in maintaining the integrity of the Constitution with respect to the separation of church and state."

"To call out and unite all patriotic citizens in a concerted effort to prevent the passage of any law by Congress which allots to church schools any portion of a Federal appropriation for education."

"To give all possible aid to the citizens of any community or state who are seeking to protect their public schools from sectarian domination, or resisting any other assault upon the principle of separation of church and state."

This is a refreshing bit of news in that it indicates that Protestantism is still a live issue in some circles of the United States. The men who have formed this organization declare that they are not anti-Catholic in the sense of wishing to injure the Catholic Church. They feel, nevertheless, that the assaults in recent years against the principle of the separation of church and state as that principle operates here in America have been made by the Catholic

Church, and they are prepared to meet the issue in the political arena where it has arisen.

No patriotic American should blush to take his stand for the principle of the separation of church and state, for this country was founded in most part by pioneers who had fled from the evils of church-state governments in Europe. The only pity is that such outstanding men in the Protestant field as have formed this new organization don't go all the way and explain to America why, according to the teachings of the Bible, church-state union is anti-Christ in principle. They should explain that church-state union in Europe was an attempt to set up the authority of Christ's kingdom ahead of time. They should explain that the term Christendom, which arose out of church-state union, is a misnomer, for it means Christ's kingdom; and Christ's kingdom was not set up in Europe back in the Dark Ages, nor has it been set up here in America since. We are still praying for Christ's kingdom to come, and for God's will to be done here on earth as it is in heaven. Until that prayer is answered, the best we can expect here on the earth is that which results from the feeble, and often misguided efforts of men.

## Pacifism Vs. Violence

**W**E ARE living in a world that is characterized by violence and war. We are told that the only solution to the desperate plight in which the world finds itself today is to be prepared for war as never before, and when the time comes, as practically everybody believes it eventually will, to be willing to fight, to destroy, to kill on a wholesale scale with atomic bombs, with disease germs, and with any and every other ingenious means that has, or may yet be invented by selfish man. But a man whose death has been mourned world-wide during recent weeks was not a soldier, not a fighter, not a killer, not an advocate of armed resistance, but a pacifist, a man who was himself willing to die that others might be saved from violence, rather than to lift a hand in physical self-defense; a man who in gasping his last breath forgave the enemy who killed him. We are speaking of Mohandas Gandhi.

The man who, more than any other individual, helped India to win her freedom; who himself won his battles for what he be

## HIGHLIGHTS OF DAWN

lieved to be right, without violence; who preached and practiced non-violence, died a violent death. Prime Ministers, Presidents, statesmen and lawmakers the world over were unanimous in their expressions that the cause of lasting peace had received a severe setback by the death of Gandhi, yet few, if any of them advocated that his teachings and example should be followed by the nations in order to secure peace. It reminds us of the philosophy almost universally accepted that it is necessary to fight and kill in order to maintain our "Christian civilization," in total disregard of the teachings of Christ to the effect that those who take to the sword shall perish by the sword.

On the other hand, the fact that Mr. Gandhi was shot by an enemy might to some indicate that his way of life was not practical, that it did not pan out as it should, and therefore was wrong. The Bible alone gives us the proper perspective in this matter, for it reveals the fact that Satan is the prince of this present evil world, hence that those who live righteously cannot expect to have favors shown to them or see their cause victorious. Bernard Shaw, the Irish author and playwright, summed up the matter about correctly when he said that it is dangerous to be too good. It certainly was for Jesus. The same is true of most of the Old Testament prophets, and of the apostles of the New Testament. The Prophet Malachi wrote that now we call the proud happy, and that those who work wickedness are delivered.—Mal. 3:15

But the cause of peace and justice and righteousness will not always be in jeopardy. Right will not forever be on the scaffold, and wrong forever on the throne. The Christian cause was not defeated when Jesus was crucified, for according to the Scriptures, he returns to earth to establish a world-wide kingdom of righteousness. Then Satan will be bound, evil will be put down, justice and righteousness will flourish. At that time the dead will also be raised, and men like Mr. Gandhi, restored to life, will then know that in the great plan of God righteousness is finally triumphant. Then, the greatest enemy of all, which is death, will be destroyed.—Rev. 21:4

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## ***Your Questions—Scripturally Answered***

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### **"BUY THE TRUTH"**

**PROVERBS 23:23**—"Buy the truth, and sell it not; also wisdom, and instruction, and understanding." How may one "buy" the truth, and also please tell me how one may "sell" the truth?

THE implication of this text is that what we possess naturally is not as great in value as the priceless understanding of the truth. There is a price which all Christians must pay for the truth, namely, their all. Their complete consecration to God is the price. It is a wholehearted desire to know and do his will. To have the truth and its spirit we must use our consecrated time and energy in study to gain a knowledge of the mystery of his will. Only a few realize the value of the truth; and the joy that it brings to the one who is willing to pay the price of time and influence among one's associates in business or social life.

A life of consecration sometimes appears strange to those who do not know the priceless value of the truth. The Apostle Paul spoke forth words of truth and soberness when he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:7, 8) And again, Paul's sense of true values is expressed in his letter to the Corinthians, "For the things which are seen are temporal; but the things which are not seen are

eternal."—II Cor. 4:18

If we are walking in the light and enjoying the blessings of the truth and an understanding of the hope of the kingdom of God, let us see to it that we "sell it not." The truth can be sold! Esau sold his birthright for a mess of pottage, and we can let the darkness of this world and the pleasures and cares of this world crowd out the light of truth from our hearts. We can become so involved in other things that we have no time for the truth and its service, and thus lose the priceless treasure of present truth. The one who has the wisdom from on high, and who has received the instruction of the Lord, realizes that he has been made a partaker of Christ, IF he "holds the beginning of his confidence stedfast unto the end."—Heb. 3:14

### **TWO SALVATIONS**

Is it the opinion of the editors of *The Dawn* that many or few will be saved? Some texts seem to teach that only a "little flock" of all earth's millions will be saved, and other texts seem to teach that "all" will be saved. I am perplexed. Can you help me?

IT IS our opinion that an understanding of God's plan for the salvation of the human family is essential to an appreciation of the truth that he is indeed a God of love. To understand that plan we must learn that there is more than one salvation. The creeds of Christendom are in error upon this

point and this has led to the confusion and perplexity that exists in the minds of many besides our questioner. It is hard for some to learn new truths; but Bible students must always be in a teachable attitude of heart and mind, for then they constantly find some new rich gem of divine truth. These truths are found only in the Bible. It is by this authority that we must "prove all things."—I Thess. 5:21

There are two salvations—a heavenly and an earthly one. These two salvations are clearly outlined in the Scriptures. Briefly stated, the heavenly salvation is for those who have been Christians in this life, those who have been the true followers of Christ. It does not include those who have been merely nominal Christians, but rather those who have intelligently consecrated their lives to God, who have been begotten of the Holy Spirit of God, and who have successfully developed the fruits and graces of the Holy Spirit.

There are not many in this class of fully devoted footstep followers. Luke 12:32 declares, in the words of the Master, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." From the Day of Pentecost until the final end of the Gospel call, this spiritual seed has been called and prepared for a heavenly reward. First Corinthians 1:26-30 reads, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the

weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." These will live and reign with Christ in the heavenly courts. This is the heavenly salvation for the comparatively few "called, and chosen, and faithful" saintly ones of this Gospel age.—Rev. 17:14

On the other hand, the earthly salvation embraces those millions of mankind who have never taken up the cross of Christ to follow him in this life. Many good, well-meaning, honorable men and women of every generation have never heard the call to consecrate their lives unreservedly to God. It includes also those millions of heathen who have been born into the world, lived their lives and died without ever hearing of our great God, and our Savior, Jesus Christ. It includes those who lived and died before Christ opened the "new and living way" to life. (Heb. 10:20) In short, it includes all those who have not been called to the heavenly calling.

Our Lord died for all; therefore, every one of Adam's race must have an opportunity to receive, through Christ, the blessing of life which was lost to him in Eden. John evidently has these two salvations in mind when he states in I John 2:2, "And he is the propitiation for our sins: and

not for our's only, but also for the sins of the whole world." The Bible, however, does not teach universal salvation. Many scriptures teach that the one who under full light and knowledge refuses to obey the principles of righteousness and consecration, will be found unworthy of life on any plane of existence. If any man will turn back from following the Lord in this life, he also will be displeasing to God and be accounted worthy of the second death from which there will be no resurrection. To appreciate these two salvations is to know the reason for the resurrection of the dead.

### HELL

I have short patience with "no hell" people. The Good Book says, "The wicked shall be turned into hell." If you have ever read that scripture, how can you deny that there is a hell?

OUR questioner's text is found in Psalm 9:17, and reads as follows: "The wicked shall be turned into hell, and all the nations that forget God." This is an unqualified statement, written by inspiration of God, and we accept it as a positive fact. The student of the Bible must believe in hell, for the Bible teaches it. But there are different opinions about hell. Some believe it to be a literal place of eternal torment in fire and brimstone. Others think it a place where the conscience is tormented, and they believe such eternal torment of the mind is worse than the physical torment of fire. Our view is still different, and we ask that no de-

cision be made as to whether we have the truth on this subject until our view is carefully considered, for "he that answereth a matter before he heareth it, it is folly and shame unto him."—Proverbs 18:13

If the doctrine of eternal torment is true, we agree that it should be heralded and preached to the people. However, if God has been slandered in this matter, if hell does not mean eternal torment, if this cruel, fiendish doctrine has no part in his Word; think of the shame that will cover the faces of many sincere, good people when at last they learn that they have vilified God's holy name by preaching the satanic errors of the Dark Ages instead of studying the Word for the proof that "God is love."

It is not possible in answering this question to present all the arguments which prove that hell is not a place of eternal torment, and that hell literally means "the unseen state," or "the condition of the dead." We must restrict our answer to the text which has been quoted. The word here translated "hell" is the Hebrew word *sheol*. This word "*sheol*" does not mean a place of torment, nor anything even slightly resembling such a thought. Quite the reverse. This identical word *sheol* is translated "grave" thirty-one times; and "pit" three times; so it is translated grave and pit more often than hell. It means "the condition of death." If we substitute the real meaning of the word *sheol* in our text, it will read, "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe to be true.

In Ecclesiastes 9:10, this same word *sheol* is used, and reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*—hell], whither thou goest." This is the Bible's own description of *sheol*, or the condition of the dead.

In one sense all men are wicked, for all men have violated God's law. But in the fullest sense the wicked are those who wilfully persist in sin after having been given full light and knowledge. As yet but very few—only the consecrated—have come to a true knowledge of God. The world knows him not. To be able to forget God, one must first have knowledge of him. We therefore believe that this text applies during the millennial reign of Christ when all will be brought forth from the grave (John 5:28, 29) and enlightened, and those who then, under light and knowledge, ignore the privilege of being obedient to the righteous Ruler, Christ, will indeed be wicked, and will again be turned (or "re"-turned, as the original Hebrew text indicates) into *sheol*, the condition of death, from whence none will be resurrected. (Acts 3:19-23) This is called the "second death," in contradistinction to the first or *adamic* death. It is the complete extinction of life, and hence utterly destitute of conscious suffering. "The wages of sin is death," not eternal torment.—Rev. 20:6; Rom. 6:23

#### "DIVERS TEMPTATIONS"

**JAMES 1:2**—"My brethren, count it all joy when ye fall into divers

temptations." The temptations into which I have fallen in my Christian life have brought me sorrow, not joy. What is the true meaning of this text and what lesson has it for me?

THE generally accepted meaning of the word "temptation" is slightly different from the Greek word used in our text. Today the word temptation means "the act of tempting or enticement to evil." The thought of our text is "to be hedged about by trials." The **Emphatic Diaglott** translation reads, "Esteem it all joy, my brethren, when you fall into various trials." As we look into the Word for testimony upon this subject of trials and difficulties we find that our Master learned certain lessons through his trials—he "learned obedience by the things which he suffered" (Heb. 5:8)—and that it is equally necessary that all members of his body should likewise have trials and difficulties if they would hope to share with the Lord, in the kingdom reign.

The time of our Master's trial is past. The trial of his body members, the Christian church, is now in progress. As his followers, it is not enough that we have learned something of obedience, that we have endured some trials, that we have borne some suffering; we must continue in these experiences until we can joyfully say, "Father . . . not my will, but thine be done." (Luke 22:42) If we do not learn to count these experiences "all joy" we will have lived below our privilege and could hardly expect an "abundant entrance" into the highest joys.

Some of the Lord's people seem not to properly discern this matter, and pray that they be spared trials and difficulties. They would not do this if they understood that the children of God are now under training, and are being prepared for the work of the kingdom to which they have been called. Then their trials and difficulties would be viewed from the proper standpoint, and they would "count it all joy" when they realized that these experiences were designed of the Lord to teach them to "endure hardness, as good soldiers" of the cross.—II Tim. 2:3

Do not interpret the trials of life as evidence of divine disfavor, but in everything give thanks. In life's difficulties as well as in life's pleasures, "count it all joy" knowing that under divine providence all experiences are for the purpose of teaching us dependence upon him. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:17, 18

### THE PEACE OF GOD

PSALM 29:11—"The Lord will give strength unto his people; the Lord will bless his people with peace." How is it possible for one to have peace, as promised in this text, while living in the discord and strife of this evil world?

THE world surely is in turmoil. Very few enjoy complete tranquillity of mind. Isaiah 57:20, 21,

reads, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." One of the blessings which a Christian enjoys in the midst of world distress is the strength which he receives from the promises of God. Trusting in these promises he has an assurance of security about which the worldly know nothing.

Those who have come into fellowship with the Lord have found, with the apostle, that "he is our peace" (Eph. 2:14); and to them as a benediction are the words of the Master in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." When he gives quietness to our hearts no storm can shake the peace which transcends all inclination to fear. (Job 34:29) This calm assurance will keep our hearts and our minds in union with Jesus Christ. This is a peace which the world cannot give nor take away. It is an inward peace which no storm of human turmoil or strife can shake.

Eventually the peace of our Lord Jesus will extend to all, when, as the Prince of Peace, he will cause wars to cease unto the ends of the earth and when there will be on earth peace and good will to men because of his righteous rule.—Psalm 46:9; Luke 2:14

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Send your questions to The Dawn. Replies will be mailed. If of general interest they will be answered in this department.

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# Our Heritage of Liberty

*"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—ROMANS 8:21*

**T**HERE is a great deal said in the Scriptures about liberty, and also of its contrasting principle of bondage. Those who enjoy liberty are free, while those who are held in bondage are slaves. The Scriptures do not, however, teach that liberty, as such, is always desirable, nor that the exercise of liberty is always pleasing to the Lord. The Scriptures do not support that well-known expression of human wisdom, stated in the words of Patrick Henry, "Give me liberty or give me death." In its final analysis this would mean that personal liberty should come before every other consideration, which is not according to the Scriptures. Adam and Eve exercised their liberty but died as a result, for they broke away from the legitimate bondage of divine law.

The typical people of God were held as slaves in Egypt. They longed for liberty, and finally God set them free; but their freedom did not imply the right to do as they pleased, for almost immediately they were brought under the restraints of the Mosaic Law. However, it was only because of their fallen condition, their inherited sin which the Law condemned, that the Law Covenant was a burden to them. The Law was "holy and just, and good." (Rom. 7:12) It was even spiritual because it came from God, and had the Israelites been able to measure up to its standards they would have enjoyed a wonderful liberty in their obedience to it. (Rom. 7:14) Instead of that, it proved to be a yoke upon their necks.

One of the most degrading periods in the national life of the Israelites was during a short time when they were without a leader, king, or judge. Of that time it is written that everyone did according to that which was right in his own eyes. (Judges 17:6; 21:25)

The Apostle Peter speaks of some who mingle among spiritual Israelites proclaiming the doctrine of "liberty." "They speak great swelling words of vanity," writes the apostle, "they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."—II Peter 2: 18, 19

Thus does the apostle point out in no uncertain terms that there is a liberty which is displeasing to God. It is a liberty which appeals to the lusts, or desires of the flesh; and those who preach this doctrine make their appeals along this line, pointing out in subtle ways that it is not necessary to be bound by this or that restraining influence of the will of God. Any expression of God's will which restrains one from doing what he likes best to do, is displeasing to the flesh; and if someone teaches that such restraint is destroying the liberty that should be enjoyed in Christ, the fallen fleshly mind is quick to agree.

Fundamentally, that which made the death of Jesus necessary in order that man might be redeemed from death was the insistence of the human race to enjoy full personal liberty. In a prophecy concerning Jesus' death, the people to benefit therefrom are represented as saying, "We have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53: 6) Here the principle of full liberty to do as one pleases is characterized as "iniquity." It is fitting in this connection to note that Jesus proved worthy to be man's Redeemer because of his obedience to his Heavenly Father's will. "Not my will, but thine, be done," was the way Jesus viewed the matter. (Luke 22: 42) He did not go his own way, for as he said, "I came . . . not to do mine own will, but the will of him that sent me."—John 6: 38

## FREEDOM IN RIGHTEOUSNESS

### —BONDAGE TO SIN

The "liberty" which the Scriptures speak of as desirable for the Christian is a freedom from enslaving cords of sin and death. The Jews had tried to conquer sin and be free by keeping the Law, but had failed, with the result that the Law itself, condemning sin as it did, and prescribing death as the penalty for sin, had brought

the Israelites under an additional bondage. There were teachers in the early church who, not understanding the truth clearly, were insisting that believers must still remain under the Law. The truth was that through faith in Christ they had been made free from the condemnation of the Law, so Paul wrote, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1

By taking this text completely out of its setting, it is often improperly used to substantiate the arguments of those who offer the brethren freedom and encourage each one to go his own way, insisting that the ideal state of the Christian community is one in which all are free to think and to act as they please. There is only one condition under which a Christian is warranted in doing just as he pleases, and that is when his heart is so in tune with the divine will, and so glad to give up all his own preferences and notions, that all he really desires to do, all that he pleases to do, is the will of God. Those who are thus fully devoted to God can enjoy a glorious liberty. They can be free indeed.

But such freedom is not wholly obtainable this side of the veil, for the mind of the flesh strives against the mind of the spirit, causing the latter to be more or less hampered in carrying out the entire will of God. This restraint is referred to in our text as the "bondage of corruption," and from this bondage every true Christian longs to be delivered in order to be entirely free to serve the Lord in every detail of his holy will. This is the "glorious liberty of the children of God." It will be enjoyed beyond the veil only by those who have humbled themselves under the mighty hand of God, and who have learned to love the will of God so completely that even a thought that is contrary thereto would be painful to them. While these will, indeed, enjoy a liberty which to them will be "glorious," their rejoicing will not be on account of finally having the privilege of doing as they please, but because in their resurrection body they will have the ability to do God's will perfectly, with no cords of imperfection to restrain them from doing the will of God which they have learned to love.

#### "THE TRUTH SHALL MAKE YOU FREE"

Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8:32) Personal liberty must of necessity be

relative. In the home, members of the family must to some extent be subject one to another. Each one in the family can do as he pleases only if that which pleases him most is that which will contribute to the best interests of all. The automobile driver is not free to drive where and how he will on the road. The exercise of such liberty would quickly result in death to himself and to others. The employee is subject to his employer. The president of a business corporation is subject to a board of directors. Absolute freedom is unworkable in any field of human experience or endeavor.

What, then, did Jesus mean when he said that the truth makes free? Comprehensively speaking, the "truth" to Jesus was the will of his Heavenly Father. On behalf of his disciples he prayed, "Sanctify them through thy truth: thy Word is truth." (John 17:17) The Word of God to Jesus was the Old Testament Scriptures—the "volume of the book"—which he agreed to obey at the time of his consecration at Jordan. Supplemental to the Old Testament, his followers have been blessed with the New Testament Scriptures. These enlarge upon and elucidate that which had previously been written, and thus is the will of God made plain to those who are sanctified by it.

The "truth," then, not only makes us free, but it sanctifies us. But these two results of the Word of God in our lives are in reality merely parts of one accomplishment. First, the truth separates us from the binding influence of error, and then sets us apart to do the will of God. It liberates us from being slaves of sin, and makes us the bond "servants of Jesus Christ." (Eph. 6:6; Phil. 1:1) In other words, the freedom which Jesus offered his followers through the truth was not personal liberty to chart their own course in life, because no one knew better than Jesus did that such liberty leads to death. He wanted them to be free from traditions of men, and from the burdens imposed upon them by the religious leaders of that day; and in the place of that bondage he invited them to take his "yoke" upon them. His yoke, he explained, they would find "easy," and his burden "light." (Matt. 11:30) It would be easy and light because they would learn to love it.

The whole universe is controlled by law. Even the planets are not free to traverse the heavens where they will. Similarly, the intelligent creatures of God, when in harmony with the divine will, are restrained and controlled by law, and that law is the will

of God. Their obedience is voluntary up to a point. Any of us can say that we won't do this, or we will do that, regardless of God's will in the matter; but we cannot continue in such a course of liberty without suffering for it. God is dealing with us, and with the entire human race—and even the angels—with the view of our learning to love his will—learning to love it so wholeheartedly that it will be our delight to do it.

This was true of Jesus. He did not exercise personal liberty in his service of God and of the truth. "I came . . . not to do mine own will, but the will of him that sent me," was the Master's testimony. (John 6:38) However, the will of God was not burdensome to the Master, but a delight—"I delight to do thy will, O my God: thy law is within my heart." (Psalm 40:8) God was his Head, his governor, and the Head of the church is Christ. (Eph. 1:22; 5:22) This means that as Christians we have freedom only within the circumscribed limits of the will of God and of Christ, our Head.

### WE MUST LEARN TO OBEY

We should guard against the mistaken notion that the will of God is always to be found in doing the things which we like to do. Many times, and in many ways the preferences of our fallen flesh will run counter to the will of God. On any such occasion it would be easy to conclude that a brother in Christ who might admonish us to faithfulness in doing God's will was trying to bring us into bondage. The criterion by which the will of God can be properly determined is not our preferences, but the plain statements of the Word of God. In our Christian experience if we find ourselves circumventing the divine requirements it will be because we have not yet learned fully to appreciate our privilege of being bond slaves of the Lord, that we are being guided by the reasonings of the flesh while trying to make ourselves believe that we are merely exercising our liberty in Christ.

Depending upon our background of experience and education, and also upon our natural temperaments, there are various requirements of the will of God which we may find grievous until we learn to love them. For example, the apostle admonishes, "Obey them that have the rule over you." (Heb. 13:17) This, of course, does not mean that a Christian is to render servile obedience to

any human being, but it does indicate that in the properly constituted organization of the new creation some are elected to be servants, and that these should be respected in proportion to their faithfulness to the Lord, to the truth, and to the brethren. Obedience to this admonition involves recognition of the Lord's arrangements for his people in connection with each local ecclesia. But this is not always pleasing to the flesh. We might be inclined to say, "I am free in Christ. I do not need to recognize the authority of any congregation of the Lord's people. I prefer to exercise my liberty in Christ and not to be tied down to any ecclesia." Such expressions are merely the reasonings of the fallen flesh, and to use the expression, "Liberty in Christ" as a justification for our own preferences is unwarranted, and a misnomer.

The apostle exhorts us to consider one another to provoke unto love and to good works." (Heb. 10:24) If in obeying this admonition a brother exhorts us to be faithful along these lines, encouraging us to be zealous in laying down our lives in the service of God as an expression of our love for him, let us not resent it. Let us not try to justify our lack of zeal with the excuse that someone is trying to bring us into bondage by encouraging us to faithfulness in the divine service. As a rule, the flesh resents activity in God's service. We would much rather conclude that there is nothing to be done, that all God expects of us is to study his Word and attend meetings with a fair degree of regularity, exercising the "spirit of a sound mind" by not going to meetings when we are too tired, or the weather is unfavorable. This, some may argue, is their liberty in Christ, hence they resent being reminded of their responsibilities toward God, and charge that someone is trying to bring them into bondage.

The proper exercise of love for the brethren in our association with them presents problems at times. Our love for the brethren is not, of course, based upon a personal liking for them. Nevertheless, through our association with the Lord's people precious friendships develop. These in themselves are not wrong unless we permit them to influence our judgment or our course of action with respect to the expressed will of God. Paul told the elders of the church at Ephesus that some would arise in their own midst who would speak "perverse things, to draw away disciples after them." (Acts 20:30) This has been true in every part of the age. It is true today, and when it occurs a test is presented to those involved.

In the church at Ephesus, for example, doubtless those who began to speak perverse things had become the special friends of many in the ecclesia, and therein was a test. If those who held stedfastly to the truth decided to exercise what they called their liberty in Christ, they might decide that it didn't make much difference about the perverse things their friends were teaching. And even when these withdrew from the ecclesia and endeavored to draw others with them, these "liberty-loving" brethren might have decided that they would keep in touch with them—"just to show a good spirit." After all, they might reason, Why should I be in bondage to the ecclesia? I am free in Christ to come and go as I please.

Such decision and such conduct on the part of any of the brethren in the ecclesia at Ephesus, regardless of how plausible it might have seemed, would have been acting in defiance of the clearly expressed will of God through his apostle. It is but natural to want to keep in touch with our friends. We love them, and dislike to give them up; but in reality, we injure them by a course of action that is contrary to the expressed will of God. It is very easy to injure our friends by encouraging them in the wrong course they have taken. The most effective way of reclaiming our brethren who have erred is to stay where we belong ourselves, and by our example of faithfulness beckon to them to return to the right way. It is a mistake to suppose that by going along with them to show a good spirit they will be helped. This merely encourages them in their wrongdoing.

The will of God in a matter of this kind is not pleasing to the flesh, and we may reason that our liberty is being circumscribed; but again let us remind ourselves that our liberty in Christ is liberty merely to do God's will—it is not liberty to follow our own inclinations when they run counter to the clearly discerned will and approval of God and his Christ. On this point we have an express command by the inspired apostle, a command that should be recognized as binding by every consecrated follower of the Master—"Mark them which cause divisions and offenses contrary to the doctrine which we have learned; and avoid them."—Rom. 16:17

What does it mean to "mark" them which cause divisions contrary to the doctrine? It certainly doesn't mean to brand them with a hot iron, or to persecute them, or to speak all manner of

evil against them, falsely. But the least it can mean, nevertheless, is that we should not ignore their course of action, but rather take note of them, and of what they are doing, and where others are in danger of being misled by them, to sound a warning. Our love for the whole church demands that we "mark" to this extent those who cause divisions.

And Paul adds that we should "avoid" them. Surely this doesn't mean that if a brother has separated himself from our ecclesia, and is endeavoring to draw others after him, we should refuse to speak to him on the street, or cross over to the other side of the street when we see him coming. But it would mean, it seems to us, that we should avoid such a one to the extent that we would carefully refrain from giving any encouragement to the wrong course he is taking; or by our conduct lead others to believe that we think he is justified in what he is doing, and that probably the Lord is pleased with the course he is taking. To do or say anything which would even in the slightest degree bid Godspeed to a wrongdoer makes us equally guilty before God.—II John 10, 11

### "I WILL EAT NO MEAT"

A very illuminating illustration of the importance of restraining our personal preferences is the problem which existed in the Early Church with respect to eating meat which had been offered to idols. Those well developed in the truth knew that the meat had not been defiled by its being presented in sacrifice to an inanimate god, and they felt at liberty to eat such meat. Probably it could be bought at bargain prices on the market, hence its use would be an economic advantage to those whose consciences would permit.

In this situation, nevertheless, was an excellent opportunity to restrain one's use of liberty. Here the rule of love superseded the exercise of liberty, as it so often does. Paul caught the spirit of the matter. He realized that if he ate meat which was offered to idols, brethren who thought it wrong to do so might be led to follow his example against their conscience, and thus their fortitude for doing right would be weakened. The apostle reasoned, therefore, that the exercise of his liberty might cause injury to his brethren, so he wrote, "If meat make my brother to offend, I will eat no flesh while the world standeth."—I Cor. 8:13

The law of God involved here is the one which calls for self-

sacrificing interest on behalf of our brethren. This law, this restraining cord limiting the exercise of our personal liberty, will be found to apply in many situations with which we may be confronted from time to time. Even where there is no specific command of Scripture to explain the will of God in a given circumstance, this principle may well show us the course to take. How will my words, my actions, my attitude in this matter affect my brethren, particularly my brethren who may be only recently in the way and who are not yet well grounded in the truth? The general welfare of the entire ecclesia, including beginners in the truth, should constitute a rigid control on what we do, where we go, and what we say.

It is a mistaken notion of Christian liberty to suppose that we are free to do anything that we feel reasonably certain won't endanger our own standing in the truth. As members of the body of Christ we are not free to say or do anything which even in the remotest degree may injure another member in the body. Our liberty must be restrained, or limited, to meet the viewpoint of the babes in Christ. Our flesh may rebel against such restraint, but as we learn to love God's will, we will rejoice in the privilege of curbing our own liberties in order that others might be blessed.

#### EVERY THOUGHT INTO CAPTIVITY

Constant vigilance is necessary in order not to misuse our liberty to do God's will, which is our true liberty in Christ. Paul speaks of "casting down imaginations [margin, "reasonings"], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:5) Surely an injunction of this kind should impress upon our hearts and minds the folly of supposing that as Christians we are not hedged about by restrictions. The only sense in which we can be truly free to do the things of our choice is by becoming so oriented to the will of God, that its every detail is a delight to our hearts.

So far as the mind of the flesh is concerned, we have no liberty, for our every thought is to be brought into captivity. As bond slaves of Jesus Christ we are to have no plans of our own that will in any measure run counter to the will of God. There is a broad latitude in this, however, provided we have learned to love his will.

We are free to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. (II Peter 1:5-7) We are free to lay down our lives for the brethren. We are free to hold forth the Word of life. We are free to let our light shine that others may have an opportunity to be blessed by the truth. We are free to use all our time and strength and means in the service of the Lord, the truth, and the brethren, up to the point where such service does not infringe on the rights of others toward whom we may have obligations.

We are free to contend earnestly for the faith once delivered to the saints. We are free to admonish the brethren to faithfulness in love and in good works. We are free to study the Bible in order that we may better understand the will of God. We are free to love the brethren and to manifest that love toward them within the limitations laid down for us in the Word of God. We are free to do good unto all men as we have opportunity, and especially unto the household of faith.

We are not free to walk after the flesh. We are not free to speak or act in any way which may even remotely be injurious to our brethren. We are not free to render evil for evil, reviling for reviling. We are not free to separate ourselves from the brethren and endeavor thus to serve the Lord independently of our local ecclesia. We are not free to conclude that our judgment is superior to that of the ecclesia with which we are associated. We are not free to do as we please according to the preferences of our fallen flesh.

If and when we learn to love the will of God as we should, the only restraint we will find burdensome will be the hampering imperfections of the flesh which prevent us from rendering that absolute obedience to the Lord in every detail for which our hearts long. Because of these fleshly cords of bondage, we will "groan," as the apostle puts it, whilst we strive to keep our sacrifice on the altar until it is fully consumed and in the resurrection we are delivered into that glorious liberty of the sons of God—glorious because we will then be able fully to render that absolute obedience which we are trying to do now. May the anticipation of that sublime future liberty spur us on now to greater faithfulness as slaves to our Master, even Christ.

# "Songs in the Night"

"Give unto the Lord, O ye sons of the mighty, give unto the Lord glory and strength."—PSALM 29:1

## MARCH 1

As he thinketh in his heart, so is he.  
—Proverbs 23:7

THIS right thinking of the heart has very much to do with the whole life. The apostle says that we are transformed by the renewing of our minds to know what is the perfect will of God. This is the Christian's standpoint. How glad we are that our Heavenly Father is judging us from this standpoint! How glad we are that he is able to read the heart, that he knows our hearts, that he knows our inmost thoughts! . . . . And in proportion as we understand God's regulations and desire to be guided by them, our hearts will become purified. Then the more care shall we take of our hands, what they shall do; and our tongues, what they shall say. Thus we shall keep our hearts—submit our wills to the will of God.—Z '13-5246 (Hymn 130)

## MARCH 2

If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him.—John 14:23

HAVE you heard the cry, the knock, announcing our Bridegroom's presence? Are you awake? Are you seeing to it that you are clothed with the righteousness of Christ as with a garment? See that, under his direction, you keep it "without spot or wrinkle or any such thing," and help one another, and "so much the more as you see the day approaching," remembering that it is written, "The Lamb's wife hath made herself ready." (Rev. 19:7)—Z '30-88 (Hymn 165)

## MARCH 3

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.—Romans 15:13

HOPE . . . finds in faith a substance, because the faith rests upon a divine promise. Whoever, therefore, has hope that is without such a divine promise has a foundationless hope. Realizing these things, how careful we should be that our hopes should not soar away to uncertain fantasy, but build solidly upon the faith foundation of divine promise. Such as have this proper faith must of necessity be students of the divine Word, and the greater their studies the more their faith; and the greater their faith the more their studies of the promises.—Z '09-4335 (Hymn 178)

## MARCH 4

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.—I Peter 3:8

LOVE for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the body of Christ. This love may be of varying degrees, but it must be ours in some degree if we are the Lord's, for "if any man have not the spirit of Christ he is none of his." (Rom. 8:9) But this flame of sacred love for the brethren kindled in our hearts is not sufficient; it must blaze, burn, and produce in us not merely a warmth of love but a consuming love—love which will not only overlook various weaknesses and imperfections in the brotherhood, and

will carefully note every good quality, but love which is ready to lay down life on behalf of the brethren because they belong to Christ, because they are of his consecrated ones, however much they may need to strive against sin and weaknesses.—Z '07-3932 (Hymn 44)

MARCH 5

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—II Corinthians 4:17

ARE we willing to bear the hatred, the scorn, the contumely, which loyalty to the truth brings? Is our Father's loving favor more, far more, to us than the favor and smiles of the whole world—even more, far more, than life itself? If so, we can go forth in his name, rejoicing as we go, praising him with our lips, singing the new song which he hath put into our mouths, "even the loving-kindness of our God." It costs something to sing this song.—Z '14-5441 (Hymn 17)

MARCH 6

But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—I Corinthians 6:11

THIS cleansing, this sanctifying, comes not merely through the reading of the truth or the mental application of the truth, but through the heart-thinking of the truth. This heart-thinking, these deep resolutions, are ours as Christians, and are to be guided by certain principles. These have to do with the real man whom God is considering—not the old creature, more or less blemished according to the degree of depravity. God looks at the new creature.—Z '13-5246 (Hymn 52)

MARCH 7

If our heart condemn us, God is greater than our heart, and knoweth all things.—I John 3:20

WHEN we are doing the best we can do, we are to know that the Lord does not expect more than that of us. . . . But if our hearts have been loyal to the

Lord and we have been serving him to the best of our ability, striving to bring every word and every action and every thought into full subjection to the will of God—if this has been our endeavor, then we may feel satisfied that God is pleased with us; that we are in the condition that he has declared is acceptable with him; that we are in the way to gain the great "prize" he has to give.—Z '10-4684 (Hymn 13)

MARCH 8

My brethren, count it all joy when ye fall into divers temptations.—James 1:2

OUR joy is largely dependent upon our study of the Word and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long and the tribulations become more and more severe. But if they should lose faith, all their precious, good resolutions and standing for what is right would not make them overcomers.—Z '14-5460 (Hymn 90)

MARCH 9

My soul shall be satisfied as with marrow and fatness; and 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

WHOEVER has time for meditation will receive a great blessing if his thoughts shall turn toward the Almighty, acknowledging his goodness, seeking to give praise to God for all his manifold mercies, meditating upon God in the night watches. We should be continually remembering the Lord in all our moments of rest, whether on a bed, or wherever we may be. We should cultivate the habit of meditating upon him. We think very few people meditate upon the Lord; and it is to their disadvantage that they do not. The great and holy laws of God find expression in him. We should think of God as the personification of all that is just, loving, kind, wise, in character and principle. This should stimulate

us to be like him. The more we appreciate a noble character the more we desire to emulate it. The more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips will praise him.—Z '15-5785 (Hymn 115)

MARCH 10

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.—II Timothy 2:24

IF WE find that we are considerably controlled by the Spirit of contention, we should ask ourselves, Are we seeking to deal justly and equitably with others—to give them their rights and not intrude upon them? Are we cultivating the love which is forbearing, forgiving, and kind? (II Tim. 2:24; Eph. 4:31, 32) If we find after close introspection that we are in full sympathy with the spirit of love, and can see that we are gradually developing this crowning fruit of the Spirit, let us rejoice; for we should greatly deplore the matter if it were otherwise. If we find that we are controlled by this spirit of love, we may know that we are filled with the Spirit. This spirit of love will enlarge our hearts and minds, making us broader and nobler day by day.—Z '16-5912 (Hymn 198)

MARCH 11

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Timothy 4:16

EACH consecrated believer should ask himself; How carefully have I studied that which I recognize as divine truth? How fully capable am I of handling the sword of the Spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; . . . that they have a ready answer—a "thus saith the Lord"—for every man that asks them a reason for the hope that is in them. . . . To gain such proficiency in the Word is the work of a lifetime; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the truth.—Z '12-5045 (Hymn 311)

MARCH 12

Put ye on the Lord Jesus Christ.—Romans 13:14

PUTTING on the Lord Jesus is not the work of a moment, nor of an hour, nor of a month, nor of a year; it is the work of a lifetime. But unless it be begun it will never be completed. And indeed we may be sure that we can never fully put on Christ's characteristics. However, the Lord will see our endeavor; our strenuous fighting to put off the old nature, to put off the works of the flesh and to be clothed with the garments of righteousness, suitable to our relationship to him—the livery, the clothing, that will make us separate from the world, sanctified to God through Jesus Christ our Lord.—Z '08-4402 (Hymn 83)

MARCH 13

If ye through the Spirit do mortify the deeds of the body, ye shall live.—Romans 8:13

SINCE all of us have a measure of the unholy spirit in our flesh, some more and some less, it is right to pray daily for a larger measure of the Spirit of the Lord, more and more of the spirit of harmony with his perfect will. But we must co-operate with these prayers; for the Lord never arbitrarily fills any heart with his Spirit, even after the begetting has taken place. By coming to the Lord in sincere prayer for these blessings continually, by asking along these lines, we shall be preparing ourselves to look for evidences of the Holy Spirit in our life.—Z '15-5709 (Hymn 95)

MARCH 14

Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head.—Psalm 141:5

THE true Christians, the class who have fellowship with God through prayer, have the qualities of heart which the apostle describes as the fruits of the Holy Spirit; namely, meekness, gentleness, patience, long-suffering, brotherly kindness, love. (Gal. 5:22, 23; II Pet. 1:5-8) And because possessing these, they are not easily offended, but

indeed are glad to have such experiences and lessons as the Lord's providences may direct to them—especially if these come through the brethren, and particularly if the brethren who use these administer their rebukes in a Christian manner—in meekness, remembering themselves, lest they also be tempted. (Gal. 6:1)—Z '15-5692 (Hymn 67)

MARCH 15

Through Him we . . . have access by one Spirit unto the Father.—Ephesians 2:18

WE ARE never safe from being sidetracked unless we go often to the throne of grace; we cannot be filled unless we keep very close to the great Fountain from which our infilling comes. We must daily carry our earthen pitcher to this heavenly Fountain to be replenished; for we are leaky vessels. We are not to feel discouraged if we do not find in ourselves the rapid growth that we desire to see. Strong, sturdy trees that can withstand the fiercest storms are not developed in a day. Their growth is a slow, steady process.—Z '16-5912 (Hymn 229)

MARCH 16

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, . . . that ye may be found of Him in peace, without spot, and blameless.—II Peter 3:11, 14

THE Christian who knows about these things of the future, and who lives in anticipation of them, has a joy and a peace of which the world knows nothing. One week of such living is worth more than an entire lifetime with only such things as the world has to offer. And if now we enjoy living the new life, and entering by faith into the things that the Lord has in reservation for us, what will be the realization! If we would lose much in the present time by losing our hope and faith, what would it be to lose these things eternally! As we realize this, we see that we cannot afford one moment of carelessness.—Z '15-5778 (Hymn 78)

MARCH 17

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in his throne.—Revelation 3:21

THOSE who have faith in God still have battles to be won, but not with carnal weapons. Their victories, nevertheless, are based upon the same principle which operated favorably with David. Faith in God lies at the basis—the realization that the cause in which they fight is one approved of God. A courage proper to their faith—a faith gradually developed in previous victories over lesser foes, as in David's case—helps to give courage and strength for battling with the most terrifying giants we may encounter.—Z '15-5662 (Hymn 200)

MARCH 18

The steps of a good man are ordered by the Lord; and he delighteth in his way.—Psalm 37:23

THE Lord's people are being taught of God, and hence are learning more and more to control their thoughts and words and acts. Our thoughts are to be kind! Our thoughts are to be generous! Our thoughts are to be just! We are not to allow an evil suspicion to lodge in our minds against anybody. The common law of man decides that no judgment shall be passed against any one until the thing be proven against him. Those who have done the most evil and caused the most difficulty are those who have surmised evil against others. But it is better if we learn this as a precept from the Lord's Word, and happy are we if we see the degrading power of evil speaking and evil thinking, and entirely refrain therefrom.—Z '13-5266 (Hymn 71)

MARCH 19

And this I pray, that your love may abound yet more and more in knowledge and in all judgment.—Philippians 1:9

WHAT shall I do that I may have this overflowing love? The apostle impliedly answers this question—that it is not what we can do, but what the

Lord can do in us and for us. His words are, "The Lord make you to increase and abound in love." It is the Lord's doing; we can accomplish very little for ourselves, and the sooner we learn this the better. The springs of our love must come from the Fountain of love and grace and truth—from God, for "God is love."—Z '10-4662 (Hymn 172)

MARCH 20

Great peace have they which love Thy law: and nothing shall offend them.—Psalm 119:165

GOD'S law represents God's will. . . . To love God's law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God's will is, and to have full confidence in his justice, wisdom, love, and power. Great peace have all those who so do. They do not understand every dealing of divine justice, but their faith holds to the fact that he is too wise to err. Thus they have peace in confiding their interests to him.—Z '11-4898 (Hymn 114)

MARCH 21

Jesus said unto them, I am the Bread of Life: he that cometh to me shall never hunger.—John 6:35

AS THE Israelites would have perished without food, so the spiritual Israelites would not have sufficient strength for the journey without the heavenly food. Jesus gave himself the title of "the truth." Whoever therefore eats of this Bread from heaven partakes of the truth. Only by partaking largely, regularly, daily, of our Lord, his merit and his gracious arrangements for us, can we become strong in him, and prosecute the journey faithfully and enter into the spiritual Canaan.—Z '13-5279 (Hymn 146)

MARCH 22

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.—Psalm 32:8

DIVINE providence comes to our aid at various times, to assist us in making progress "toward the mark"; to assist us in increasing and abounding in love;

for if, peradventure, one who at heart is fully consecrated to the Lord should tarry by the way, and become overcharged with the cares of this life, the Lord, in much mercy and love, will perhaps permit affliction or disaster of some kind to overtake him, to be a chastisement, a lesson, an assistance, and thus, as the Psalmist expresses it, "Thy rod and thy staff they comfort me." (Psalm 23:4) It is by these providences of God that we are frequently taught lessons which we could never learn from the instructions of his Word alone.—Z '10-4663 (Hymn 74)

MARCH 23

There is no fear in love; but perfect love casteth out fear.—I John 4:18

THERE is a proper fear or reverence and disinclination to offend our Heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord or of Satan, or the fallen angels, or of men and what they might do unto us. Perfect love cannot be attained without knowledge, faith, courage, and overcoming. It is the result of the exercise of all this divine arrangement that brings us nearer to God and makes us truly thankful and appreciative of his gracious purposes and omnipotent power for their accomplishment.—Z '09-4379 (Hymn 305)

MARCH 24

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—II Corinthians 7:1

WHOEVER, after having experienced the Lord's blessing in the forgiveness of sins, has no desire to war a warfare against them, and to bring into subjection of his new mind the powers and talents of his mortal body, has not the true spirit of sonship. He would thereby be giving evidence that he does not truly love righteousness and that he does not truly hate iniquity. He would thus be testifying that he is not of the class whom the Lord desires as his

sons on the spirit plane—as members of the little flock, the bride, the Lamb's wife.—Z '15-5738 (Hymn 167)

MARCH 25

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.—John 12:3

IF MARY had waited another week she might have used the perfume upon herself but not upon the Lord—within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman guard stood before it, and there would have been no opportunity even to have poured it upon his dead body. How much better that she improved the opportunity, that she showed the Lord her devotion while he was still her guest. The parallel is here; it will not be long until all the members of the body of Christ will have filled their share of the sufferings and have passed beyond the veil "changed."—Z '05-3538 (Hymn 325)

MARCH 26

Father, into thy hands I commend My Spirit.—Luke 23:46

DURING the three and one-half years of his ministry our Redeemer laid down his life. He completed that work at Calvary, saying there, "It is finished!" He there finished his baptism into death; he continued his self-surrender to the end. But he has not yet made any application of this human life to Adam and his race. He has merely put it into the Father's hands. It was a life that had not been forfeited, that had not been mortgaged, that had not been embargoed. He simply surrendered his life in harmony with the Father's plan.—Z '15-5621 (Hymn 326)

MARCH 27

Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.—Psalm 16:10

CONSIDER how necessary it was that the Messiah should both suffer death, and also enter his glory. Both the humiliation and the exaltation meet

our necessities in such a marvelous way that we clearly recognize the fact that only divine wisdom and love and benevolence and grace could have planned the wondrous scheme. "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." Not only were the death and resurrection and exaltation of Christ thus necessary to God's plan of salvation as viewed from a philosophical standpoint, which the Lord would have us thoughtful enough to observe, but as viewed from the standpoint of prophecy the necessity is also clear; and we should not be slow of heart to believe all that the prophets have spoken.—Z '92-1394 (Hymn 86)

MARCH 28

He is not here: for He is risen, as He said.—Matthew 28:6

LET us, in thinking of our dear Redeemer's resurrection, seek more and more to grasp its greatness, and to realize that nothing of the kind ever occurred before, and that as he was the first-born from the dead, so his "brethren," the church, are to come next in order. . . . Our great endeavor, therefore, as followers in the footsteps of Jesus, should be the same that was before the mind of the great apostle when he said, "That I may know him and the power of his resurrection [the first resurrection, to spiritual conditions, glory, honor, and immortality], and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the [special, chief] resurrection of the dead."—Z '00-2618 (Hymn 111)

MARCH 29

Purge out . . . the old leaven, that ye may be a new lump.—I Corinthians 5:7

EVERY day each of the Lord's people should have a searching of his heart to see whether or not he can find there toward anybody, saint or sinner, any of the spirit of malice which the Lord figuratively represented as leaven, contaminating in its influence. "A little leaven leaveneth the whole lump." (I Cor. 5:6) A little envy, a little

## THE CHRISTIAN LIFE

malice, a little anger, a little hatred, and a little strife may leaven our hearts completely, and in a comparatively short time turn the sweets of our new nature, the spirit of love, into acid bitterness. Moreover, the leaven is not likely to be confined to one, but spreads to others; and thus many may be defiled.—Z '03-4209 (Hymn 130)

### MARCH 30

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:6, 7

WITH abounding compassion and tenderness our Lord, on the last night of his earthly life, bestowed upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind which he himself possessed—the peace of God. . . . In Jehovah, this peace is self-centered, because he realizes in himself omni-

potence and infinite wisdom; while the peace of Christ was centered, not in himself, but in God, through faith in his wisdom, power, and grace. So also, if we would have the peace of God, the peace of Christ ("My peace"), it must, like his, be centered in God, by faith.—Z '11-4818 (Hymn 161)

### MARCH 31

And He led them forth by the right way.—Psalm 107:7

IT IS for us to look for the Lord's providences in our affairs at this time, and to find them guiding us, sheltering us from the heat of persecution and tribulation and trial, and again at other times enlightening us, refreshing us in the dark seasons. And this leading of divine providence is intended to be ours so long as we are of the true Israel of God, until we pass over Jordan into the heavenly Canaan and need such special providences no further. Blessed are those whose faith is awake and on the alert, and who discern the Lord's favors which the world will not discern, and which only those in the right attitude of mind can appreciate.—Z '07-3997 (Hymn 87)

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## WEEKLY PRAYER MEETING TEXTS

MARCH 4—"Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things."—Philippians 4:8 (Z. '03-9. Hymn 193)

MARCH 11—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1 (Z. '03-54. Hymn 20)

MARCH 18—"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—I Peter 1:13. (Z. '03-54. Hymn 266)

MARCH 25—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—II Peter 3:17, 18 (Z. '03-70. Hymn Appendix X)

*We have only to be patient, to pray, and to do His will according to our present light and strength, and our growth as new creatures will go on. The plant grows in the mist and under the clouds as truly as under sunshine. So does the "fruit of the Spirit."*

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**O**NE of the precious truths stressed by the Apostle John in his record of the life and teachings of Jesus, and also in his epistles, is that of the partnership of the church with her Head in the carrying out of the divine plan. In our Golden Text we have an example of this—the recording of one of the Master's sayings which reveal the extent to which his followers are made partners with him and with the Heavenly Father. As God had sent him into the world, so now he was sending his disciples into the world. What an honored commission it is to be one of the "sent" ones!

Jesus expressed this same thought in his prayer to the Father shortly before he was crucified—"As thou hast sent me into the world, even so have I also sent them into the world." And then he prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:18, 21) Were it not for the fact that Jesus himself gave expression to the truth of this high position his faithful followers occupy in the divine plan, it would be presumptuous indeed to aspire to it. It is a great honor, and one which cannot be esteemed too highly. And if we do appreciate the honor as we should we will surely endeavor to be faithful to our calling.

If we properly appreciate the divine commission for service we will not lose sight of the breadth of opportunity which it implies. God "so loved" the "world," not

# INTERNATIONAL B

## PERSONAL WITNESS OF THE CHRISTIAN

March 7

alone the church, that he sent his Son to suffer and to die for the people. Just so, Jesus explains, we are also sent into the world. And if the love of God fills our hearts—that love which prompted him to send Jesus—we will gladly go into the world with the glad tidings of salvation. We will be happy to bear witness to the truth now; and proving faithful to our commission, we will delight in the glorious future opportunity of sharing with Jesus in the work of dispensing kingdom blessings of life to all mankind.

**ACTS 8:26-39**—God's providences are an important factor in every Christian's life, but watchfulness and prayer are essential in order that we might interpret them correctly. God's providences never direct us contrary to his written Word; nor are they intended to lead his people in a way not already outlined in the divine plan. We have a striking example of this in connection with Philip and the Ethiopian. Philip as one of the Lord's disciples, had been sent into the world to preach the Gospel of Christ, the good news of the kingdom. There was no question about

# BIBLE STUDIES

**GOLDEN TEXT:** "Peace be unto you: as My Father hath sent Me, even so send I you."—John 20:21

this, hence, when the providences of God combined to show him a wonderful opportunity to bear witness to the truth, he did not hesitate, but accepted the opportunity and made the best possible use of it.

The account tells us that the Holy Spirit said to Philip, "Go near, and join thyself to this chariot." We are not to take from this that the Holy Spirit is a person, and that it spoke audibly to Philip. The Holy Spirit is the power of God. When it came upon the waiting disciples at Pentecost they all began to speak. The Spirit of God in the heart is an influence which loosens the tongue. It makes one want to tell about the Lord and about his glorious truth. Philip had the Holy Spirit in his heart, and it was a small matter for the Lord to indicate to him that in the chariot with the Ethiopian he would find an opportunity of service. Seeing the opportunity would be as a command to Philip, as though the Holy Spirit was indeed saying to him, "Go to the Ethiopian, for there you will find a hearing ear for the truth."

The Ethiopian was reading from the prophecy of Isaiah concerning

the suffering and death of Jesus, but he did not understand to whom it applied. "How can I," he explained to Philip, "except some man should guide me?" Here is the expression of an important fact, that is, the fact that the Scriptures alone are not sufficient to reveal the truth. In God's providence he has provided teachers, those who can expound the Scriptures, and humbly to recognize the need of these is essential to a clear knowledge of the truth.

The Ethiopian was glad to learn the truth, and his heart responded to it in full consecration. Philip must have given him a very comprehensive outline of Christ's relation to the divine plan, including, perhaps, many of the details—even that of baptism—for when they came to a pond of water, the Ethiopian asked to be baptized. Upon the testimony of the eunuch that his belief in Christ was genuine and wholehearted, Philip immersed him. Then the Spirit of the Lord "caught away" Philip, and the eunuch saw him no more. This is just another way of saying that Philip, seeing that his mission with the Ethiopian eunuch was finished, was directed of the Lord to seek other fields of service, hence the eunuch could not have further fellowship with him.

## QUESTIONS:

What is one of the precious doctrines of the divine plan which is emphasized in the Golden Text?

Are Christians "sent" to bear witness to the world?

Was it proper for Philip to immerse the Ethiopian so soon after he heard the truth?

## WORTH OF CHRISTIAN CHARACTER

March 14

**GOLDEN TEXT:** "I press toward the mark for the prize of the high calling of God in Christ Jesus."—*Philippians 3:14*

**T**ODAY'S study was designed to be the quarterly temperance lesson, but the scriptures cited are not addressed to the man of the world, nor are they intended to be warnings against the evils of strong drink. The use of intoxicating liquors is indeed an evil, but a footstep follower of the Master does not need to be warned against it. In the words of our Golden Text, the apostle is not speaking of a "calling" to shun strong drink, but of the invitation which is extended to all true Christians to suffer and die with Jesus now in order to live and reign with him in his kingdom; and this involves much more than merely abstaining from strong drink and refraining from gross sins along other lines.

Paul says, "I press toward the mark." Here he is using the illustration of a race course on which there is a mark to indicate to the runner when he has arrived at the end of the race. For those who reach that mark in conformity with all the rules of the race, a prize is awarded; and Paul ex-

plains that he was pressing toward the "mark" in order to obtain that "prize." And what is the prize? The apostle says that it is "the prize of the high calling of God in Christ Jesus," which is "glory, honor, and immortality."—*Romans 2:7*

In *Hebrews 3:1*, the apostle describes the "high" calling as the "heavenly" calling. It is the only "calling" of this Gospel age. It is emphasized so much in the New Testament that nearly the entire Christian world lost sight of the fact that God has a plan for blessing those who were not partakers of this heavenly calling. In other words, the erroneous idea generally held is that all the saved of mankind will be given a heavenly reward, and that those who are not good enough for heaven will be lost forever.

Now we see that God's provision for the vast majority of the human race is to restore them to life upon the earth as human beings; and that the "heavenly calling" of this Gospel age is for the purpose of selecting a "little flock" of self-sacrificing ones willing to follow Jesus in the way of suffering and death, inspired by the hope of sharing in his kingdom reign for the blessing of the remainder of the human race. To obtain the objective of this "calling" will be a "prize" indeed. Paul considered it a prize of such great value that he counted all things else as "loss and dross" by comparison.

The "mark" to be reached by the Christian in running for the "prize of the high calling" is that of divine love—perfect love—a love so all-embracing that the one who

possesses it will gladly lay down his life for others, and in God's appointed way. It is a love which extends mercy even to one's enemies, and is happy to see them blessed, rather than cursed. Such is the love of the Heavenly Father, for he causes the sun to shine and the rain to fall upon both the just and the unjust. No one will be counted worthy to reign with Christ who has not attained this degree of love in his heart.

**EPHESIANS 5:6-21**—In this scripture Paul depicts Christians as being children of the light; that is, those who have been enlightened by the truth—the truth which is made manifest to God's consecrated people by the Holy Spirit. In another epistle he admonishes the children of the light to walk as though they were living in the new day, when all the hidden things of darkness will be manifested. He writes also that those who are drunken "are drunken in the night"—that is, they are intoxicated by the spirit of this world of darkness; its selfish aims and tottering hopes.—I Thess. 5:5-8

There is a certain exhilaration which comes from the use of wine, a help, it is alleged, for one to forget himself and his troubles. But Christians have a better source of stimulation than this—a righteous antidote for the cares of this world. Paul writes, "Be not drunk with wine, wherein is excess; but be filled with the Spirit"—that is, the Spirit of the Lord. The Spirit of the Lord comes to us through the Word of truth, and we can be "filled" with that Spirit in proportion as we are emptied of self.

There is a definitely prescribed method of being "filled with the Spirit." Paul explains that it is by "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." This is a description of Christian fellowship, of communing one with the other in the precious truths of the Word, a method of stimulation which will lift us above the trials and cares of this life and cause us to rejoice together in the Lord. It is drinking deeply of the refreshing doctrines of the divine plan and rejoicing therein with thanksgiving.

Paul writes that we should "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." This is surely timely advice for today. It certainly would be foolish not to make the best possible use of our time in the Lord's service, now that Satan's world of darkness is so rapidly passing away and the new day is so near. Never has it been more important that we do not become overcharged with the cares of this life, or intoxicated with the worldly spirit of pleasure.

#### QUESTIONS:

What is the "mark" toward which the Christian is running, and what is the "prize" to be attained by reaching that mark and remaining thereat until death?

In what sense are Christians properly called "children of the light"?

What constitutes spiritual stimulation, and what is the proper method of obtaining it?

What does it mean to "redeem the time," and why should it now be considered so important?

## THE KINGDOM OF GOD

March 21

**GOLDEN TEXT:** "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10

**T**HE "kingdom" referred to in the Golden Text is not, strictly speaking, the kingdom of Christ, for during the thousand years of Christ's kingdom God's will will not be as fully done on earth as it is now done in heaven. That thousand years is a time for the putting down and destroying of the enemies of God and of righteousness. Christ must reign, Paul informs us, until all enemies are put under his feet, and the "last enemy that shall be destroyed is death. (I Cor. 15: 24-26) Until death is destroyed throughout the earth, the will of God will not be done here as it is in heaven.

True, the kingdom of Christ is the agency through which the will of God is to be re-established throughout the earth, hence when we pray, "Thy kingdom come," we naturally and properly think of the agency by which our prayer is to be answered. Thus we long for the full manifestation of Christ's kingdom, and for the blessings it will bring to the people. At the same time, it is well to remember that our prayer for God's kingdom to come will not be fully answered

until the end of the Millennium, when all enemies have been destroyed, and when Christ will turn over the restored world of mankind to God, that he "may be all in all."—I Cor. 15:25-28

**LUKE 4:16-20**—Jesus' quotation from Isaiah 61, and his application of this prophecy to himself, identifies the beginning of its fulfilment, and the prophecy itself outlines the scope of the work to be accomplished by the Master and those who were to be associated with him as members of his body. This prophecy constituted Jesus' authority to preach—the authority of the Holy Spirit. It was his ordination, and he needed no other.

Churchianity has tried to improve on this ordination of the Holy Spirit by insisting that those who serve as ministers must be college educated and receive the official approval of some humanly constituted board of alleged authority. But Jesus did not receive any such preparation for the ministry, nor did he need it. Neither did the apostles attend college. They were for the most part "unlearned and ignorant men." (Acts 4:13) But through his Spirit, God authorized them to preach the glad tidings; and he still does this for all his consecrated and truth-enlightened people.

The first work of the kingdom of Christ was the proclamation of the good news concerning the blessings it would bring to the people. That good news consists of the fact that all the prisoners of death are to be released, and all the blind eyes are to be opened. Those who are held in bondage to

sin and superstition and held slaves through fear, are to be set at liberty, and this, too, is a part of the good news of the kingdom. Jesus was also commissioned to preach "the acceptable year of the Lord," that is, that this Gospel age is the time when God would accept the sacrifices of the antitypical priesthood, and reward these faithful sacrificers with the glory of the kingdom.

**MARK 4:26-29**—This is a beautiful parable showing the operation of divine power in connection with the development of the kingdom class. As we have noted, the kingdom work begins with the preaching of the Gospel. It is spoken of by Paul as the "foolishness of preaching." (I Cor. 1:21) And then, just as in the case of grain that is sown, this seed grows and produces results. It is said of the man in the parable that "he knoweth not how" the grain grows and ripens ready for the harvest. So it is true with respect to the development of The Christ, Head and body.

**LUKE 17:20, 21**—Much false theology has been based upon this passage because of a mistranslation. The mistranslation is found in the expression, "The kingdom of God is within you." This should read that the kingdom is "among you"; or more specifically, "The King is among you," for Jesus is referring to the fact that he, as the King in the coming kingdom, was already in the midst of the scribes and Pharisees, yet they did not recognize him.

The Pharisees had demanded of Jesus to tell them when the king-

dom of God would come. He explained that it would not come with outward splendor, as they expected, that in reality it had already come in the sense that the King was present, conducting a preparatory work—"The King is among you."

**ROMANS 14:17**—When the apostle wrote to the Romans that the kingdom of God was "righteousness, and peace, and joy in the Holy Spirit," he did not mean that it was only this, that the time would not come when an actual government would be set up in this earth by the "Prince of Peace," and that it would rest upon the shoulder of him who will rule from "sea to sea, and from the river unto the ends of the earth." (Isa. 9:6, 7; Psa. 72:8) The kingdom existed in Paul's day only in its embryonic stage. It was in course of preparation in that those who were to reign with Christ were being prepared for their part in it. He explained that for these there were things of far greater importance than the exercise of one's liberty to eat meat which had been offered to idols.

#### QUESTIONS:

When will the Christian's prayer, "Thy kingdom come," be answered?

By whom was Jesus ordained to preach?

In what sense are the sowing and growth of grain like the development of Christ's kingdom?

Is it reasonable to suppose that the kingdom of God was in the hearts of the Pharisees of Jesus' day?

What did Paul mean by the statement that "the kingdom of God is.... righteousness, and peace, and joy in the Holy Spirit"?

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## ETERNAL LIFE

March 28

**GOLDEN TEXT:** "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3

**I**N THE resurrection of Jesus is centered the hope of eternal life for all mankind. The Apostle Peter says of all true believers in Christ that they have been begotten again to a lively hope—or a hope of life—"by the resurrection of Jesus Christ." And Paul declares that God has given "assurance unto all men, in that he hath raised him [Jesus] from the dead." (I Peter 1:3; Acts 17:31) Jesus declared that power had been given him over all flesh to give eternal life to those whom the Father had chosen to be his apostles, and in the words of our Golden Text he emphasizes that a knowledge of the true God, and of the Redeemer, is essential in order to be blessed with eternal life.—John 17:2

There is only one way whereby those of finite minds can know God sufficiently to have eternal life, and that is through the truth of his Word. One may have a limited knowledge of God through a study of his marvelous creative works—the sun, the moon, the stars. Therein we can see God's wisdom displayed, and we can see an exhibition of his mighty power.

On the other hand, we are surrounded with many circumstances which, apart from a knowledge of his divine plan of the ages, would give us a distorted conception of God. Many have said that if they were in God's place they would change a lot of things in this world. Well, God IS changing them, too, but why he has allowed suffering and death to continue uninterrupted for thousands of years can be explained only in the light of the truth. Only the truth of the divine plan does explain the permission of evil, showing the justice and wisdom and love of God in connection therewith.

To know God in the full sense means more than having a mental grasp of the various features of his plan. It means also a heart application of the principles of the truth and putting the divine will into practice. Thus we learn to know God through the enjoyment of a blessed partnership with him, for we come into personal touch with his mercy and love, and we experience the integrity of his Word through the faithfulness with which he fulfils his promises to us in our every time of need. And in this same way we learn to know Jesus; and through his personal knowledge of both the Father and the Son, and our faithfulness to them, we will obtain eternal life.

**COLOSSIANS 3:1-4**—When Jesus was raised from the dead he became the "firstfruits" of them that slept." (I Cor. 15:20) The entire Christ company are also the firstfruits of the resurrection; and when we take this larger picture into consideration, we might speak

of Jesus as the first of the first-fruits. The remainder of the "first-fruits" class come forth in the "first resurrection" to live and reign with Christ a thousand years. (Rev. 20:4, 6) This is the glorious hope of every true follower of the Master.

The first resurrection is to be a glorious reality for all the body members of The Christ, so much a reality that the Scriptures use it to symbolize the new life of the Christian on this side of the veil. This is the thought of the apostle in his words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." We are not risen with Christ in the sense of having come up in the first resurrection, but we have that hope, and believing that we will actually be risen with him, we should even now, to the fullest extent possible, live with him, keeping our lives in harmony with our heavenly aspirations.

**COLOSSIANS 3:12-17**—If we are living with Christ, with our affections set on things above rather than on the things of the earth, we will become more and more like him, and like our Heavenly Father. This means that we will "put on therefore, as the elect of God, . . . bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Jesus abounded in all these qualities of true righteousness, and the closer we live to him and the more we set our affections on things above the more should these characteristics become dominant in our own lives.

"Let the word of Christ dwell in

you richly," writes Paul. In order to "let" the word of Christ dwell in us, we must be emptied of self, and our natural affections for the things of earth must give place to the new aspirations. "For ye are dead," writes the apostle, that is, we have covenanted to be dead to self; and if we are faithful to our covenant our lives will be "hid with Christ in God." If we are thus hidden away with Christ in the "secret place of the Most High," dwelling with him and his words dwelling in us, we will daily grow more like him.—Psalm 91:1

And we are to admonish one another along this line by the use of "psalms and hymns and spiritual songs." We are to sing with grace in our hearts, writes Paul. While this undoubtedly includes the singing of hymns in a literal sense, it is well to remember that the truth of the Gospel, the divine plan is itself a glorious melody of God's grace and love—the song of "Moses and the Lamb"—and that it is our privilege to know this song, and to sing it with the household of faith for the encouragement and joy of all of us who are walking in the narrow way of sacrifice. (Rev. 15: 3) Thus we will help one another to set our affections on "things above."

#### QUESTIONS:

How is it possible for those of finite minds to "know" God?

Is it essential to know only that there is a God in order to have eternal life?

What does it mean to be "risen with Christ"?

How can we "let" the word of Christ dwell in us?

# A WORLD TRANSITION

March 7

¶ Frank, are you sure that it is God's plan for this earth to remain in existence forever, and that the human race will continue to live on it throughout the endless ages of eternity?

¶ Yes, Ernest, that's what the Scriptures clearly teach. All of the prophets of God assure us that the full restoration of the human race to a state of health and everlasting life in a world-wide edenic home is indeed the purpose of the Creator.

¶ Reason tells us that this is as it should be. But Frank, there are difficulties in the way of accepting this conception of God's plan!

¶ For example?

¶ Well, as you must know, the Bible speaks of the "time of the end." It also prophesies the end of the world. Furthermore, we read in the Bible about the "last days," and then there are all those scriptures concerning the judgment day, which are usually associated with the thought of doomsday. Doomsday, you know, is supposed to mark the end of everything. Now Frank, how are we to harmonize these thoughts with what the Scriptures clearly teach concerning the fact that man is to dwell on the earth forever in a state of edenic happiness and life?

¶ Ernest, when we examine these scriptures in the light of what they really teach, there is no contradiction of thought.

¶ But Frank, doesn't the "time of the end" mean the end of time?

¶ No! The biblical time of the end refers to a transition period, which will terminate in the end of the reign of sin and death. It does not refer to the end of time. As a matter of fact, Er-

nest, we are already living in the foretold time of the end, yet time itself still goes on.

¶ I'll admit, Frank, that the present is a very outstanding period in human history, but why conclude that it is what the prophet foretold as the time of the end?

¶ The Prophet Daniel describes the time of the end as a period in which many shall run to and fro, and in which knowledge shall be increased. As you know, it has been within the lifetime of this present generation that people have really started running to and fro. We are now a world of travelers, because suddenly there has come an unprecedented increase of knowledge, which has made possible the invention of new modes of travel, just as the prophet predicted. As far back as the eighteenth century, Sir Isaac Newton, the noted philosopher of his day, studied this prophecy of Daniel, and concluded that the time would come when people would travel as fast as fifty miles an hour. As we all know, Newton's forecast, based upon Daniel's prophecy, has been more than fulfilled.

¶ That is remarkable, Frank, when one stops to think about it. We are inclined to forget that all of our wonderful blessings of invention and travel are peculiar to this generation. Our grandparents knew little or nothing about them. In the early days of railroading many otherwise intelligent persons claimed that the railroads were inventions of the devil to carry souls to hell.

¶ And Ernest, it is this foretold increase of knowledge, and running to and fro on the earth that has had so much to do with the world-wide troubles of our day, such as wars and revolutions, which the Prophet Daniel describes as a time of trouble such as

never was since there was a nation.

¶ Well, it is apparent that the "time of the end" is not the end of time. But Frank, what about the end of the world? What does that expression mean?

¶ The word "world" is used in the Bible very much as we often use it today, meaning not the earth, but the associations of people upon the earth—society in general. The word is usually a translation of the Greek word kosmos, which means order, or arrangement. The word "world" in the Bible is sometimes a translation of the Greek word aion, meaning an age, or a period of time. Several worlds, or ages, are mentioned in the Bible. We are told, for example, of a world that came to an end at the time of the flood.

¶ But the earth did not come to an end at that time, did it?

¶ No. According to the Scriptures the earth will never come to an end. In Ecclesiastes 1:4, the prophet tells us that "the earth abideth forever." The order of things that existed before the flood came to an end at that time, however, and then a new world order came into existence. The world which began at the flood is now coming to an end. It is because this world is already so near an end that we hear much talk these days about the necessity of a new world order.

¶ Do you think, Frank, that human ingenuity will be able to work out plans for a new and lasting world order of peace and happiness?

¶ No, Ernest! However, the Bible assures us that following the full end of the present evil world there is to be a new world order of peace and happiness. But the Bible also reveals that this new world is to be established by Christ, and not by man. Thus we see, Ernest, that the prophetic end of the world does not denote the end of time, nor the destruction of the earth, but merely the end of this selfish order of things, preparatory to the establishment of God's new world, otherwise described in the Bible as the kingdom of Christ.

¶ Well, that certainly does give one a

brighter outlook concerning the end of the world. And I am glad that it is that way. But Frank, what does the Bible mean when it refers to the "last days"? That expression certainly indicates finality, does it not? Can there be any more days after the "last days"?

¶ That depends. If, in using this expression, the Scriptures refer to the last days of the earth, or the last days of humanity, then, of course, the Dark-Age theory of doomsday would have some scriptural foundation. But actually, Ernest, that is not what the Bible refers to as the last days.

¶ What ARE the last days of the Bible?

¶ The expression, "last days," as used in the Scriptures, is descriptive of the closing days of the reign of sin and death, and the period in which a new and better order will be established under the direct administration of of Christ.

¶ Are you sure of that, Frank?

¶ Yes, very sure! The Prophet Micah (4:1-4), in a forecast of events to occur in the last days, tells us that then God will teach the people his ways, and that they will walk in his paths. In this prophecy of the last days, we are also assured that "nation shall not lift up a sword against nation, neither shall they learn war any more." The prophet also declares that in the last days every man shall dwell under his vine and fig tree, and that none shall molest nor make afraid. What the prophet means is that the last days will witness a transfer of earthly dominion from Satan to Christ, and that through the establishment of Christ's kingdom universal and everlasting peace and security will be guaranteed to all who obey the righteous laws of that new kingdom. I think it might be well, Ernest, for you to read a part of the prophet's description of the last days. He uses the term "mountains" to portray kingdoms, and Christ's kingdom is illustrated by "the mountain of the Lord."—Micah 4:2

¶ Did you say the 4th chapter of Micah, Frank?

¶ That's right, the 4th chapter of

Micah, beginning with the 1st verse. It reads: "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

¶ Now isn't that a wonderful description of the last days? Certainly it doesn't indicate that the last days mean the end of everything, does it?

¶ I should say not! Why, according to the prophet, the last days are really the beginning of things worth while for the human race. But Frank, what does the prophet mean in the scripture which I just read, when he says that "the Lord shall judge among many people"? Does that have anything to do with the judgment day? As I mentioned in the beginning of our discussion, the judgment day, according to popular theory, is supposed to be largely a doomsday for everybody. What about it?

¶ That, Ernest, is another misconception handed down to us from the Dark Ages. The judgment day foretold in the Bible is to be a time of blessing for all mankind. It is not a twenty-four hour day of doom, but a thousand-year day of blessing.

¶ How will the judgment day be a day of blessing?

¶ The judgment day is a day of trial and opportunity for the human race. Six thousand years ago the race was on trial through father Adam, and because of his disobedience lost the privilege of living everlastingly. Two thousand years ago Jesus died as man's Redeemer,

and through his death the original penalty of death will be set aside, making possible man's release from death. During the thousand years of the world's judgment day, all will be awakened from the sleep of death, and given an individual opportunity to obey the laws of Christ's kingdom, and through obedience receive the gift of eternal life through Jesus Christ. Thus, you see, the thousand-year period of Christ's kingdom will be not only a time of peace and security for all the peoples of the earth, but will also afford an opportunity for mankind to be restored to health and life.

## A FEAST OF FAT THINGS

March 14

¶ Isaiah 25:6 reads, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

¶ In view of the food shortage, that is a very reassuring promise, isn't it, Ernest?

¶ Yes, but just how, and where, and when will it be fulfilled? It says that "in this mountain" the Lord will spread a feast for the people. There are many mountains located here and there over the earth. In which one of these will the Lord make this promised feast?

¶ The promise has no reference to a literal mountain. The thought is, rather, that the term "mountain" is a symbol of a kingdom, or government—in this case, the kingdom of the Lord.

¶ How can we be sure of that, Frank? Why should a mountain be used in the prophecies to picture a kingdom?

¶ These prophecies were all written, in the first instance to the nation of Israel, and by the prophets of that nation.

Their government was looked upon by them as being the kingdom of the Lord. We read of King Solomon, for example, that he "sat on the throne of the Lord as King instead of David his father."—I Chron. 29:23

‡ But what does that have to do with a mountain?

‡ The connection is very obvious when we take into consideration that the seat of authority in the kingdom of Israel was located on a mountain—on Mount Zion in Jerusalem. Thus, whenever the Israelites thought of their government, they visualized it as associated with a mountain.

‡ I can see that all right, but does the Bible speak of the thousand-year kingdom of the Lord as being associated with a mountain?

‡ Yes, in a symbolic manner. In the prophecy of Psalm 2, where the chaotic world conditions of today are described and God's remedy promised, the Creator says, "Yet have I set my King upon my holy hill of Zion." Then the prophet explains that all the nations of the earth will be given into the hands of this new King, Jesus, when he shall ask for it, and that he shall break them with a rod of iron. But the point to notice is that symbolically the seat of authority in this new world government is said to be in a mountain—Mount Zion.

‡ Well, apparently that is the proper thought, all right, but Frank, is there a text of Scripture which speaks definitely of the kingdom of the Lord as being like a mountain?

‡ Yes. It is found in the 2nd chapter of Daniel's prophecy, the 44th verse. In this chapter, we are told of a stone that becomes a great mountain which fills the whole earth, and it is explained that this mountain is the kingdom of the Lord. (Dan. 2:34, 35) So you see when, in that text I read from the 25th chapter of Isaiah, it speaks of a "mountain" in which the Lord makes a feast unto all people, it is apparent that it is the kingdom of the Lord that is referred to. Obviously, there is no literal mountain on this planet that is

large enough to serve as a gathering place for all the nations of the earth and have a literal feast spread out before them.

‡ Right you are, Frank. But tell me, what is this "feast" that will be spread before all nations when the kingdom of Christ is fully established in the earth?

‡ Well, the term "feast" in this prophecy symbolizes an abundance of all that the nations need in order to have peace, and joy, and life.

‡ An abundant life, so to speak.

‡ Yes. It is somewhat the same thought as is sometimes used by world leaders today, when they speak, for example, of a chicken in every pot, a bottle of milk for everybody, or two cars in every garage.

‡ Promises of that kind should have a strong appeal to the nations today. But Frank, is it the thought that the kingdom of Christ is to supply merely such material blessings as food?

‡ Far from it! We are not to understand the promise to mean that the Lord will provide everything which the people in their selfishness and depravity may think they need. This feast which the Lord will provide through the agencies of the new kingdom will include a true knowledge of himself and what his will is for the people.

‡ A sort of spiritual feast, in other words.

‡ Put it that way, if you like. One of the prophets, describing conditions in the world during the reign of sin and death says that there is a famine in the land for the "hearing of the Word of the Lord." (Amos 8:11) But when the prophet describes the opposite of this condition which will exist during the thousand-year reign of Christ, he says that the knowledge of the Lord shall fill the earth as the waters cover the sea.—Hab. 2:14

‡ Frank, that's a wonderful prospect! And I can see that through their understanding of the will of God the people will know how to use the material blessings which will be so abundantly

showered upon them during that time. Certainly that will be a real feast of fat things. But what is the meaning of the statement that it will be a feast of "wines on the lees well refined"?

¶ Throughout the Scriptures wine is often used as a symbol of joy—particularly joy which results from a true knowledge of God and of his plans and purposes concerning humankind. "A feast of wines," therefore, would be symbolic of the unbounded joy which the kingdom of Christ will bring to distressed humanity.

¶ Frank, do you suppose that in presenting these promises of the blessings of Christ's kingdom under the symbolism of a feast, the Lord had in mind the conditions of starvation that would exist in the earth as a result of the breakdown of human rulership—these terrible famine conditions which have followed the second World War?

¶ I think so, Ernest. In the preceding chapter of this prophecy, the conditions you refer to are foretold. The prophet declares that the earth would be emptied and made waste, that it would be turned upside down, and the inhabitants scattered. We have surely seen some of this prophecy fulfilled. And what a beautiful contrast when we read in the next chapter that as a result of the establishment of Christ's kingdom there will be a feast of fat things for all people.

¶ And what a boon that will be! Frank, as I read on in the prophecy of the 25th chapter of Isaiah I find that something else is to occur in the Lord's kingdom besides the spreading of a feast of fat things for all people. It reads, "And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." What does that mean?

¶ The veil, or covering, that is now spread over the people is symbolic of the ignorance and superstitions of mankind pertaining to God and to the things of God. It is elsewhere described by the prophet as a condition of darkness. He says darkness shall cover the earth, and gross darkness the people.

(Isa. 60:2) The destroying of this veil of darkness represents the enlightenment of the people that will take place during the thousand-year reign of Christ.

¶ In reality, then, that will be a part of the "feast of fat things," as we learned a few moments ago.

¶ That's right!

¶ Frank, the next verse of the prophecy states that God will swallow up death in victory, and that he will wipe away the tears from off all faces.

¶ That Ernest, will also be a continuation of the feast of fat things. After all, human beings eat to live, but under the reign of sin and death, the best of food that man has been able to secure has not kept him from dying, except for a few years. But it will be different when Christ's kingdom is established. Then, not only will the people be provided for abundantly so far as the ordinary food of life is concerned, but they will be furnished with the "Bread of Life," which is Christ. Those who then accept him, and obey the laws of his kingdom, will not need to die at all.—John 6:47-51; 11:25, 26

¶ Is that what the Apostle Paul meant when he wrote that Christ must reign until all enemies are put under his feet, and that the last enemy to be destroyed will be death?—I Cor. 15:25, 26

¶ That's right.

¶ Well, the Bible is certainly harmonious! Frank, the 9th verse of this prophecy of Isaiah is very interesting. It reads, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Who is it that makes the proclamation, "Lo, this is our God"?

¶ That represents the attitude of the people of all nations when they learn of the blessings which have been made available for them through the kingdom of Christ. In the past, the nations have worshiped and served all sorts of gods. They have done it in the expectation of receiving blessings, but the blessings have not been forthcoming. In

many instances they have set up gods of their own, in the form of special ideas of government, human leadership of one sort or another, and other things. All this has been in the hope of attaining that which they had never enjoyed; namely, an abundant life with peace and joy and health. Unknowingly, therefore, they have been waiting and longing for the true God of the Bible and for the blessings he will actually give to them through the establishment of Christ's kingdom. When they recognize this, they will, with gladness, acclaim him as the God of their salvation.

¶ And these wonderful blessings of joy and life will come to the people right here on the earth, as human beings—is that the thought?

¶ Yes, Ernest, that is the hope which the Bible holds out for distressed humanity today. We should not, however, confuse this with the promises made to the church, those who follow in the footsteps of Jesus during the present time. These are to receive a heavenly reward, and are to live and reign with Christ, co-operating with him in dispensing the blessings of human life to the dying world.

¶ Frank, I think we should pray more earnestly than ever, "Thy kingdom come. Thy will be done in earth, as it is in heaven," don't you?—Matt. 6:10

## THE RIVER OF LIFE

March 21

¶ Frank, today nearly all my questions will be related to the river of life, described in the 22nd chapter of Revelation. First of all, I would like to find out if this river is in any way related to the river mentioned in the Book of Genesis.

¶ Well, of course, it is not the same river, but it is interesting to note the similarity of language used in the opening chapters of the Bible to that found

in the closing chapters. In both instances there is a river and there are trees of life. The contrast in the two accounts is, however, the point of greatest interest to us. In Genesis, the human race, as represented in Adam and Eve, is driven out of the Garden, and away from the trees of life because of disobedience. In Revelation, the invitation is extended to all mankind to return, and to partake of the water of life. The leaves of the trees of life by the side of the river are for the healing of the nations. It is important to remember that while the river which watered the Garden of Eden was a literal stream of water, the river of Revelation 22 is symbolic.

¶ Of what is it a symbol? Is it intended to portray the idea that those who go to heaven will have everlasting life?

¶ Oh, no! The hope of life portrayed in this beautiful prophecy is not a heavenly or spiritual hope. It is earthly life that is provided by the river of life and the trees of life. That is to say, the hope held out in the Scriptures to mankind in general is that of life on the earth, the same kind of life that was forfeited by our first parents because of their sin. It is the same life of which they were deprived when they were driven out of the Garden and into the unfinished earth to die.

¶ Well, it certainly is a wonderful outlook for the world when we take into consideration all that it means! I notice that according to the account the "river of life" flows from underneath the throne of God and of the Lamb. I realize, of course, that this is a pictorial statement; that it does not refer to either a literal throne or a literal river. Notice the description of the throne. It is said to be the throne of God and of the Lamb. Frank, what does that mean?

¶ A throne is used in the Scriptures to picture the idea of governmental authority. This is said to be God's throne, so the thought conveyed is that of divine authority. The fact that the river of life flows out from this throne suggests that only by conformity to divine law will life be available to anyone.

¶ I grasp that thought, all right, but the

## THE DAWN

passage states not only that this is the throne of God, but is also the throne of the Lamb. What significance is attached to the thought that it is also the throne of the "Lamb"?

¶ The "Lamb" is used throughout the Book of Revelation as a symbol of Jesus in his role of world Redeemer. The symbolism of the lamb is introduced very early in the Scriptures, and it is always associated with sacrifice. The 5th chapter of Revelation portrays Jesus as a slain lamb, that is, a lamb which had been offered in sacrifice. The Apostle Paul refers to Jesus as being illustrated by the passover lamb slain by the Israelites at the time they left Egypt. (1 Cor. 5:7) The 53rd chapter of Isaiah's prophecy depicts Jesus as a lamb led "to the slaughter." John the Baptist, the last of the prophets, speaks of Jesus as the "Lamb of God, which taketh away the sin of the world." (John 1:29) It is because Jesus' life was sacrificed on behalf of the fallen race that he is in a position to take away the sin of the world. It is because he will take away the sin of the world that the world will have an opportunity to live.

¶ In what sense is that thought associated with the throne symbolism, which, as you say, is that of divine authority?

¶ To comprehend the full beauty of this picture it is necessary to keep in mind that the river of life emanates from the throne of God AND of the Lamb. You, see, there are five main objects in this picture—the throne, God, the Lamb, the river, and the trees. It is only as we blend all of these into one pattern that we see the beauty of the illustration.

¶ Frank, would it be correct to say that the purpose of the picture is to show us how the world of mankind is to obtain everlasting life?

¶ That's correct. And how is that accomplished?

¶ Well, if the throne itself represents divine authority it would mean, it seems to me, that no one will obtain everlasting life except by obedience to the divine law. Is that a reasonable viewpoint?

¶ Very reasonable. Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) God's throne is a symbol of his sovereign will, and no one will live forever who is not obedient to that will.

¶ Frank, it is also the throne of the Lamb. What does that mean?

¶ It means that obedience to divine law is not all that is necessary in order for members of the fallen race to obtain everlasting life. Because the race is fallen and imperfect, there is none capable of obeying the law of God perfectly. "All have sinned, and come short of the glory of God," the Scriptures tell us. (Rom. 3:23) All will need to obey as fully as they can, but in addition to that, they must recognize their need of the shed blood of Jesus, God's Lamb that was slain for the sin of the whole world.

¶ Is it the thought, then, that there could be no river of life apart from obedience to God and the acceptance of the Redeemer?

¶ That's the correct thought, Ernest, as I understand the matter.

¶ Well, it certainly is a very meaningful picture. And Frank, the account indicates that an invitation is extended for all to come and partake of the water of life from the river.

¶ That's right. The river will be of no benefit to those who do not drink of its life-giving water.

¶ But notice, Frank—it says that the "Spirit and the bride say, Come . . . and . . . take the water of life freely." (Rev. 22:17) That seems like strange language. What is meant by the "bride" who says "Come"?

¶ In Revelation 19:7, the Lamb of God is shown as participating in a marriage ceremony. It says that the "marriage of the Lamb is come," and also that "his wife hath made herself ready."

¶ Frank, who is the Lamb's wife?

¶ Other Scriptures show that the Lamb's wife is the true church of Christ, gathered out from the world during this

Gospel dispensation. During the time of her preparation she is described as an espoused virgin, and is not referred to as the bride of the Lamb until after the marriage, which takes place at the end of the age.—II Cor. 11:2

¶ According to that, then, the invitation to come and partake of the water of life is not now being extended to the world?

¶ True, no such invitation can be given until the bride class is complete and united with Jesus in the Kingdom. The invitation to those who repent and accept Jesus at the present time is to follow in his footsteps of sacrifice. They are invited to lay down their lives in sacrifice, to die as Jesus died. This is the only way to life during the present age. It is the way of sacrifice, even unto death. The reward is great, however. It is immortality, and joint-heirship with Jesus in his kingdom—that glorious kingdom through which all mankind are to be blessed by having life restored to them here on the earth.—Matt. 16:24; Rom. 2:7; 8:17; 12:1, 2

¶ It's very evident, all right, that the entire river of life picture belongs to the coming age, and not to the present. I notice, Frank, that trees of life grow on both sides of the river. It says that these trees bear twelve manner of fruit, and that they yield their fruit every month. What is meant by all of that?

¶ To me it conveys the idea of a never-failing supply of that which is necessary to sustain life. You doubtless remember that in the Genesis account of the fall of man and his expulsion from Eden, we are told that angels with flaming swords were stationed outside the garden to prevent the condemned pair from returning and partaking of the trees of life and living forever.—Gen. 3:23, 24

¶ Yes, I do recall that.

¶ Well, the Revelation picture of the river of life and the invitation to partake of its refreshing water and the fruit of the trees which border the stream is God's way of telling us of a time coming when the flaming sword, as it were, will be removed, permit-

ting Adam and his entire race to return to God's favor and to his provision of life everlasting.

¶ Of course, you don't mean that the people will return to the actual Garden of Eden?

¶ No, that's not the thought, although the exact location of the original Garden of Eden will doubtless then be known, and perhaps Adam and Eve will have the great pleasure of replanting its trees and re-landscaping its beauty—who knows? The important thing is that all mankind will be given an opportunity to live forever. That is to be literal—a reality indeed. The symbolism of the river of life with its trees and leaves and fruit is intended to impress upon us the reality of coming kingdom blessings.

¶ In other words, the hope of life for a dying race is real, but the language used to describe it is pictorial. Is that the thought?

¶ That's right.

¶ Well, all I can say is that the Bible is wonderful. The poet has truly said of it:

"Search we may for many years,  
Still some new rich gem appears."

## THE RESURRECTION HOPE

March 28

¶ "The last enemy that shall be destroyed is death." (I Cor. 15:26) Frank, does that wonderful promise of the Word of God mean exactly what it says?

¶ Of course it does, and it will be fulfilled right here on earth. But why the question, Ernest?

¶ It is just that I am a bit skeptical. Frank, you know, of course, that the promise which I have quoted is generally understood to apply to condi-

# BROADCAST SCHEDULE

**Frank and Ernest programs—Sundays unless otherwise noted.**

<b>N. F. TIME</b>	<b>STA. KC. P.M.</b>	<b>Fort Worth, Texas</b>	<b>KWBC 970 2:15</b>
St. John's, N. F. (Thurs.)	VOCM 1006 9:00	Waukesha, Wis.	WAUX 1510 3:15

<b>EASTERN TIME</b>	<b>STA. KC. A.M.</b>
Akron, Ohio	WADC 1350 9:45
Augusta, Ga.	WGAC 580 10:15
Baltimore, Md.	WFBR 1300 9:15
Bay City, Mich.	WBCM 1440 10:00
Binghamton, N. Y.	WNBF 1290 10:00
Columbus, Ohio	WHKC 610 9:30
Hamilton, Ont.	CHML 900 9:45
Knoxville, Tenn.	WBIR 1240 8:45
Lawrence, Mass.	WLAW 680 10:15
Martinsburg, W. Va.	WEPM 1340 10:30
Philadelphia, Pa.	WIP 610 9:30
Pittsburgh, Pa.	WWSW 1490 9:45

>> P.M.

Dayton, Ohio	WHIO 1290 12:15
Detroit-Windsor (Sat.)	CKLW 800 4:45
Grand Rapids, (Thurs.)	WLAV 1340 10:00
Jacksonville, Fla.	WJHP 1320 2:45
New York, N. Y.	WINS 1010 10:15

<b>CENTRAL TIME</b>	<b>STA. KC. A.M.</b>
Anderson, Ind.	WBBJ 1240 9:45
Birmingham, Ala.	WSGN 610 10:00
Clinton, Iowa	KGOS 1340 9:45
Fergus Falls, Minn.	KGDE 1230 11:00
Grand Forks, N. D.	KILO 1440 9:15
Jamestown, N. D.	KSJB 600 10:30
Louisville, Ky.	WGRC 1370 8:45
Medford, Wis. (Wed.)	WIGM 1500 9:45
Minneapolis, Minn.	WTCN 1280 9:15
St. Louis, Mo.	KXOK 630 10:00
San Antonio, Tex.	KMAC 1240 8:45
Shenandoah, Iowa	KMA 960 9:15

>> P.M.

Chicago, Ill.	WAIT 820 1:30
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<b>MOUNTAIN TIME</b>	<b>STA. KC. A.M.</b>
Caldwell, Idaho	KCID 1490 9:30
Douglas, Ariz.	KAWT 1450 8:45
Globe, Ariz.	KWJB 1240 10:15
Phoenix, Ariz.	KPHO 1230 9:45
Prescott, Ariz. (Sat.)	KYCA 1490 8:45
Safford, Ariz.	KGLU 1450 9:45
Tucson, Ariz.	KVOA 1290 8:45
Wallace, Idaho	KWAL 1450 10:15
Yuma, Ariz. (Sat.)	KYUM 1240 9:15

>> P.M.

Kalispell, Mont.	KGEZ 1460 4:45
Prince Albert, Sask.	CKBI 900 12:15

<b>PACIFIC TIME</b>	<b>STA. KC. A.M.</b>
Albany, Ore.	KWIL 1240 10:45
Berkeley, Calif.	KRE 1400 9:00
Blythe, Calif.	KUCB 1400 9:00
Brawley, Calif. (Sat.)	KROP 1300 12:45
Brawley, Calif.	KROP 1300 10:15
Calexico, Calif.	KICO 1490 7:00
Indio, Calif. (Sat.)	KREO 1400 12:45
Indio, Calif.	KREO 1400 10:15
Lewiston, Idaho	KRLC 1400 8:15
Long Beach, Calif.	KGER 1390 8:45
Riverside, Calif. (Sat.)	KPRO 1440 12:45
Riverside, Calif.	KPRO 1440 10:15
Riverside, Calif.	KPOR FM 10:15
San Diego, Calif.	KFMB 1450 9:45
Seattle, Wash.	KJR 950 7:45
Spokane, Wash.	KREM 1340 9:45
Stockton, Calif.	KGDM 1140 9:30
The Dalles, Ore.	KODL 1230 9:15
Vancouver, B. C.	CKMO 1410 10:30
Vancouver, Wash.	KVAN 910 9:15
Victoria, B. C.	CJVI 900 10:00

## FRANK AND ERNEST BROADCASTS

tions as we will find them in heaven. Isn't it a new idea that death is to be destroyed right here on the earth?

¶ It may be new to some, but it is not new to God. As a matter of fact, there is no death in heaven, that it should need to be destroyed. In connection with his promise to destroy death, the Lord tells us that tears will be wiped away from all faces. There are no tears in heaven to be wiped away, but rivers of tears have flowed here on the earth through all the centuries of the past. We have missed much of the beauty and simplicity of the promises of God by attempting to move them out of their setting and imagine that their fulfilment is to take place in heaven.

¶ Are we to understand, then, that the idea of Christians going to heaven is all wrong?

¶ No, it is not all wrong. The Bible does contain heavenly promises for all faithful Christians. In the resurrection they are to be with Jesus and reign with him for a thousand years; but where we have been wrong is in supposing that all the promises in the Bible pertaining to life after death, and to the destruction of death, apply to Christians. The fact is that there are two salvations outlined in the Bible—a heavenly, or spiritual salvation, for the church of Christ; and a salvation to human life on the earth for mankind as a whole. If we keep this point in mind when we read the Bible, we will find that all the promises of God are much more understandable.

¶ You have explained that point to me before, Frank, and I believe it. But I find when I talk to people about it they say it is difficult to believe that God will destroy death right here on the earth, and that our dead friends and relatives will be brought back from the grave as human beings. They seem to have no difficulty in believing that God can take people to heaven the moment they die, or that there is an invisible something or other within the human body that cannot die, but to believe that God will restore the dead to life as human beings—well, that's different. Why is that so?

¶ It's simply a matter, I think, of having the wrong perspective. What we should all realize is that when we consider what is promised in the Word of God, we must remember that these promises are made by the Creator of the universe, the One who created life in the first place, and knows all of its secrets. In other words, to be a Christian we must believe in the miraculous, and to me there would be little left in which to believe, if we did away with the idea of miracles.

¶ Just what do you mean by that, Frank?

¶ Exactly what I say. Life itself is a miracle. We fall asleep at night and are unconscious for six or eight hours, and then awaken in the morning. Why do we not remain unconscious? We don't know. A baby is born; it starts to breathe; it lives; it develops into manhood or womanhood. It reasons; it talks; it sings; it laughs; it cries. Why?

### AUSTRALIAN BROADCASTS

	Vic. and N. S. W. Time
Geelong	3GL 222 metres 10:00 A. M.
Sydney	2KY 294 metres 8:15 A. M.
<b>Western Australian Time</b>	
Perth	6KY 227 metres 10:15 A. M.

### POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WFLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

We don't know! We have no explanation for it. It has become commonplace and we forget that life is a miracle. Every blade of grass and every flower, and every luscious fruit—these are all miracles. We are surrounded by miracles every minute of our miraculous lives, in the sense that we have no basic explanation of most of the things which we hear and see, or which in one way or another touch our lives. Yes, Ernest, it is very easy for me to believe in miracles.

¶ Even the miracle of the resurrection?

¶ Yes, even the miracle of the resurrection!

¶ Of course, it should be no more difficult for divine power to restore a life than it was to create that life in the first place. It seems to me, therefore, that all we need to settle in our minds is whether or not it is the Creator's intention first to reveal the secret of life to the people so that the living will not continue to die, and then to restore to life those who have been struck down by the great enemy Death.

¶ And that, after all, is the great lesson of the day to us. "Now is Christ risen from the dead," asserts the apostle, "and become the firstfruits of them that slept." (I Cor. 15:20) Do you realize, Ernest, that the miracle of the resurrection is the very foundation upon which the Christian religion is built?

¶ Right you are, Frank. If we take away the hope of the resurrection, Christianity isn't much more than a moral philosophy. And if we believe that Jesus was raised from the dead, it would not be difficult to believe in the general resurrection of the dead. If he was the "firstfruits," then it stands to reason that there are bound to be afterfruits. But how far can we carry this idea, Frank? How extensive will be the afterfruits of the resurrection?

¶ Paul answers that question, saying, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Ernest, how extensive has death been on this earth since our first parents disobeyed God's law and incurred the penalty of death?

¶ Why, it has been universal. No one has escaped death.

¶ There's your answer, then, as to how extensive the resurrection will be. It also will be universal.

¶ You don't mean that the Bible teaches universal salvation, do you?

¶ No, not that, but there will be a universal awakening from the sleep of death. Paul explains that it is God's will that all shall thus be saved and come to a knowledge of the truth. The great truth which all will learn, is that Jesus Christ, by the grace of God, died to redeem them from death, and that if they accept the gift of God's love through him, and obey the laws of Christ's kingdom then in force, they will live forever.—I Tim. 2:4-6; Heb. 2:9; John 5:25

¶ Frank, you just mentioned the laws of Christ's kingdom. Will it be during the thousand years of his kingdom that death will be destroyed and the resurrection will occur?

¶ Yes. In Paul's wonderful treatise on the resurrection of Jesus, and the resurrection of the church and the world which follow, he associates the resurrection with the reign of Christ. He will reign, the apostle explains in the text you read at the outset, until all enemies are put under his feet, and the last enemy to be destroyed is death.

¶ Will the resurrection of the dead require a whole thousand years?

¶ The Bible doesn't give us the full details as to just how the resurrection will take place. It seems logical to suppose, however, that it will be spread out over a considerable period of time in order to give the living population of earth an opportunity to absorb the newcomers without too much confusion.

¶ Which raises another question, Frank. Will there be room enough on the earth for both the living and the dead?

¶ Yes, Ernest, plenty of room. This question has been gone into by many reliable statisticians; and, accepting the Bible teaching that the human race began with two people about six thou-

and years ago, it has been found that there will be ample room on this earth to accommodate and feed all who have ever been born, and billions besides. This might not seem reasonable now in view of the shortages, but the promise for the future is that "then the earth shall [naturally, easily] yield her increase," and the "ways and means" for supplying the needs of all will be vastly different from what they are now.—Psa. 67:6; Ezek. 34:27

¶ Well, it's only reasonable that the Creator would make the earth large enough for those he intends shall live on it forever. Frank, I notice that the apostle, in explaining the order of the resurrection, says, "Christ the firstfruits, afterward they that are Christ's at his coming." What does he mean by Christ the "firstfruits"?—I Cor. 15:23

¶ In this instance, the term "firstfruits" applies to all who come forth in the first resurrection. In the 12th chapter of this epistle, Paul explains that the faithful followers of the Master are members of his body. Therefore they are a part of the Christ company, "so we, being many, are one body in Christ," he explains. (Rom. 12:5; I Cor. 12:12, 20) Jesus was the first of the firstfruits company. He was raised from the dead at the beginning of the age. His body members, also a part of the firstfruits, are raised from the dead at the end of this age, and the beginning of the millennial age. They participate in the "first resurrection" in order that they might live and reign with Christ, the Revelator explains. (Rev. 20:4, 6) But this, thank God, is not the end of the resurrection work.

¶ You're right in that statement, Frank, for the apostle adds, "Afterward, they that are Christ's at his coming." (I Cor. 15:23) There is evidently to be an afterward of blessing for those who are not raised in the first resurrection.

¶ Yes, Ernest, that glorious fact is substantiated by many, many promises of God, promises which are recorded in the Old Testament and in the New Testament, all of which bear eloquent testimony of God's love for the world as well as for the church.

¶ And Frank, when we realize that, it puts Christianity in quite a new light, for it enables a Christian to rejoice in the fact that God has blessings for others than himself. It seems to me that no one who has the real spirit of Christianity in his heart could pray, "God bless me and my wife, my son John and his wife, us four, and no more." I notice, Frank, that Paul associates the afterward of blessing for the world with Christ's second coming. He says, "Afterward they that are Christ's at his coming."

¶ That's right, but the real beauty of that text is concealed by a mistranslation. The word "coming" is a mistranslation of the Greek word *parousia*, the real meaning of which is "presence." The reference is to the thousand years of Christ's presence as the reigning King of earth, and Paul is speaking of those who become Christ's during that time—"those who become Christ's during his presence," is the real thought of the text.

¶ Do you mean that the world will have an opportunity to accept Christ after he returns?

¶ That is the clear and unmistakable teaching of the Bible, the real purpose of his thousand-year kingdom; that is, to enlighten the world in order that the people might have a fair opportunity to know the Lord and to accept the provisions of divine grace through Christ.

¶ Won't that be the "judgment day," Frank?

¶ Yes, it will be, but the judgment day, like the reign of Christ, will last for a thousand years. It will not be a time merely for the pronouncing of sentence, but more particularly a time of trial, of testing, based upon the true knowledge of God and of Christ which will then be made available to all through kingdom agencies.

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LITERATURE OFFERED March 7, "God and Reason" Dawn; March 14, 21, and 28, "Hope" Dawn.

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## Risen with Him

*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."*—COLOSSIANS 3: 1

**O**N MARCH 28 the nominal church world commemorates the resurrection of Jesus Christ from the dead. At least by lip service—although with distorted conceptions of what really occurred—millions will hail the memory of this greatest miracle of all time. In the modernist churches very few, even of the clergy, believe that such a miracle actually took place. True, they commemorate it with inspiring music and polished oratory, but in private confess that they look upon the claim of the resurrection of the Master as a mere legend. They know, of course, that the pageantry of Easter is still a potent factor in keeping alive that smoldering spark of interest in the churches which induces people to attend service at least this one time in the year, so they do not openly declare their unbelief; but because there is little genuine belief in this miracle, the inspiration of Easter celebrations is soon lost.

According to the Jewish method of reckoning, the correct date this year for commemorating the resurrection of Jesus is April 25, not March 28, but the ardent followers of the Master are glad to "consider him" at any time, glad for all circumstances which afford opportunities to give special consideration to any phase of his experience as the Redeemer of the church and of the world. To them both the death and resurrection of Jesus are fundamental to their hope of life in and through him. "If Christ be not raised," wrote Paul, "your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—I Cor. 15: 17, 18

In addition to being the Redeemer of the human race from sin and death, Jesus came to earth to be the great King of a universal dominion encompassing all nations—"Of the increase of his government and peace there shall be no end," wrote the prophet. (Isa. 9: 7) In the same text we are assured that "the zeal of the Lord

of hosts will perform this." In the resurrection of Jesus we are given an exhibition of God's zeal working for the accomplishment of his purposes which are centered in Christ. From the human standpoint, when a king is put to death by his enemies it means the end of all hope that he will ever be able to rule over them; and this is what the enemies of Jesus thought they had accomplished when they crucified him, but they had not reckoned with the "zeal of the Lord of hosts."

In Ephesians 1:19, Paul speaks of the "mighty power" of the Heavenly Father which was used to raise Jesus from the dead, and to exalt him to his own right hand in the heavenlies. The mighty power of God had been employed along many lines previous to this. Under the direction of his infinite wisdom the entire universe had been brought into existence by his mighty power. Never before, however, had there been such a manifestation of divine power as was required to raise Jesus from the dead, give him the divine nature, and exalt him to his own right hand. This was the first time that any of God's creatures had been raised to such a height of glory. No wonder the apostle, in writing about it, speaks of the "mighty" power of God which was then used.

But it has a far more important lesson for us than merely that we should be awe-inspired by the thought of such mighty power! Paul, in this connection, prayed that the eyes of our understanding be enlightened in order that we might understand and appreciate the superlative height of glory to which we are called, and to realize that the attainment of such a high position in the divine plan is entirely possible because of the fact that the "mighty power" of God which was used to raise Jesus from the dead is employed "to us-ward who believe." Paul wanted us to realize that the same power which defeated the purpose of Jesus' enemies in putting him to death will see us through to victory with him.

The resurrection of Jesus, then, is most significant to us, for it is a reminder that greater is he who is for us than all they who are against us—a wonderful assurance of victory, indeed! If, therefore, the coming of Easter tends to revive the hopes of some who know so little of its real meaning, how much more should it renew our courage to press on in the upward way which leads to glory, honor, and immortality! How it should stimulate us to set our affections on things above—"where Christ sitteth on the right hand

of God!" (Col. 1:1) It is indeed a high station to which we are called, but we can have the assurance of attaining the victory through the "exceeding greatness of his power to us-ward."

"If ye then be risen with Christ"—this is one of the inspiring lessons of his resurrection to all who are endeavoring, by God's grace, to be like him. Christ IS risen indeed, but are we risen with Christ? This language does not mean that we have already participated in the "first resurrection," but is expressive of our hope of sharing in his glory—a hope which inspires us to set our affections on things above, "where Christ sitteth at the right hand of God." We are walking in "newness of life," that is, from the moment of our consecration, we begin to live a new life; for we are new creatures in Christ Jesus, to whom old things have passed away, and all things have become new.—Rom. 6:4; II Cor. 5:17

All of our interests are to be centered above, with the necessary things of our natural life receiving only the necessary minimum of attention. Our treasure is in heaven, and if this is truly so, our hearts, our affections, will be there also. This means the mortifying of our flesh, being crucified with Christ. (Col. 3:5; Rom. 6:6; Gal. 2:20) And there is no other way in which we can be "risen with Christ," for as Paul explains, it is only if we are dead with Christ that we may hope to live with him. (Rom. 6:8; II Tim. 2:11) We have covenanted to be dead with Christ, and our sacrifice is "holy" and "acceptable" unto God, but we are not wholly dead as yet. (Rom. 12:1) Nevertheless, it is essential that we do all in our power to bring our old nature into subjection and make it a servant of the new mind. (I Cor. 9:27; II Cor. 10:5) Only "if" we do this can it be said that by faith we are now "risen with Christ."

This, then, is the Easter message to us who are endeavoring to follow in the footsteps of the Master. As we remember the resurrection of Jesus our faith is increased, our hope grows brighter, and the glory of the terrestrial loses its attraction as we set our affections where Christ sitteth at the right hand of God. Inspired thus, we will seek first, and all the time, the kingdom of God and his righteousness; we will redeem the time; we will frequently ask ourselves, "What manner of persons ought we to be," seeing that we are risen with Christ and seeking those things which are above?—II Peter 3:11

It is also well to remember that one of the first instructions the resurrected Jesus gave to his disciples was to go and tell others the good news that he was no longer dead, but living. (Matt. 28: 7; Mark 16: 7; John 20: 17) Almost the last instruction he gave before ascending to his Heavenly Father was also to go and tell—to go into all the world and preach the Gospel. (Matt. 28: 19, 20) It is still appropriate to carry this wondrous story far and near. The joy which the knowledge of the risen Christ brings to our hearts will be increased—greatly increased—if we share the glad tidings with others. Yes, the risen Christ is still saying to his people, “Go . . . and tell”!

## Encouraging Letters

### From an Ecclesia in England

Dear Beloved Brethren: The Heswall Ecclesia send you their Christian greetings and love in the Lord, by whose grace we are brought together in oneness of the Spirit and of love in him. We give thanks to our Heavenly Father for the blessings we receive, and enjoy month by month in the message of The Dawn. It lifts up our hearts, enlarges our joy, and enriches our love. We desire, dear brethren, to express our appreciation of the booklet, “When Pastor Russell Died.” We sincerely trust and pray that it may reach all those dear brethren who have been almost isolated by circumstances experienced after Brother Russell’s death. In expressing our appreciation of the booklet, we would also like to place on record our entire agreement with the matter contained on pages 60 to 63. The Heswall Ecclesia believes that our Heavenly Father changes not, that the message of his truth which he inspired Brother Russell to write and make clear—God’s Divine Plan of the Ages, the fulness of the merit of our blessed Lord’s sacrifice, a ransom for all, the doctrine of atonement, the new creation, the work and fulness of restitution, the establishment of the kingdom—is still the

message of today, and we rejoice that the Dawn Bible Students Association continues to teach and declare this same divine truth and kingdom message. To this end we pray our Heavenly Father’s blessing and that the grace of our dear Lord will abide with you all. Your brethren in Christ, Heswall Ecclesia, England.

### Pleasure and Profit

Dear Frank and Ernest: I am 84 years of age and find The Dawn a source of unqualified pleasure and profit. It is twenty years since I first read of God’s plan of the ages. I would like to read “God and Reason.” One dollar enclosed. W. B., Canada

### Truth Makes Sense

Gentlemen: Please find enclosed a small offering to use some way in your work. I like your explanations of the Bible better than any I’ve ever heard before. It makes sense this way, and clears up what seem to be contradictions. Sincerely, Mrs. A. L., Calif.

### For Thinking People

Gentlemen: I would be pleased to accept your offer to forward a copy of “Creation” which you indicated in a recent radio broadcast you would send

upon request. Please accept my thanks in advance for same, knowing as I do that if this booklet is as interesting as the broadcast upon which it was predicated, it will prove very valuable to me. Your programs have been of the kind that appeal to a class who care to think for themselves and not accept a conclusion just because some other person said such was the correct analysis. Again thanking you, Cordially yours, G. A. H., Ohio

#### No More Dread

Dear Frank and Ernest: I am a listener to your program every Sunday morning, and do really think it is truly a wonderful program. Never in my life have I ever heard the Bible explained so fully and thoroughly. But what I like most about your program is that you are able to back up every word you say. I have several of your booklets, and from time to time I read them. They are a great comfort. I have completely lost the fear of the coming of the Lord. I wouldn't care if he intervened right now to help put man on the road to recovery, which we need very much. God and Jesus are not cruel and unjust. I love them, and I am doing my best to please them, for the Lord has surely been good to me. Will you please send me your booklet, "Christ Has Returned." I remain, Your faithful listener, E. E. W., Mich.

#### Was Worried

Dear Sirs: I heard your broadcast Saturday evening and wish there were words to tell you how much it meant to me. Three years ago this next May I lost a son seven years old, and while I didn't lose my faith in God, I was numbed to the extent that I no longer enjoyed my prayers. It worried me because I seemed so far from God, and I was like a lost soul searching in vain for a way to get back to him. I wanted to feel the same thrill of prayer that I had known before, and praise God,

through your broadcast, I am back where I want to be. There is no happiness here on earth except in God's love for us and our love for him. Today I am so happy, and I just had to tell you. Mrs. R. H. P., Mich.

#### Most Reasonable

Dear Friends: I received the book, Hope Beyond the Grave, and I thank you. Of all the different versions I have read, and heard on the radio or in the pulpit, yours strikes me as the most reasonable. I like it very much and am trying to get others to read it. Will be looking for the magazine, to which I subscribed. Sincerely, L. A. W., Ind.

#### Found in Subway

Sirs: Sometime ago I mailed a little sheet to you which I picked up in the subway. In reply I received a free sample of The Dawn magazine which I prize very highly. I have been attending church services for many years but have not heard the Bible explained as The Dawn explains it. Many, many thanks! I have read and re-read every page, and shall read it many more times. . . . May God continue to bless you in explaining his Word to the world. Thanking you, I am, O. K., N. Y.

#### Many Questions Answered

Dear Sirs: We really enjoy your discussions over the air and hope you will be able to broadcast for some time to come. I personally am telling all my friends to listen in to you. May God bless you in your good work. My husband and I would like to have your booklet The Everlasting Gospel, that you mentioned in your broadcast, if you still have them. Thank you for all the help, you have been in the past, for you have answered many questions that were puzzling to us. Surely the truth will win out in the end. Mrs. A. R., Ont., Can.



### The Power of the Spirit

**O**UR Lord said that ye shall receive power after that the Holy Spirit has come upon you. (Acts 1:8) The operation and effect of the Holy Spirit had to some extent been experienced by the apostles before Pentecost. In the 14th chapter of John's Gospel, Jesus in promising the Holy Spirit after his departure, referred to it as a Comforter or helper, even the Spirit of truth, and said, it "dwelleth with you, and shall be in you." The difference between "with" you, and "in" you, should be noted. (John 14:17) The Spirit had dwelt "with" them by reason of their association and fellowship with Jesus. That Spirit dwelling in our Lord without measure radiated to others, and the apostles under its influence were guided into some understanding of divine truth.

When Peter in reply to a question from our Lord, stated, "Thou art the Christ, the Son of the living God," Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father." (Matt. 16:16, 17) Peter, before Pentecost, was vastly different from the Peter after Pentecost. Before the crucifixion—although he had testified that Jesus was the Christ—in weakness he denied him. The reason was that the power of the Spirit had not come upon him. The apostles were told to wait in Jerusalem until they were "endued with power from on high." (Luke

24:49) Peter, begotten of the Spirit at Pentecost, was a bold and courageous advocate of the truth he believed; so were all those of the church, similarly begotten.

It is written of the day of Pentecost that they were all there of "one accord," of one mind. (Acts 2:1) That was the secret of their power—emptied of self, with a desire to receive divine blessing and truth, they could be used by God, and the power of God could operate through them. No wonder, with such a oneness of outlook and purpose, martyrs like Stephen, whose face was like an angel's as the influence of the truth emanated from him, were produced.—Acts 6:15

Paul was a like example of fervency of spirit serving the Lord, sacrificially laying down his life in the preaching of the truth and the service of the brethren; and he states that "God has not given us the spirit of fear; but of power, and of love, and of a sound mind." (Rom. 12:11; II Tim. 1:7) What was the mainspring of Paul's devotion to his Lord? It was to let the Holy Spirit have free course in his mind, that its power might be manifested. His words, "Lord, what wilt thou have me to do?" became the guiding principle of his life.—Acts 9:6

If the Spirit is to be a power in our lives, we must realise the foundation of Christian truth, that the redemption, while it is for all, is for us individually; and to each it must be, "Christ died for me." Further, that while we do sin, it

does not have a controlling influence over us; for the grace arrangements operate toward the church, as Paul states, "Sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:14) Additionally, the follower of Christ must not dwell upon present successes or failures, nor upon things of the past, but "forgetting those things which are behind, and reaching forth unto those things which are before," he must "press toward the mark for the prize of the high calling of God in Christ Jesus," looking "not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (Phil. 3:13, 14; II Cor. 4:18) Thus the Christian realises his present deliverance from the condemnation of sin and death into the divine family, and that he has become a son of God, having received the spirit of sonship. (Rom. 8:15-17) No wonder the writer says, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God."—I John 3:1

While we have a present deliverance, we look forward to the future deliverance from weakness to power, from corruption to incorruption, from mortality to immortality. (I Cor. 15:42-44, 52-54) How is this accomplished? It is by walking "after the Spirit," by not grieving the Spirit, by allowing the Word of God to work in us "both to will and to do his good pleasure."—Rom. 8:4; Eph. 4:30; Phil. 2:13

Our Lord said that the Spirit

would be with us, as a comforter and helper, until he receives us unto himself in the dwelling place he has gone to prepare for us. (John 14:2, 3) Then God will exert on our account that great and mighty power which he wrought in Christ when he raised him from the dead, and our deliverance will be complete.—Eph. 1:18-20

Can the Holy Spirit be a power to us even as it was to the Early Church? It is well to remember the similarity of our times to theirs. In their day, one age was closing and a new age (the Gospel age) was opening, and Jerusalem was about to fall in the tribulation then due. To-day the Gospel age is closing and the kingdom age opening, and the momentum of the greatest time of trouble the world has ever known is developing. Let us call to mind the prophecy of Joel 2:28-32, which applies to the end of both ages. This prophecy found its first fulfilment in the consecrated enthusiasm following Pentecost. (Acts 2:16-21) To-day we live in the last days preceding the great climax of the terrible day of the Lord, and the Holy Spirit is on the Lord's people in accordance with Joel's prophecy, enabling them, as it did the Early Church, to declare with boldness and determination the day of vengeance of our God upon all evil systems and institutions; and declare also the kingdom of God with its blessings for all humanity, which is to follow.—Isa. 61:1-4

What was the great power bestowed at Pentecost? Let the writer of the Acts (1:8) tell us in

our Lord's own words, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me . . . . unto the uttermost part of the earth."

## World Outlook As Seen from Britain

**I**N ORDER to obtain a proper focus on the world outlook, it is essential to remember that we are living in "the time of the end" when knowledge has been increased, and therefore within the last hundred years nations small and great have awakened. Knowledge increases with each year, and its effect is cumulative. At one time it was difficult to see how a great country like the United States could be involved in the great time of trouble spoken of in the Scriptures. The vast space separating her from Europe, and her political isolation, gave a measure of security. To-day, science and radio and modern means of travel have gathered the nations together as the Scriptures foretold. (Zeph. 3:8, 9) Britain, due to the early assimilation of the increased knowledge, became heavily industrialised, and pursued a policy of penetration and exploitation, opening up the backward countries and enriching herself.

Europe, under its kings and emperors, was full of discontent, and the countries there looked to Britain to help them in their difficulties. The majority of these rulers have been overthrown in

the troubles which have engulfed the nations. To-day, Britain with its wealth dissipated through war, is no longer able to stand up alone against the opposing ideologies which have developed in Europe. National enmities, embittered by war wounds, have created economic conditions never expected.

Gold, that great medium of international commerce, is nearly all concentrated in America, and the nations generally have not the means to buy food or carry on trade. The U. S. A. has entered the European arena, and is endeavoring by her wealth to neutralise the advancing discontent which is plunging many nations into socialism, and by so doing has become the dominant power in Europe, taking the place formerly occupied by Britain. Will she succeed? The Scriptures show that gold and silver will not stop the trouble, for this is due to the sovereignty of this world having become Christ's. The nations are grouping for the next phase of trouble. Associate yourselves, O ye people, and ye shall be broken in pieces." (Isa. 8:9) Let us pray for the time when Christ will speak peace to the peoples!—Zech. 9:10

## Help for Our Brethren In Germany

**T**HE response to the invitation in The Dawn and in the November "Bulletin" has been remarkable. Donations have been coming in from classes and from individual

brethren all over the British Isles. Our thanks are due to each and every one who has shared and will share in this work. Christian love has thus been richly manifested. In Christ, if one member suffer, all suffer. There is no nationality in the Anointed, but all are one. Brethren have longed to help our continental friends in their great need. Contributions can be sent to The Dawn, 68, South Castle Street, Liverpool 1, and food will be sent from America to Germany to cover the contributions. Details of the number of parcels sent will be published in The Dawn.

**CLOTHING**— Arrangements have been made to send clothing, old or new, and this section of the work is in the hands of Brother H. E. Nadal, 35, Palace Gardens, Buckhurst Hill, Essex, who will receive and dispatch any gifts of clothing the friends can make. Brother Nadal writes as follows:

“Clothes from all parts of Britain are now flowing in, and up to the end of December many parcels (160) had been dispatched. Many testimonies of love and faithfulness, and of appreciation have been received from our German friends, and the work will be pressed forward whilst clothes are forthcoming. All brethren are invited to participate in this labour of love. Let us remember our Lord’s words, ‘Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.’”

**ILFORD, ESSEX, March 26-29**—The Aldersbrook Ecclesia is holding its usual Easter Convention: Secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, London. E. 11.

**OUR APOLOGIES**

The demand for the books and booklets has exceeded our expectations, and temporarily it may not be possible to let the friends have all that they need. New supplies are on the way, so will the brethren send in their orders and they will be dealt with in rotation as soon as possible. Our thanks to the Father of Light that the friends are realising their privileges.

**AN INTERESTING LETTER**

Dear Brethren, A friend has passed on to me one of your monthly publications. I have been studying the Studies in the Scriptures with a few others for some time past and knew somewhere there must be others still holding fast that which is good. Will you please let me know what the yearly subscription is, as it is not given except in dollars. I should very much like to have it, as it is of the same spirit as the Studies in the Scriptures, and therefore from those who have the mind of Christ. With much Christian love, Yours by His grace, E. W., Cornwall

The price of The Dawn magazine in the British Isles is five shillings per year. Subscriptions should be sent to The Dawn, 68, South Castle Street, Liverpool 1.

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**Aldersbrook Ecclesia Appointments**

**T. W. WATSON**

Maidstone, Kent. .... March 14

**E. ALLBON**

Oxford ..... April 4

**H. R. KIPPS**

Portsmouth ..... April 4

THE BRITISH SECTION

**SPEAKERS' APPOINTMENTS**

**W. CLARKE**  
 Anerley ..... March 14

**J. E. HUMPHREY**  
 Ipswich ..... March 21

**F. LINTER**  
 Gateshead ..... March 7

**J. Y. MAC AULAY**  
 Warrington Easter Convention

Shotton ..... March 30  
 Heswall Hills ..... 31  
 Liverpool ..... April 1  
 Broughton-in-Furness ..... 2  
 Glasgow ..... 3-5  
 Dundee ..... 6-7  
 Edinburgh ..... 8-9  
 Gateshead ..... 10-12  
 Darlington ..... 13  
 Lincoln ..... 14-15  
 Dewsbury ..... 16-18  
 Leeds ..... 19  
 Manchester ..... 20  
 Hyde ..... 21

Stockport ..... 22-25  
 Cardiff ..... 26  
 Barry ..... 27  
 Pontypool ..... 28  
 Llanelly ..... 29

**W. J. MERCER**  
 Leigh (Lancs.) ..... March 14

**J. H. MURRAY**  
 Heswall Hills ..... March 7  
 Luton ..... 14  
 Dundee ..... April 11  
 Anerley ..... 25

**W. E. PAMPLING**  
 Oxford ..... March 14  
 Pontypool ..... April 11  
 Peterborough ..... 25

**R. J. PHILIP**  
 Leigh (Lancs.) ..... March 7  
 Warrington ..... 14

**WARRINGTON, ENGLAND.** Annual convention at Easter. For accommodation apply to: Mr. C. Spilsbury, 94, Heath Road, Penketh, Warrington, Eng.

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 God's Remedy for a World Gone Mad  
 God's Restitution Project  
 Ask for samples of free tracts.

**THE DAWN**

68 South Castle Street

**LIVERPOOL 1**

# Speakers' Appointments

## H. E. ANDERSON

Paterson, N. J. .... Mar. 14

## W. T. BAKER

Bellingham, Wash. .... Mar. 1  
 Lynden, Wash. .... 2  
 Vancouver, B. C., Can. .... 3, 4, 14  
 Victoria, B. C., Can. .... 6, 7, 12  
 Ladysmith, B. C., Can. .... 8, 9  
 Duncan, B. C., Can. .... 10, 11  
 Calgary, Alta., Can. .... 17-19  
 Saskatoon, Sask., Can. .... 20-22  
 Portage La Prairie, Man., Can. ... 24  
 Winnipeg, Man., Can. .... 25-28  
 Minneapolis, Minn. Mar. 30-Apr. 1

## F. A. BRIGHT

Washington, D. C. (Evening) Mar. 13  
 Washington, D. C. (Morning) .... 14  
 Baltimore, Md. (Afternoon) .... 14  
 Lehighton, Pa. .... 28

## N. T. CONSTANT

Wallingford, Conn. (Morning) Mar. 7  
 Hartford, Conn. (Afternoon) .... 7

## JENS COPELAND

Indianapolis, Ind. .... Mar. 1, 2  
 Richmond, Ind. .... 3  
 Dayton, Ohio .... 4  
 Connellsville, Pa. .... 5  
 Pittsburgh, Pa. .... 6, 7  
 Columbus, Ohio .... 8, 9  
 Piqua, Ohio .... 10, 11  
 Toledo, Ohio .... 12  
 Saginaw, Mich. .... 13, 14  
 Flint, Mich. .... 16  
 Detroit, Mich. .... 17, 20, 21  
 Essex, Ont., Can. .... 18, 19  
 Ann Arbor, Mich. .... 22, 23  
 Jackson, Mich. .... 24, 25  
 Kalamazoo, Mich. .... 26  
 Grand Rapids, Mich. .... 27-29  
 Coldwater Mich. .... 30  
 South Bend, Ind. .. Mar. 31-Apr. 1

## O. D. DEIFER

Hazleton, Pa. .... Mar. 28

## D. DINWOODIE

Paterson, N. J. (Afternoon) Mar. 21  
 Rutherford, N. J. (Evening) .... 21

## I. C. FOSS

Riverside, Calif. (Morning) Mar. 21  
 Pomona, Calif. (Afternoon) .... 21

## E. L. FOWLER

Whittier, Calif. .... Mar. 21

## JOHN HULL

Oakland, Calif. .... Mar. 7

## L. JACOBS

Groton, Conn. (Evening) .. Mar. 20  
 Groton, Conn. (Morning) .... 21  
 New London, Conn. (Afternoon) 21

## G. O. JEUCK

Sarasota, Fla. .... Mar. 28

## P. KOLEIMAN

Paterson, N. J. .... Mar. 7  
 Easton, Pa. .... 21

## R. A. KREBS

Batavia, Ill. .... Mar. 14

## A. H. KRUMPOLT

New Haven, Conn. (Morning) Mar. 14  
 Waterbury, Conn. (Afternoon) .. 14

## R. J. KRUPA

Chatham, Ont., Can. .... Mar. 14

## L. P. LOOMIS

Binghamton, N. Y. .... Mar. 28

## J. Y. MAC AULAY

Groton, Conn. .... Feb. 27  
 New Bedford, Mass. .... 29  
 N. Brookfield, Mass. .... Mar. 1, 2  
 Worcester, Mass. .... 3, 4  
 Lynn, Mass. .... 5  
 Boston, Mass. .... 6, 7

## SPEAKERS AND CONVENTIONS

Manchester, N. H. ....	8, 9		
Providence, R. I. ....	10	G. E. POLLOCK	
New Haven, Conn. ....	11	San Luis Obispo, Calif. ....	Mar. 21
<b>E. R. MAC JILTON</b>			
Duquesne, Pa. ....	Mar. 7	Santa Ana, Calif. ....	Mar. 28
Connellsville, Pa. ....	28	<b>G. P. RIPPER</b>	
<b>EDWARD MAURER</b>			
Washington, Pa. ....	Mar. 21	M. A. STAMULAS	
<b>JOHN H. MOORE</b>			
Portland, Ore. ....	Mar. 1	York, Pa. (Evening) ....	Mar. 27
Tacoma, Wash. ....	2	York, Pa. (Morning) ....	28
Seattle, Wash. ....	3, 7	Lancaster, Pa. (Afternoon) ....	14
Sultan, Wash. ....	4	<b>C. R. WEIDA</b>	
Snohomish, Wash. ....	5	Wilmington, Del. (Morning) Mar.	14
<b>EVERETT MURRAY</b>			
Detroit, Mich. ....	Mar. 27, 28	Philadelphia, Pa. (Afternoon) ....	14
<b>L. H. NORBY</b>			
Allentown, Pa. ....	Mar. 14	<b>W. N. WOODWORTH</b>	
Reading, Pa. ....	28	Albany, N. Y. ....	Mar. 14
<b>H. PASSIOS</b>			
Monessen, Pa. ....	Mar. 28	Boston, Mass. ....	21
<b>H. L. YOUNG</b>			
<b>C. W. ZAHNOW</b>			
		Pottstown, Pa. ....	Mar. 28
		Alabama Territory ....	Mar. 1-31

## CONVENTIONS

**ALBANY, N. Y.,** March 14—Y. W. C. A., 5 Lodge Street.

**SAGINAW, MICH.,** March 14—Regular monthly gathering in the Woman's Club, 311 N. Jefferson Street.

**DETROIT, MICH.,** March 27, 28—"Our Ecclesia has decided to hold an Easter Convention. All sessions will be held in the Maccabees Building, Woodward Avenue at Putnam. The convention opens at two o'clock Saturday afternoon, and will close at four o'clock Sunday afternoon. For details, write the secretary, Mr. Ray Krupa, 8191 Wisner, Detroit, 5, Mich."

**CHICAGO, ILL.,** March 28—All day gathering in the Central Masonic Temple, 910 N. LaSalle Street.

**WINNIPEG, MAN., CAN.,** Mar. 28, 27—For details, write acting secretary, Mr. William Yundak, 854 Pritchard Ave., Winnipeg, Man., Can.

**WILMINGTON, DEL.,** April 17, 18—Pre-Memorial Convention to be held in the Jr. O. U. A. M. Hall, 907 Tatnall Street. For details, write the secretary, Mrs. Peter Kolliman, 404 W. 31st Street, Wilmington, 218, Del.

**TORONTO, ONT., CAN.,** April 24, 25—Convention will be held in the Rai Purdy Studios, Queen Street East at Bert Street. Write Mr. D. H. Copeland, 4 Albert Street, Toronto, Ont., Can., for reservations, if you are certain you can attend. Single rooms may be had in either hotels or tourist homes for \$2.50 and \$3.50. Do not send any deposit for rooms.

**NEW HAVEN, CONN.,** May 16—Details later.

**TOLEDO, OHIO,** May 16—Details later.

**PITTSBURGH, PA.,** May 23—Details later.

**CHICAGO, ILL.,** May 28, 30, 31—All

## THE DAWN

sessions will be held at 910 N. LaSalle Street. Write the secretary, Mr. Theodore Hack, 5619 S. Oakley Avenue, Chicago, 36, Ill., for reservations.

DETROIT, Mich., July 3-5.

**THE CHAUTAUQUA GENERAL CONVENTION:** Plans are proceeding

for this gathering. The situation will be somewhat different than in previous years, in that it will not be possible for all to be accommodated on the grounds. Details for rooming arrangements will be announced later, but make your plans now to attend. The date is the first week of August.

**BEREAN QUESTION BOOKS:** Question books are now available for Volumes I, II, III, V, and VI of Studies in the Scriptures. They are priced as follows: for Volumes I, II, and III, ten cents each; for Volumes V and VI, 15 cents each. Question Book for Volume IV will be announced later.

**EASTER GREETING FOLDER:** This is an attractively designed 8-page folder bearing a message of truth appropriate to the Easter season. There is still time to order as many as you can use. Send them to your friends and relatives who are not in the truth. With envelopes to match, 25 cents a dozen; fifty for \$1.00.

**TO AVOID DELAYS:** We request that all correspondence pertaining to literature, pilgrim service, radio work, etc., be addressed to The Dawn, in care of the department for which it is intended, rather than to individuals. All letters addressed to individuals in care of The Dawn are considered as confidential, hence if those to whom such letters are addressed may for some reason be temporarily away from the office, the letters remain unopened, resulting in possible serious delays.

## Assistance To Overseas Brethren

FOR the benefit of those who may have overlooked previous announcements, we take this opportunity to state again that addressed labels and shipping instructions will be sent upon request to those who desire to mail clothing or food to our needy brethren in Europe. We understand that food can be shipped together with clothing, provided packages do not exceed the maximum weight of 22 lbs. permitted by the postal authorities.

If you prefer to have The Dawn send food or literature to our overseas brethren, donations may be made to us for that purpose. Through The Dawn a special multi-purpose food is being shipped, and reports indicate that it is proving very satisfactory. All inquiries and correspondence concerning this branch of the service should be addressed to The Dawn, Overseas Service Committee, East Rutherford, N. J.

**BIBLE STORIES FOR CHILDREN**—In this topsy-turvy world of today children more than ever need to know about the promises of the Bible and of their certain fulfilment. There is nothing that will prepare them better to face the uncertain years of this new atomic age.

Each story is colorful, charming, and thought-provoking. And, like "Alice in Wonderland," while intended for children, it has at once become a favorite with adults. Excellent as a gift. 390 pages. Bound in green cloth, gold stamped, \$2.00.

## "To Comfort All Who Mourn"

FOR years past many of the friends have been sending "Consolation Cards" to relatives of the deceased, securing the names and addresses for this purpose from obituary lists published in the daily papers. These cards offer to send a free booklet dealing with the subject of hope beyond the grave. This method of witness has been richly blessed, and many sad hearts have been comforted, and some have fully embraced the truth. We recommend that this work be expanded, by ecclesias as well as by individuals.

To make the effort more effective we have prepared a special booklet to be sent to those who respond to the Consolation Cards. It deals with the subject of death and the resurrection in a manner particularly appropriate to the purpose for which it is intended. The name of the booklet is "Hope," and its appearance and subject matter are in keeping with its purpose. Envelopes to match the booklet are provided.

As heretofore, Consolation Cards are furnished without charge. Those ordering a thousand or more may have them printed with their own return address.

The new "Hope" booklets are available in quantity lots at 50 for \$1.00. Let us all do what we can to comfort those who mourn.

**THE DAWN      East Rutherford      NEW JERSEY**

## To Us the Scriptures Clearly Teach

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests 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

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