



*MINISTERS OF RECONCILIATION
IN REMEMBRANCE OF CHRIST
THE HOPE OF IMMORTALITY*

SPEAKERS' APPOINTMENTS

BROTHER T. E. BARKER

| | |
|-----------------------|---------|
| Lynn, Mass. | March 2 |
| Worcester, Mass. | 16 |
| Boston, Mass. | 23 |

BROTHER FRED BRIGHT

| | |
|-------------------------|---------|
| Baltimore, Md. | March 9 |
| Paterson, N. J. | 16 |
| Jersey City, N. J. | 23 |

BROTHER W. A. BUHL

| | |
|----------------------|---------|
| Lebanon, Pa. | March 9 |
| Bloomsburg, Pa. | 15 |
| Shamokin, Pa. | 16 |
| Brooklyn, N. Y. | 30 |

BROTHER A. C. FREY

| | |
|----------------------|---------|
| Paterson, N. J. | March 9 |
|----------------------|---------|

BROTHER W. J. HOLLISTER

| | |
|------------------------|----------|
| New London, Conn. | March 16 |
| Baltimore, Md. | 23 |

BROTHER G. S. KENDALL

| | |
|------------------------|-----------|
| Nashville, Tenn. | March 8,9 |
| Greensboro, N. C. | 15,16 |

BROTHER J. M. PATTERSON

| | |
|------------------------|---------|
| Hutchinson, Kans. | March 9 |
| Blackwell, Okla. | 23 |

BROTHER J. H. L. TRAUTFELTER

| | |
|---------------------|----------|
| Lancaster, Pa. | March 23 |
|---------------------|----------|

BROTHER G. M. WILSON

| | |
|------------------------------|---------|
| Norristown, Pa. 8 P. M. | March 9 |
|------------------------------|---------|

BROTHER E. G. WYLAM

| | |
|--------------------------|----------|
| Kalamazoo, Mich. | March 21 |
| Grand Rapids, Mich. | 22 |
| Flint, Mich. | 23 |

BROTHER H. L. YOUNG

| | |
|---------------------|----------|
| Lehighton, Pa. | March 23 |
|---------------------|----------|

BROTHER C. W. ZAHNOW

| | |
|--------------------------|---------|
| Cleveland, Ohio | March 2 |
| Toledo, Ohio | 3 |
| Detroit, Mich. | 4 |
| Saginaw, Mich. | 5-12 |
| Flint, Mich. P. M. | 9 |
| Saginaw, Mich. | 9 |
| Jackson, Mich. | 13 |
| Ann Arbor, Mich. | 14 |
| Detroit, Mich. | 15,16 |
| Grand Rapids, Mich. | 17,18 |
| Kalamazoo, Mich. | 19 |
| Elkhart, Ind. | 20 |
| Gary, Ind. | 21 |
| Chicago, Ill. | 23 |
| Wauwatosa, Wis. | 25 |
| Milwaukee, Wis. | 27 |
| Waukesha, Wis. | 28 |
| Minneapolis, Minn. | 29,30 |
| Withee, Wis. | 31 |

ONE DAY CONVENTIONS

DETROIT, MICH., March 30. This is the usual One Day Convention held the last Sunday of each month, with sessions from 9:30 A. M., to 4 P. M. All meetings to be held in Doty Hall, 8647 Woodward. A public witness will be given in connection with the Convention.

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

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

DAYTON, OHIO, March 30. All meetings to be held in Gold Room, Van Cleve Hotel, corner of 1st and Ludlow Sts.

GROTON, CONN., April 20. The Junior Bible Students of Groton will hold a Convention in the Colonel Ledyard School. The brethren extend a cordial invitation to join with them in the fellowship.

GENERAL CONVENTIONS

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

MINNEAPOLIS, MINN., May 30, 31, June 1. The Minneapolis Young People's Bible Class and the Polish Bible Class are arranging for a joint Convention to be held over the Decoration Day period. Details later.

SUMMER CONVENTIONS

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

THE MEMORIAL, 1941

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

The DAWN

A Herald of Christ's Presence

Vol. 9, No. 6

MARCH 1941

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

Knowledge—Destructive and Constructive—A brief survey of the manner in which the divinely foretold "increase of knowledge" is first destroying Satan's empire, and how in Christ's Kingdom will be the medium whereby the world will be enlightened concerning the glory of God

2

THE VOICE OF TOMORROW

The Jew and the World Crisis—A radio dialog in which is discussed the prophetic meaning of the present wide-spread persecution of the Jews, and the blessings God has for them in the future.

5

THE CHRISTIAN LIFE

In Remembrance of Christ—A review of some of the vital truths associated with the Christian's observance of the Memorial Supper instituted by Jesus shortly before He was crucified.

8

The Truth Shall Make You Free—How and from what does the truth make free? How to safeguard our freedom in Christ. These are some of the points discussed in this article.

11

Ministers of Reconciliation—A sequel to the article which appeared in last month's Dawn entitled "A Covenant by Sacrifice." This article calls attention to a number of New Testament applications of Old Testament prophecies and types which reveal the oneness of the Christ in both sacrifice and glory.

13

The Christian Soldier and His Armor—An interesting notation of the many ways in which the life of a soldier, especially those of ancient times, illustrates the Christian's "good fight of faith."

18

INTERNATIONAL SUNDAY SCHOOL LESSONS

| | | |
|-------------------------------|------------|----|
| Christ Rejected | (March 9) | 22 |
| The Lord's Supper | (March 16) | 22 |
| Jesus Condemned and Crucified | (March 23) | 23 |
| Christ's Commission | (March 30) | 24 |
| Christ Promises Power | (April 6) | 24 |

DIVINE PLAN BEREAN LESSONS

| | |
|--|----|
| Things New and Old from the Storehouse | 25 |
| Peter Reproved by Paul | 26 |
| Cause and Effect | 26 |
| The Missing "Missing Link" | 27 |

TALKING THINGS OVER

| | |
|----------------------------------|----|
| Re Progress on Scripture Studies | 29 |
| Broadcasting the Kingdom Message | 29 |

NEXT MONTH

SPECIAL VOICE OF TOMORROW EDITION

The demand for literature created by the radio programs has prompted us to arrange for the publication of a special issue of The Dawn that will be suitable to use in follow-up work. This special edition will be sent to all subscribers as the April issue. It will differ from the regular editions in that slightly more than the usual space will be devoted to articles designed to help beginners in the truth; although the deeper truths will not be ignored.

This special edition will contain articles on prophecy; the ransom; restitution; what constitutes a Christian; Jewish hopes; and other timely topics that will be of interest to all those who are seeking for a better understanding of the Bible. It should be excellent for general distribution; as well as for radio follow-up.

The edition will be priced at one dollar for fifteen copies (to one address); six dollars for one hundred copies. We will appreciate a word from the friends indicating the number of extra copies they wish, as this will help us to determine the size of the edition.

THE DAWN

136 Fulton St., Brooklyn, N. Y.

NEWS and VIEWS

KNOWLEDGE—DESTRUCTIVE AND CONSTRUCTIVE

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:8, 9.

GOD'S promise of Zephaniah 3:9, quoted above, follows one of the prophetic descriptions of the overthrow of Satan's empire. In this symbolic description of the ending of this present evil world, the Lord declares that it is His purpose to gather the nations and assemble the kingdoms, in order that He may pour upon them His indignation, even all His fierce anger. Because it is the Lord that does this the prophecy states that all the earth is devoured with the fire of His jealousy. There are many prophecies which show that the agency used by the Lord to accomplish this is the increase of knowledge of the last days. Men selfishly misuse this knowledge and thus precipitate the overthrow of the kingdoms of this world. It is reassuring, therefore, that the Lord has promised a better use of knowledge through the administration of the new Kingdom which is to be established upon the ruins of worldly kingdoms. A pure message is then to be turned to the people, and this pure message will be as far reaching in its effects for good, as the present misuse of knowledge and propaganda of hate are effective for evil.

The use and misuse of knowledge in the time of the end is in fulfilment of two lines of prophetic thought. One is that the Lord, through increasing knowledge disseminated world-wide, would acquaint the masses with the unequal distribution of earth's bounties, and thus encourage them to insistently demand their rights. Other prophecies show the misuse of knowledge, and that human selfishness would commandeer the channels for disseminating information and use them to spread propaganda of hate, thus inciting people and nations to destroy each other in a time of trouble such as was not since there was a nation.

While God acknowledges the responsibility for gathering the nations to Armageddon, this does not mean that He excuses the selfishness and hate

which is the immediate cause of this carnage of the last days. It is merely that He is able to use the wrath of man to praise Him. It accomplishes a certain necessary purpose in that thereby the present evil world is brought to an end, thus making way for the establishment of God's new world of tomorrow, which will be under the leadership and Kingship of Christ.

One of the prophecies symbolically depicting the Lord's use of the power of knowledge is that of 1 Thessalonians 4:16. This prophecy tells of the second coming of Christ, and reads, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." All three of these symbolisms—the shout, the voice, and the trump—represent the dissemination of knowledge as it occurs in connection with the second presence of Jesus.

The Greek word translated "shout" in this text is *keleuma* which, according to Professor Strong, signifies, "a cry of incitement." It has also been defined as a "shout of encouragement." As this prophecy is descriptive of events associated with the end of the age, it is interesting to note one of the Old Testament prophecies describing these events, and also using the term "shout." This prophecy should help us to grasp Paul's meaning when he uses the term in connection with his prophecy of the second presence of Christ. We quote:

"For, lo, I begin to bring evil on the city which is called by My name [Christendom], and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from

one end of earth even to the other end of earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jeremiah 25:29-33.

From this prophecy it is seen that the "shout" has the effect of setting class against class, nation against nation, so that all the present unsatisfactory institutions of men might be destroyed, preparatory to the establishment of the Messianic Kingdom. The aspect of affairs in the world for the past half century or more, very strikingly corresponds with this symbol. We have seen the outburst of world-wide encouragement for men to wake up to a sense of their rights and privileges, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard this shout and has not been influenced by it? The entire civilized world has been studying political economy, civil rights and social betterment as never before in the annals of history. Men are encouraging each other as never before to probe these subjects to the very foundation. This shout of encouragement was started by the foretold increase of knowledge among men.—Dan. 12:3, 4.

But with selfishness ruling in the hearts of the people, the effect of all this has been to gather the nations together to battle for both their real and fancied rights and liberties. The vast majority of men, and nations, too, can be properly considered as among what the President has described as the "under-privileged." In Europe, this fact has made possible the rise of arrogant dictatorships, the dictators claiming to sponsor the rights of the under-privileged, individuals and nations. Thus these nations are regimented to make war upon those who are considered as possessing more than their right. Thus, while it is not difficult to detect the grossly selfish and murderous misuse men and nations are making of the knowledge which has enlightened them concerning the injustices of the past, yet we should not lose sight of the fact that the knowledge itself is in fulfilment of the last days' prophecy and is preparatory to the establishment of the Messianic Kingdom.

"The voice of the archangel" is another striking symbol of similar import. The name "archangel" signifies chief messenger. Daniel refers to the same personage, calling Him, Michael, which name signifies "who as God." This is an appropriate name for Him who is "the express image of His [the Father's] person," and the representative of His authority and power. The *voice* of the archangel represents Christ's authority and command. The fact that the voice symbolism is

used instead of some other, conveys the thought again of the power of knowledge. In Psalm 46, we are told that the Lord "uttereth His voice, the earth melted." At His command, reaching men and nations through the increase of knowledge, systems of error, civil, social, and religious, must go down, however old or firmly entrenched and fortified they may be. The sword of His mouth causes the havoc. The truth on every subject, and in all its varied aspects, shall judge men, and under its power and overruling, shall yet cause the complete overturning of evil and error in all their many forms.

Another prophecy which clearly indicates the first effect of the increase of knowledge to be that of gathering the nations to Armageddon, is the one recorded in the third chapter of Joel, verses 9 to 16. We quote:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His *voice* from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel."

As we view conditions in the world today, it is not difficult to see the very direct relationship knowledge bears to all that is happening. In the first place, the world-wide aspect of the present struggle of the nations could not be possible apart from the modern methods of communication and travel which have been made possible by the increase of knowledge in these last days. Furthermore, the nations of earth could not be incited to support the horrible struggle that is now going on, except that the modern methods of disseminating knowledge has made it possible to spread propaganda by radio and the printed page into the homes of all mankind.

Generally speaking, the people of all nations hate war. But in spite of this, the totalitarian governments have been able to whip up their subjects into a frenzy of hate against the democ-

racies, upon the basis of the claim that the democratic nations are depriving them of their proper place in the sun. By the same methods, although ostensibly for a more noble purpose, the controlled propaganda of the democracies serves to convince the majority of those living in democratic countries that the only salvation for the world is to defeat the totalitarian governments.

It was the lack of knowledge as available today, that localized all previous wars throughout the centuries. It is knowledge, good and bad, plus the modern methods of disseminating it, that have embroiled all mankind in the present death-struggle of civilization. The fact that the nations do not yet recognize the real significance of what is taking place does not mean that the Lord has not intervened to bring about the end of an age by this increase of knowledge, symbolized by the Prophet David, as the flashings of Jehovah's lightnings, which causes the earth to tremble.

But let no one suppose that the overthrow of this "present evil world" is the ultimate objective of the increase of knowledge. It is not. This first, although necessary, result of God's intervention in the affairs of men is but preparatory to the dispensing of world-wide blessings through the channels of the new Kingdom. It is to this that the prophet refers in our text, when he says that following the overthrow of this present evil world the Lord will turn to the people a pure language, that they may all call upon His name to serve Him with one consent. Thus seen, the knowledge and the channels through which it is dispensed, will be as effective for blessing the world, as it has been in bringing the time of trouble upon all nations. Instead of propaganda of hate, then there will be the message of good will and love. What glorious results that will produce world-wide!

Another symbol used by the Apostle Paul in the prophecy which we have quoted from his letter to the Thessalonians, is that of the trumpet. He declares that Jesus returns in connection with the sounding of the "trump of God." By this symbol also, we have represented the increase of knowledge and its effect upon both the church and the world. By a study of the Bible's recorded use of the trumpet, it will readily be seen that when the symbolism is associated with the presence of Christ it conveys the idea of a proclamation of truth pertaining to things which God intends to do as a result of the establishment of His Kingdom.

The trumpet proclamation covers the entire thousand year period of the Messianic Kingdom, hence we are not to expect a complete fulfilment of the symbolism yet. However we can see the beginning of it. One of the uses of the trumpet

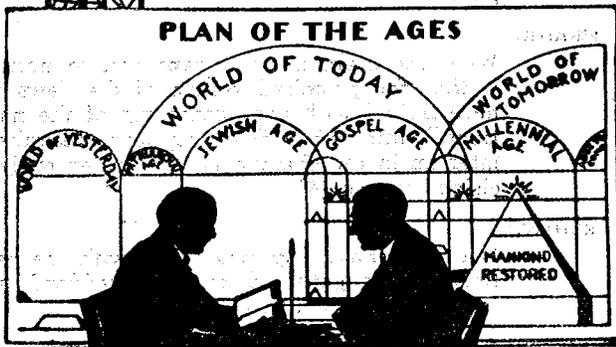
in Old Testament times was when it was blown to announce the incoming Jubilee year, during which there was to be a redistribution of Israel's wealth. All who, during the previous forty-nine years, had lost home or liberty, were to have restitution made to them. There seems little doubt but what this was intended by the Lord to represent the "times of restitution of all things," when all mankind are to have their lost possessions, including even life itself, restored.

We can well imagine that the first effect of the blowing of the typical Jubilee trumpets was merely that of producing an agitation and clamor among the people, resulting during the first few months of the year in much confusion and strife. Can we not see a parallel of this in what has been transpiring in the earth during the last half century? Liberty and an equitable distribution of the earth's bounties has been the battle-cry of men and nations. The only result thus far has been to throw the world into a state of chaos, as men and groups press their conflicting claims, oft-times by military force.

However, the increase of knowledge which has awakened a sleeping world to desire and strive for the blessings which have been withheld, while not yet having supplied the blessings, nevertheless, has and still is preparing the hearts and minds of the people to receive the blessings of restitution which will be given to them once the old order of selfishness has been overthrown and the new Kingdom established. The trump of God will continue then to sound, enlightening the people concerning the divine blessings then available. This will be the pure message that God will turn to the people and by which they will be enlightened concerning the Lord and the blessings provided for them through Christ. The knowledge of the glory of God will then fill the earth as the waters cover the sea.

By then all men will have learned the futility of their own efforts. Humble and prostrate as a result of their own selfishness and the failure of their own wisdom to find a solution for the problems which the increase of knowledge has presented to them, the people will then 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." (Micah 4:1-4.) It should be noted that in this prophecy, knowledge is depicted in its constructive role, teaching the people the advantages of peace and righteousness, thus ushering in an era of happiness and economic security which is described by the Prophet Haggai, as "the desire of all nations." But first the nations must be shaken before their desire can be realized.—Hag. 2:7.

The Voice of Tomorrow



The Jew and the World Crisis

A radio discussion broadcast from coast to coast, in which Frank and Ernest consider Biblical prophecies pertaining to the present plight of the Jews in Europe, and their hope of rebuilding Palestine as a Home Land.

ERNEST:

As you know, Frank, one of the serious problems calling for solution in the sad, mad world of today, is the one pertaining to the Jew. Is there any prophetic significance to the present strange mistreatment of this historic people?

FRANK:

Yes. As a matter of fact, the Bible offers the only satisfactory explanation of the present plight of the Jews in Europe, and furnishes the only reliable information as to what the final outcome of their trouble will be—

ERNEST:

A few years ago a great deal was being said about the Jews returning to Palestine. I believe that many thought they would be re-established as a nation in their Home Land, and that this would be in fulfillment of the prophecies of the Bible. Isn't it true that in the minds of Christian people the return of the Jews has always been more or less associated with the second coming of Christ?

FRANK:

Yes, that is true, and it's in harmony with the Bible, too. There are many prophecies in the Bible which portray the re-establishment of the nation of Israel in the Holy Land at the end of the age. There seems little doubt but that the wonderful achievements attained in that direction, since the first World War, represent a partial fulfillment of these prophecies.

ERNEST:

That may be true, but it doesn't look now as though God is showing very much favor to the Jews. It seems to me that they are being persecuted worse than ever, and very few of them are permitted to enter Palestine; although there are doubtless many of them in Europe today who would like to move to the Holy Land to escape persecution.

FRANK:

There is no doubt about that. In fact, the Lord has permitted the present dilemma of the Jews partly to cause them to turn their faces and their hearts toward the land that He gave to their fathers—

ERNEST:

I can't see that, Frank! What good does it do now for the Jews to want to go to Palestine? No matter how much many of them may wish to go there, circumstances are such as to make it impossible to carry out their wishes. It seems to me that if God wanted them to go back to the Promised Land, He would open up the way. Surely God is powerful enough to do that, isn't He?

FRANK:

Indeed He is! And God will fulfil His promises to Israel in His own time; but He doesn't always do things just as we would do them. The poet has well said, that "God moves in a mysterious way, His wonders to perform." The present experiences of the Jews are just what God foretold they would be. In Jeremiah 16:14-16, He declares that He would send hunters to drive His people back to their own land. As a result of the first World War, the Promised Land was opened up to them, and 300,000 returned, and these are proceeding with the work of converting Palestine into a veritable Garden of Eden. However, at the same time opposition has continued to rise against them in Continental Europe; so that while it looks on the one hand as though God is favoring them, on the other hand, it might almost appear that He had forgotten them. This is, indeed, a peculiar combination of circumstances and it is apparent that the foretold hunters are at work. I would like you to read another prophecy relating to it. It is found in Jeremiah the 30th chapter. Suppose you begin reading at about the third verse:

ERNEST:

That's fine, now let's see—Jeremiah—here it is. Huh, it opened right up to the 30th chapter! I'll begin reading at the third verse, and here's what it says: "For lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, . . . and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. . . . Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Well, this is peculiar. First it says that God will restore His people to their own land, and then it describes a time of trouble, "a day of fear and trembling, and not of peace." What does it mean?

FRANK:

It is descriptive of a peculiar combination of circumstances we have witnessed in connection with the Jews during the last twenty-five years. At least, we have witnessed the beginning of the fulfilment of the prophecy. We have seen the Promised Land partially restored to Israel. We have also seen that it has been a time of increasing fear and trembling for them.

ERNEST:

Will there be increasing persecution upon the Jews from now on?

FRANK:

Conditions will probably get worse for the Jews for a while, but ultimately God will deliver them. If you will read the 10th and 11th verse of that same 30th chapter of Jeremiah you will find a pretty definite answer to your question.

ERNEST:

That's just what I'll do. "Therefore fear thou not, O My servant Jacob saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; . . . for I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Well, this makes it look rather bad for the nations that have opposed the Jews. Are there any other prophecies which connect the Jew with present world developments?

FRANK:

Many of them. A very interesting one is found in the 3rd chapter of Joel. The first and second verses of this chapter are specially to the point. I have my Bible open at the right place if you wish to use it.

ERNEST:

Fine, that will save me the trouble of looking it up in my Bible. It reads, "For behold,

in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land." There is a lot in this prophecy, all right, perhaps you had better explain it.

FRANK:

Well, the main point I want you to notice is that the promised return of the Jews is here linked with the "gathering of the nations," into what the prophecy describes later on in the chapter as "the valley of decision" (verse 14).

ERNEST:

Does that have anything to do with the nations being gathered to Armageddon? as you explained it a few weeks ago.

FRANK:

It is evidently the same gathering. Further on in the chapter (verses 9-12) is described some of the details of this gathering. We are told that the nations beat their plowshares into swords, and their pruninghooks into spears—in other words, it describes the whole world as engaging in a gigantic rearmament program. It is unquestionably a description of what we have seen taking place within the last few years, and now reaching a climax.

ERNEST:

And it is sometime during that period that God delivers His ancient people Israel. Is that the thought?

FRANK:

Yes, that will be the climax. The prophecy reveals clearly that when the time comes for God to restore the Jew to his Home Land, he would become an object of special persecution as the troubles of the nations increase, deliverance from which could be possible only by divine intervention.—Ezek. 38:10-13.

ERNEST:

Well, certainly the outlook for the Jew is not very bright. Are we to understand though, that the Jews as a nation will finally possess the Promised Land?

FRANK:

Yes, that's God's ultimate purpose for them. (Jer. 29:13, 14.) There are prophetic indications that the final siege of their present increasing troubles will center right in Palestine. The prophecies speak of the armies of the North making a final effort to liquidate them. It will be then that God will miraculously deliver them. Ezekiel 38:22, 23 shows that by this intervention on behalf of Israel, the eyes of all nations will be opened to realize that God is taking a hand in world affairs for the purpose of establishing His Kingdom.

I'm no military strategist, but I think it is not hard to see from the present trend of military movements in Europe and Asia, that some day Palestine can easily become the center of the battle.

ERNEST:

Do you mean, then, that God's Kingdom when established, will be Jewish?

FRANK:

One of the original promises pertaining to the Kingdom of Christ was made to Abraham, the father of the Jewish nation. To him God promised that through his seed "all the families of the earth" were to be blessed. Coming over into the New Testament we find the inspired explanation that Christ is the promised seed of Abraham through which the promised blessings are to reach the world. Christ's death, as man's Redeemer, made this possible. The New Testament reveals that the Church of Christ, made up of both Jews and Gentiles, is also considered a part of the promised seed of Abraham. Christ and the Church, however, constitute the spiritual seed of promise; and will be the spiritual phase of the Kingdom. But there still remains the fact of an earthly seed. The promise was that the seed should be as the stars of heaven (the spiritual class), and the sands upon the seashore (the earthly class).—Gen. 22:15-18; Gal. 3:8, 16, 29.

ERNEST:

The Jewish nation then, is the earthly seed—

FRANK:

Not irrespective of their faith or conduct. As a matter of fact, the Bible clearly teaches that the earthly representatives of the Kingdom, will be the resurrected ancient prophets; such as Abraham, Moses and others. The blessings of the Kingdom doubtless will be first offered to the Jewish nation in Palestine. The receiving of the Kingdom blessings of health and happiness will depend upon acceptance of Christ, as the Messiah and Redeemer, and full obedience to the laws of righteousness then inaugurated through the earthly representatives of that Kingdom.—Psa. 45:16; Matt. 8:11; Job 33:23-26; Jer. 31:31-34; Heb. 11:39, 40; Rom. 11:23-31.

ERNEST:

How about all the Jews who have died?

FRANK:

God has promised to open their graves, to restore them from the dead. He has promised to do this for the Gentiles also. God has promised to bless all the families of the earth, and He is able to raise them from the dead, in order to do it. This great work of restoration will be accomplished during the thousand years of the Kingdom.—Ezek. 37:12-14; John 5:28, 29; Acts 3:19-23; Acts 17:31; Psa. 90:3, 4; Job 14:14, 15; 2 Peter 3:8; Rev. 20:6.

NEW EDITION OF DIVINE PLAN

Pocket size, bound in blue cloth, semi-flexible. They are priced at 40 cents a single volume, and in lots of ten or more to the same address, 30 cents each. Special rates for colporteurs upon application.

First Volumes to go with the Republication Edition of the entire set of Scripture Studies, are bound in black cloth, with red edges. These books are beautiful. Orders are still being accepted for the Republication Edition, at five dollars for the entire set. The First Volumes are sent out upon receipt of order for the set.

KINGDOM CARDS

For Radio and General Use

Kingdom Cards for house-to-house distribution are still available in any quantity desired, free. Generally speaking these cards are found to be more effective than tracts.

Kingdom Cards are available for announcing the "Voice of Tomorrow" radio programs in all districts covered by these broadcasts. We suggest that friends living within the radius of stations broadcasting the truth use this particular type of card. They present the same brief message of truth as do the regular Kingdom Cards, and announce the broadcasts as well. Order freely.

VEST-POCKET BOOKLETS

In addition to booklets announced elsewhere in this issue, we have available in any quantity desired: "Christ Has Returned," 5 cents; "The Truth About Hell," 5 cents; "The Coming World Ruler," 2 cents; "Peace Assured," 1 cent; "God's Remedy for a World Gone Mad," 1 cent; "The Judgment Day," 1 cent. Order what you can use.

Three Months Trial Subscriptions

Three months free trial subscriptions are still accepted. These subscriptions are paid for from a special fund, so please feel at liberty to send in the names of all, especially Bible Students, whom you think may be interested and helped by The Dawn. Do not hesitate to send in names thinking we may have already received them, as all names sent are checked against our list to avoid duplication.

Daily Heavenly Manna—Original text and comments, together with ruled pages for birthday record. Excellent for gifts. Cloth bound, 50 cents each; de luxe binding, \$1.00 each.

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

The Christian Wife

In Remembrance of Christ

"And He took bread and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood which was shed for you."—Luke 22: 19, 20.

THE DATE this year for the Memorial Supper is Thursday evening, April the 10th. Saturday, April the 12th, is the 15th day of Nisan; Friday, therefore, would be the 14th day, and according to Jewish reckoning, this day would begin at sundown the night before; thus bringing the Memorial date on Thursday evening. This date, then, will be the proper one on which to memorialize the death of Jesus, our Redeemer, because it is the proper anniversary of the day on which He was condemned to death and crucified more than nineteen centuries ago.

The Memorial Supper celebrated each year by consecrated Christians throughout the earth, is associated in thought with the typical Passover of Israel; although it is not a continuation of that Passover. Neither is it the antitype of the Passover. Jesus, in His sacrifice, fulfilled the type of the Passover, and our Memorial celebration now is in commemoration of the sacrifice of the antitypical Passover Lamb. The Apostle says, "Christ our Passover is sacrificed for us: therefore let keep the feast."—1 Cor. 5: 7, 8.

The original Passover, celebrated by the Jews on the night before their deliverance from Egypt, was closely associated with that deliverance. So we find that the sacrifice of Jesus, the antitypical Passover Lamb, makes possible the deliverance of all mankind from the thralldom of sin and death. In the original Passover celebration, it was the firstborn of Israel who were in special danger of death. Their safety depended upon the protection of the blood of the Passover lamb. Being thus protected from death, and later delivered, they became, representatively in the Levitical tribe, the servants of the whole house of Israel.

In the antitype, we find that there is also a class who are in special danger of death, and who come under the protection of the blood of the antitypical Passover Lamb. The Apostle Paul refers to this class as the "church of the firstborn, which are written in heaven." (Heb. 12: 23.) These, like the firstborn of Israel, are protected



by the blood, and later delivered into the glorious liberty of the sons of God; and together with Jesus, the antitypical Moses, become the servants of the people. They will live and reign with Christ. Through the administration of the divine Kingdom, all the families of the earth are finally to be delivered from sin and death, restored to the original perfection and life that was forfeited through the sin of our first parents.

The condition upon which the firstborn class of this age may thus be permitted to live and reign with Christ, and share with Him in the work of delivering mankind in the next age, is that they suffer and die with Him. Jesus, as the antitypical Lamb, was led to the slaughter, and as a sheep before her shearers was dumb, so He opened not His mouth. Likewise, the church are said to be "killed all the day long, and accounted as sheep for the slaughter."—Isa. 53: 7; Rom. 8: 36.

WHAT WE KEEP IN REMEMBRANCE

From the foregoing brief summary of the thoughts associated with the Memorial Supper, we can see that first and foremost in our minds and hearts on this occasion should be the fact of God's great love, as it was demonstrated in the gift of His beloved Son, His Lamb, whose shed blood effects reconciliation for both the church and the world. Our appreciation of God's love should, indeed, be increased as we reflect upon what great cost was involved in the sending of His beloved Son to die on behalf of all mankind.

Our appreciation of Jesus should also be increased. While the Heavenly Father in His love sent His beloved Son, it is also true that the Son Himself gladly acquiesced in this divine arrangement. The sentiments of His heart always were, "I delight to do Thy will, O My God; Thy law is within My heart." (Psa. 40: 7, 8; Heb. 10: 5-7.) Our thankfulness for this divine gift will be in proportion as we comprehend the fulness of all that is implied in such a wonderful provision for suffering and dying humanity. We are aided in our comprehension of it by reflecting upon the

deliverance that was effected through the sacrifice of the typical Passover lamb. Thus it is that while the Memorial Supper is not a continuation of the Passover, it does help us in our understanding and appreciation of the antitype to have our thoughts dwell somewhat upon the type.

To realize fully what the death of Jesus means should make us very humble. It should impress upon our minds the fact of our imperfect, undone condition. It should help us to realize that we have nothing of our own of which we can boast, or with which we can commend ourselves to the Lord, and expect His favor. It should help us to understand more fully the vital significance of those well-known lines, "On Christ the solid Rock I stand, all other ground is sinking sand."

To be reminded thus of our own imperfections and the necessity of coming under the covering of the blood, should, in turn, make us very sympathetic toward others, especially toward our brethren. It should remind us of the folly of criticising others because of their weaknesses, when, in fact, we are afflicted by similar and possibly even greater imperfections than those whom we may be prone to judge and condemn.

When the first Memorial Supper was instituted by the Master Himself, there was one present, Judas, who had it in his heart to betray the Lord. It is appropriate, therefore, that in the Memorial Supper of 1941, each one of the consecrated should examine carefully his own heart, to make sure that he is not, by judging and condemning, betraying one of the Lord's brethren.

In the typical Passover, the Israelites were commanded to have their houses free of all leaven. As we memorialize the death of the antitypical Passover Lamb, it is important that we have our hearts cleansed from the leaven of sin. May we indeed be thus cleansed and have our hearts filled with love and sympathy toward all, and be ready to lay down our lives for the brethren.

A TRUE EXPRESSION OF LOVE

In the thirteenth chapter of 1st Corinthians, the Apostle Paul enumerates a number of characteristics of love, among which is his statement that "Love . . . seeketh not her own." We see this particular characteristic of the Master's love on display at the time He instituted the original Memorial. It was the love that does not seek its own, that impelled Jesus to make the supreme sacrifice on behalf of the church and the world. It was this love that enabled Him to address the betrayer, Judas, as friend. Jesus had done no wrong for which He should suffer. He was always right, always just, always in harmony with His Father's will; yet He willingly surrendered

to His accusers, and permitted Himself, not only to be betrayed, but also to be crucified. Here was an outstanding example of how divine love seeketh not its own.

It is fitting, we believe, as we memorialize the death of our Redeemer, and seek to understand better the motive which prompted this supreme sacrifice, that we examine our own heart, for the purpose of making sure that it is filled with true love that seeketh not its own. Such an examination is made possible by noting our attitude toward those whom we feel have misjudged and misused us. Do we have the spirit of retaliation? Do we desire to pay back in kind? Do we feel that in justice the wrongs of others must necessarily be exposed and punished? Or, on the other hand, is the love that fills our heart so wholly like that of the Master's love that we are willing to forego the demands of justice, and by seeking not our own, but sacrificing it, to lay down our lives in the interests of all, even our enemies?

The motivating power of sin is selfishness; hence, as we endeavor to cleanse our hearts from the leaven of sin in order that we may partake of the Memorial Supper acceptably, it is well that we take note of the extent to which our thoughts and words and deeds are prompted by self-interest, rather than by the desire to know and do the Father's will. Self-interest may manifest itself along any one or another line. It might be a desire for comfort, pleasure, health, wealth, having our own way, ambition, etc. To have all of these elements of selfishness cleansed from our hearts will mean that the will of God is reigning supreme in our affections. There is no better time to rededicate ourselves to the doing of God's will than when we memorialize the death of Jesus, our Redeemer. In thus doing, it should be in full consciousness of the fact that in carrying out this will, we too, like Jesus, will be led in the way of suffering and death.

THE BREAD AND THE CUP

Jesus and His disciples were gathered in the Upper Room to eat the Passover Supper. Apparently it was at the close of this Supper that the Master took some of the unleavened bread, and some of the fruit of the vine that remained, and instituted the Memorial Supper. He took the bread and after the blessing, brake it, giving it to His disciples, and saying, "Take, eat: this is My body, . . . broken for you." (1 Cor. 11:24.) Manifestly the Master meant that this bread represented His body, and that, in partaking of it, the disciples were, in symbol, saying that they gladly appropriated to themselves the life that was made possible through the sacrifice of Jesus' humanity.

In the sixth chapter of John, verse 54, Jesus says, "Whoso eateth My flesh, and drinketh My blood, hath eternal life." In the following verse He adds, "For My flesh is meat indeed, and My blood is drink indeed." Continuing the same line of thought, He adds, in the 56th verse, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." The disciples found it very difficult to comprehend the significance of these words. They said among themselves, "This is an hard saying; who can hear it?"—John 6:60.

When Jesus noted the difficulties the disciples experienced, He offered a word of explanation. This is found in verse 63, where He says, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." This was Jesus' way of explaining that He did not mean the disciples were to eat His literal flesh and drink His literal blood, for this would not profit them. His explanation indicates that the only way in which His followers can eat His flesh and drink His blood is by obedience to His words. Obedience to the words of Jesus means the recognition of our own imperfections and the necessity of His redemptive work on our behalf. Furthermore, this obedience implies also a full consecration to do His will. Full obedience to the Master's words means that we will accept His invitation to deny ourselves and take up our cross and follow Him.

Only through this full obedience can any one hope to derive the life-giving blessings that have been purchased through His redemptive work. In this age, obedience to the Master's words as a means by which we appropriate to ourselves His broken body and shed blood, means that we, like Him, will be willing to lay down our lives. This is the condition upon which anyone can now receive life. This is made plain by the Master when He said that, "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."—Matt. 16:24, 25.

This is the Master's own way of expressing the thought later explained by the Apostle Paul when he says that we have the privilege of being baptized into Jesus' death—"planted together in the likeness of His death." Being planted together in the likeness of His death, we have the hope of being in the likeness of His resurrection. We die with Him in order that we may live with Him. We suffer with Him in order that we may reign with Him.

Thus seen it is clear that when we partake of the Memorial emblems of unleavened bread and fruit of the vine, it symbolizes not only that we are accepting God's gift on our behalf, but also that we recognize the only way of accepting this

gift at the present time is by taking up our cross and following the Master into death. It means, in other words, that we become broken with Him, and that our life is poured out with His.

It is doubtless this which the Apostle Paul had in mind when he said, "The cup of blessing which we bless, is it not the communion [Greek, partnership] of the blood of Christ? The bread which we break, is it not the communion [Greek, partnership] of the body of Christ?" (1 Cor. 10:16, 17.) Yes, beloved, we not only partake of the bread and of the fruit of the vine, as representing the benefits we receive from Christ, but in the symbol also is brought home to us the fact that we share with Him in His death and in His sufferings, inspired by the hope of sharing with Him in His life and in His Kingdom reign.

THE BLOOD OF THE NEW COVENANT

As we have already noted, on the morning following the death of the typical Passover lamb in Egypt, all Israel was delivered. This represents the deliverance of all mankind from sin and death, following the passing over of the church of the firstborn during the night of this Gospel age. It is important, therefore, that in memorializing the death of Jesus, we keep in mind that the salvation and exaltation of the church is not the completion of the divine plan. We should remember that both the death of Jesus and of the church, who die with Him, is leading up to the deliverance of all mankind during the Kingdom period. It is the Apostle Paul who says, "The whole creation groaneth and travaileth in pain together until now, for the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. 8:18-22.

When instituting the Memorial Supper, Jesus reminded His disciples of the provision that was being made, not only for them, but also for the world. He said of the cup, "This is My blood of the new testament." This, no doubt, is a reference to the promise of the New Covenant that was later to be made with natural Israel, and by means of which the whole world is yet to become reconciled to God.—Jer. 31:31-34; Acts 15:14-17.

It is appropriate that Jesus should refer to His blood as the blood of the New Covenant. The church is promised that if she suffers with Christ, she shall reign with Him. However, there is nothing in the thought of a Kingdom reign which suggests the necessity of a sacrifice to effect reconciliation. There is this thought, however, in connection with the making of a covenant. The fact that a covenant, or the making of a covenant, is necessary, implies that those with whom it is made are alienated from God—are not at-one with Him. The whole world is alienated from

God because of sin. The only means by which the penalty for sin could be set aside is through the redemptive work of Christ. His blood, therefore, guarantees the making of this New Covenant with Israel that as a result of it, all humanity may be recovered and blessed.

Thus Jesus' blood is seen to be not only the source of life for the church—that which makes possible her acceptable sacrifice, her death with Him—but it is also the blood which makes possible the blessings of everlasting life which will later be offered to the world of mankind in general.

Blessed will we be if, when we partake of the Memorial Supper in 1941, we have in mind these unselfish viewpoints. First of all, it is a reminder of the gift of God's love on behalf of the church and of the world. Then it represents the privilege we have of unselfishly sharing in the sacri-

ficial ministry of the Christ. And finally, we should keep in mind that through the sacrifice of Jesus and the church the blessings of restitution will finally be administered to a dying world. In brief, we memorialize this threefold manifestation of the great principle of divine love. Love that God Himself demonstrated; love which Jesus further exemplified, and love which should be filling our hearts. This love will finally manifest itself in the blessing of all the families of the earth.

All those who recognize their need of the redemptive work of Christ, and have made a full consecration of themselves to do the Father's will, are privileged to partake of the Memorial Supper. These, indeed, should partake, and thus be reminded of their vows of consecration, and being reminded thereof, resolve afresh to be faithful "even unto death."

The Truth Shall Make You Free

"Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

IT IS apparent from the words of our text that it is possible to believe on Jesus and yet not to continue in that belief. It is also made plain that only those who continue in their obedient belief are considered by the Master as being His true disciples. It is to these true disciples, who not only believe on Jesus but who continue steadfast in the faith, that the promise is made, "Ye shall know the truth, and the truth shall make you free."

Many make the mistake of failing to continue in the Lord's Word. Instead of this, they are prone to delve into various human philosophies which ignore or pervert the Word of the Lord and, instead, set up opposing theories. Jesus did not promise that those who seek for truth from other sources than the divine Word, would ever find it. And they never do. Divine truth is not found except in the divinely appointed channels; and those channels are the Lord and the apostles and prophets. To continue in the doctrines set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our lives and characters to them is what is implied in continuing in the Word of the Lord.

If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall, indeed, "know the truth." We will not be among those

who are "ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3: 7.) Not only so, but the promise also is that such faithful ones will be, "rooted and grounded in the truth." Another promise is that they shall be "established in the present truth." (2 Pet. 1: 12.) Yes, by divine help, those who continue in the Word are made "firm in the faith," and able "to give a reason for the hope" that is in them. Indeed, such are glad to "earnestly contend for the faith once delivered to the saints." They "witness a good confession." They are firm to "endure hardship as good soldiers of Jesus Christ." By divine grace, these continue in this way of faithfulness, even to the end of the way.

None can hope to come into a full knowledge of the truth at a single bound; but gradually, step by step, the Lord leads the humble, obedient disciple into more and more of the light of His Word. Every step will be one of sure and certain progress, and each one leading to a higher vantage ground for further attainments, both in knowledge and its blessed fruits of established character. The truth thus acquired becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the Holy Spirit, love, meekness, faith, patience, and every virtue and every grace, which time and cultivation will ripen to a glorious maturity.

THE TRUTH MAKES FREE

Those who continue faithfully in the Word and thereby become disciples indeed, who know the truth, are promised that the truth shall make

them free. In the context the Master indicates that the freedom to which He refers is that of being liberated from the great taskmaster, sin. Through Adam the entire world became slaves of sin. To a still further degree the Jewish nation, to whom Jesus is here speaking, were brought under the bondage or condemnation of sin, through the Law. Not that the Law itself was sinful or imperfect, because it was not. The Law was given by God and therefore said by the apostle to be "spiritual." It was because of the imperfections of the Israelites which made it impossible for them to obey the Law that sin was emphasized as the master that was dominating their lives, making them slaves and dragging them down to death.

The truth that centers in Jesus makes free from sin, in that it points out the provision of divine love, whereby the merit of Christ's redemptive sacrifice covers our unwilling imperfections and gives us the assurance of acceptability with God. Those who through belief of and obedience to the truth become bondslaves of Jesus Christ, are no longer the servants of sin. These are not free to follow the depraved desires of their fallen flesh, but they are free to do the will of God, as it is expressed through the Word. Those who live after the flesh, shall die; that is, they pay the wages of sin. It cannot be said of such that they are free. Those on the other hand, who, through obedient belief, become the Master's disciples indeed, are made free from the law of sin and death. No longer are these under condemnation. They are free. They are free to serve the Lord, and in their service have the assurance of divine approval.

Sin manifests itself in many ways. Among these manifestations are ignorance, superstition, fear, etc. Those who have received the truth, know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition, and fear. It throws its health-restoring beams into the darkest recesses of our hearts and minds, and thus invigorates the whole being.

Sin cannot endure the light of the truth, and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity, must inevitably lose the light because they are unworthy of it. Darkness hateth the light, and those who prefer the darkness, after having had a glimpse of the light, give evidence that they would rather continue being servants of sin than of Jesus Christ, the light and life giver. Ignorance and superstition must vanish before the light of truth, and what a blessed realization

it is to be thus liberated. Millions are still under this galling yoke.

One form of superstition is that which is found in misguided loyalty to human authority in matters pertaining to the Christian life. Under this particular delusion many are led to fear and reverence some of the basest tools of Satan for their oppression and degradation. Through the light of divine truth men are led to see that all such misguided servants of Satan have no real basis for their claim of divine appointment. Realizing this, one who believes the truth is set free. Through bondage to self-constituted human leadership, men have been made to fear God as a vengeful tyrant, consigning the vast majority of His creatures either to an eternity of torture, or to some other dire punishment. Thank God, we who have received the truth have escaped that terrible nightmare, hence this particular bondage of sin and Satan over us is broken.

MADE FREE FROM FEAR

Jesus said prophetically of the present time that men's hearts would fail them for fear as they look forward to the things coming upon the earth. Men see the collapse of what they have called civilization, including the downfall of Churchianity. Not knowing that God's time has come for the establishment of a new world order, in which the true and pure message of truth will constitute the moral standards of the people, it is but natural that their hearts should be filled with fear, as they frantically watch the gradual breaking down of the best that man has been able to produce.

But we are made free from this fear of what men see coming upon the world. While we, too, see that the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken, yet we know from the prophecies that this has been foreknown of God, and that out of the chaos which is now developing will come the establishment of the divine Kingdom through which God's will is to be done on earth, even as it is done in heaven. The truth has revealed this to us, hence, it has made us free from the fear that grips the hearts of others uninformed.

Because the truth has made us free from the fear that now grips mankind, we can actually rejoice as we contemplate what the glorious outcome of present world distress will be. The Psalmist declares, "We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled." Continuing, the prophet explains why it is that we do not fear. He declares, "There is a river, the streams whereof shall make glad the city of God." (Psa. 46:1-4.) The streams of the river seem clearly

to represent the glorious truths, the promises of God which are such a satisfying portion to those who continue in them. These truths reveal the meaning of what is causing the world to fear, and because we know the meaning, our hearts are made glad.

THE BONDAGE OF FEAR

One of the most subtle forms of bondage is that of being enslaved by our own fears. The only effective antidote for this sort of bondage is the Word of God itself. To the extent that we can, by faith, lay hold upon the promises of God and be guided by the instructions of the holy Spirit, we will be made free from our own fears. We may be fearful of our weaknesses; that is to say, fearful lest our imperfections will hinder us from rendering acceptable service to God. Such fear hath torment. It keeps us ever wondering whether or not we are actually pleasing to the Lord. This fear is expressed in the lines of the poet:

“’Tis a point I long to know
Oft it causes anxious thought,
Do I love the Lord or no,
Am I His, or am I not?”

If we know the truth, we will be acquainted with the Lord’s assurances that His strength is made perfect in our weakness. We will know that our imperfections are covered by the robe of Christ’s righteousness. We will know that greater is He that is for us, than all who be against us. We will know that divine grace and strength will help us in every time of need.

The Apostle tells us that the fear of man bringeth a snare. This means that if we strive to please men, or human institutions rather than God, we will be brought into bondage. That is, we will

become the servants of men, rather than the servants of God. God wants us to co-operate with each other in His service, but He does not want us to become the slaves of man-made authority. If our affections are divided between allegiance to God and allegiance to man, this constitutes a very serious bondage. It means that we serve neither God nor man acceptably, yet have no freedom of action for ourselves.

The freedom of the truth, however, does not mean license to do as we please. We are free to do that which is pleasing to the Lord, and only that. The commands and instructions of the truth are so all-comprehensive that they will guide us in our every thought and word and deed, if we permit them to do so. The truth outlines our home duties and privileges. It tells us what we may and may not do in the church. It outlines the proper course of procedure in dealing with those who bring heresies among the people of God. There is no phase of the Christian life that is not brought under control of the truth, if we continue in that truth, learning and applying more and more of it as the days go by.

Dearly beloved, do we fully appreciate the freedom that is ours in the truth, the liberty wherewith Christ makes free? Having received this favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines? Let us be faithful to it under all circumstances, defending it against every assault, and gladly bearing its reproach. Let us prove our appreciation of the truth by our loyalty and faithfulness to it. Today whole nations are fighting for their liberty. Shall we not as good soldiers of Jesus Christ continue faithfully to fight the good fight of faith and thus remain free to enjoy the wonderful liberty of the truth?

Ministers of Reconciliation

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.”—2 Cor. 5:17, 18.

IN THE words of our text, the apostle makes it clear that those who are inducted into the body of Christ have committed unto them a very important phase of the divine plan of salvation, namely, the work of reconciliation. After giving further details of this work in the remaining verses of this chapter, he affirms the matter in the first versè of the next chapter, saying, “We then, as workers together with Him, beseech you

also that ye receive not the grace of God in vain.” Here then is inspired proof that those who were once sinners can, by the grace of God through Christ Jesus, become co-workers in the divine program. This is a wonderful favor indeed, and no wonder the apostle admonishes that we see to it that we receive not this grace in vain.

Paul makes it plain that the only reason new creatures in Christ can become acceptable co-workers with God in reconciling sinners unto Himself, is because, through Christ, they themselves have first of all become reconciled to Him. The efficacy of the blood of Christ is such as to place the repentant sinner, who has consecrated himself to God, in a position where God is able

to look upon him as being perfect: as though he were actually restored to the perfection that was lost when our first parents transgressed the divine law.

Unless we limit the efficacy of the blood of Christ, we must conclude that whatever divinely authorized service the Christian renders is, indeed, acceptable service. God could not work with sinners. But justified Christians *can* be co-workers with Him, because they have been reconciled through the blood of Christ. It is not for us, therefore, to say what sort of service God will accept of the consecrated Christian, but rather, to ascertain from the Scriptures the kind of service for which He asks, and then to render it faithfully, as we are given the opportunity.

THE CHURCH RECONCILED NOW—THE WORLD LATER

In verse 19 of 2 Corinthians 5, the apostle explains that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Then he explains that for this reason we are "ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The sacrificial work of Christ is the basis for reconciliation, but the church is the medium through which the benefits of the Ransom are extended to the sinner. This is true now, during the time when the church as a group are being prepared for the future Kingdom work, and it will still be true during the thousand years of the Mediatorial Kingdom, when the church will co-labor with Jesus as the mediators or ministers of reconciliation of that time. Now in the divine economy, the work of the church in making herself ready, calls for the faithful performance of a ministry of reconciliation through the proclamation of the Gospel of Christ, which, at the same time, serves as a training course to prepare her for the future work of the Kingdom.

In the second verse of the 6th chapter of 2nd Corinthians, the apostle calls our attention to both the present and future work of the church by quoting from Isaiah's prophecy as recorded in the 49th chapter, verses 8 and 9. Here we read: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."

Notice, the prophet speaks of an acceptable time during which the Lord will preserve His people. Paul says that *this* is the acceptable time

—that is, during the Gospel age. But the prophecy also clearly indicates that the work which is done during this "acceptable time" is merely preparatory for the future work, when those who have been "preserved" shall be given as "a covenant of the people." The prophet further shows that through this New Covenant thus established, mankind will be given back the lost earthly inheritance. The "co-workers" with God will also be privileged to say to the prisoners of death, "Go forth, and to them that are in darkness, Shew yourselves."

Here is described the work of restitution and reconciliation that is to be accomplished when the New Covenant is made with Israel, and through Israel, with the whole world of mankind. The apostle's quotation of this prophecy and his application of it to the church, helps us to appreciate the wonderful position the church is privileged to occupy in the divine arrangement for reconciling the lost world to God. First there is the privilege of sacrifice during this "acceptable time," when through the blood of Christ we may be assured that if we present our bodies they will be "holy" and acceptable. (Rom. 12:1.) And then, based upon faithfulness in the sacrificial work of this age, will follow the glory feature of the reconciliation program, when the church will share with Christ in the work of reigning over, judging and reconciling all mankind, thus restoring them to their long lost Edenic home and perfection.

SACRIFICING PRIESTS

Paul's quotation from the 49th chapter of Isaiah, concerning the acceptable time for the sacrificial work of Christ, is not the only reference we have in the New Testament to indicate that the prophecies pertaining to this phase of the atonement work apply to the church. Another notable example is that of the first epistle of Peter. There is much in this epistle that deals directly with the question in point. In verse eleven of the first chapter the apostle speaks of the foretold "sufferings of Christ, and the glory that should follow." In chapter four, verses 12 and 13, we read: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." By putting these two inspired statements of the apostle together, the obvious thought we gather is that the church participates in the foretold sufferings of Christ, and therefore shares in the hope of the glory to follow. It is this fact that is clearly stated by the apostle when he says that if "we suffer,

we shall also reign with Him."—2 Tim. 2:12; Rom. 8:17.

In the second chapter of Peter's epistle, he makes a definite reference to the fact that the church is included in the typical teachings and prophecies of the Old Testament. He does this in his reference to the church as being priests, constituted such in order that they may offer sacrifices acceptable to God by Jesus Christ. (1 Pet. 2:5.) Verse nine of the same chapter also identifies the church as a priesthood. There can be no mistaking the fact that this language identifies the church as having a part in the fulfilment of the Old Testament types. The priests of Israel were the Lord's representatives in dealing with the people. They offered sacrifices and upon the basis of those typical sacrifices, the nation of Israel enjoyed a measure of at-one-ment with God, at least in a typical sense.

In the type the priests offered animals as sacrifices, but in the antitype, the great High Priest offers the members of His body, the church—their own bodies—as sacrifices. All we do as members of His body, therefore, is to *present* ourselves—He offers us up as joint-sacrificers with Him. In the next age we, as a part of the Great High Priest, or as under priests with Him, will accept the offerings of the people. Of Jesus we read, "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast thou prepared Me." (Heb. 10:5.) The body prepared for Jesus to offer as an acceptable sacrifice was of course perfect. He was "holy, harmless, undefiled, and separate from sinners." (Heb. 7:26.) And the apostle tells Christians that they may *present* their bodies, in the assurance that they, also, will be holy, and acceptable, as sacrifices. These bodies of the church class offered in sacrifice are not holy by nature but by virtue of the imputation of Christ's merit. The church's sacrifice is thus made acceptable through Christ.

In verses fourteen and nineteen to twenty-two of Hebrews 10, the apostle gives us additional assurance that through the sacrificial work of Christ the bodies of the church are made holy and acceptable to God. Verse fourteen reads, "For by one offering He hath perfected for ever them that are sanctified." Certainly those who are perfected are acceptable to God. In verses nineteen to twenty-two we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts

sprinkled from an evil conscience, and our bodies washed with pure water."

The testimony of these Scriptures is that we have our bodies washed, and sanctified, thus made acceptable as sacrifices. The apostle shows that because of this we may have boldness to enter into the holiest of all. Let us remember that only the priests in the type were permitted to enter into the holiest of all. The high priest went into this typical presence of God for the purpose of sprinkling the blood of the bullock and the goat upon the mercy seat. This was done as a part of the program whereby reconciliation was effected on behalf of the nation. The apostle's assurance that we as priests, because sanctified through the offering of Jesus, can now enter into the antitypical "holiest of all," constitutes positive proof that the sacrificial work of the church and the glory that follows, is included in the pictures presented to us through the Tabernacle and its services.

It is not the plan of God to open up a way for all mankind into the holiest of all. This high honor is reserved for the body members of Christ, the church. This is the "way" which Jesus referred to as the "narrow way," the way which is difficult and which only a few can find. It is difficult because it is the way of sacrifice. The restored world of mankind who reach perfection by walking over the highway, will not be called upon to sacrifice their lives, but the church is invited to do this very thing and upon the basis of this they are privileged to be co-workers with God, in the work of reconciling all mankind, bringing them into at-one-ment with God.

Paul's reference to the New Covenant in Hebrews 10:16, bears out the thought we have already noted, namely, that the blood of Jesus Christ is the basis for the forgiveness of sin and at-one-ment with God, for the world of mankind as well as for the church. In verse fourteen he shows that the sacrifice of Jesus makes possible the perfection of those who are sanctified or set apart to the divine service, as partners with Jesus in the reconciliation of the world; while verse sixteen indicates that the same sacrifice constitutes, or will constitute, the basis of atonement for Israel and the world, in God's due time.

That Paul does not mean that the New Covenant was in operation at the time he wrote these words is shown in his reference to the same covenant and the same taking away of sin as recorded in the 11th chapter of Romans. Here the apostle makes it plain that the promised New Covenant will not be established and the taking away of Israel's sins under that covenant not accomplished until after the "fulness of the Gentiles be come in." It is after that, he indicates, that, "All

Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My Covenant unto them, when I shall take away their sins." First of all, the Zion class is developed upon the basis of sacrifice, a sacrifice that is made acceptable through the blood of Christ. Through Christ's offering, these sanctified ones are perfected as a part of the symbolic "Zion" which is to be the channel of reconciliation, first for Israel and then for the whole world of mankind.

THE FIRST COVENANT AND THE NEW COVENANT

In the ninth chapter of Hebrews, the apostle tells us about the first Law Covenant, and explains that it had ordinances of divine service and a Tabernacle, with its furnishings. The under priests in the type were always permitted to go into the first tabernacle, that is to say, into the holy, accomplishing the service of God. But into the second, that is, the holiest of all, only the high priest was permitted to enter, and this once a year on the typical Atonement Day. Paul then explains that in this way the Holy Spirit testified that the way into the holiest of all, for the under priests, was not yet opened. He is not discussing the matter of all Israel entering into the Most Holy. The point is that the under priests were not permitted to enter, but only the high priest. This throws light upon his words in the 10th chapter, where he says that through the offering of Christ, the way into the holiest of all is now made manifest—for the under priests, the church of this Gospel age.

Thus the apostle makes it clear that just as there was a Tabernacle with priests and offerings connected with the administration of the first covenant, so there is the antitypical tabernacle and offerings and priests in connection with the administration of the New Covenant. Jesus is the antitypical High Priest, the church are the antitypical under priests. The holiest in the typical Tabernacle, represents heaven itself in the antitypical arrangement. Aaron appeared in the typical Most Holy, sprinkling the blood upon the Mercy Seat. Jesus, the antitypical High Priest, appeared in the presence of God for us. This opens up the way into the holiest of all for the under priests. When the sacrificial work of the under priests is complete, they then will appear in the holiest of all, where the blood of Christ which sanctified them will again be sprinkled upon the Mercy Seat, to constitute the basis of reconciliation for Israel and the world. Then it will be that out of Zion will come forth the Deliverer and will turn away ungodliness from Jacob, in fulfilment of God's covenant to take away their sins. This will be the fulfilment of Paul's statement in Romans 8, concerning the whole

creation waiting for the manifestation of the sons of God.

One of the important points to notice in the apostle's discussion of the two covenants, together with the two tabernacles—typical and antitypical—is that the church is not represented as a part of the camp of Israel, waiting for the sacrificing work to be complete before they could be reconciled to God, but rather, as the priests who took part in the work of sacrifice, and thus were part-takers in the arrangements whereby those outside of the Tabernacle are finally brought into at-one-ment with God.

To get a clear view of this fact, as Paul presents it, means that we will have no difficulty in recognizing the church's sacrifice as being typically portrayed in the services of the Tabernacle, and also that our relationship to the New Covenant is not that of those who will be blessed under its terms in the next age, but as those who are now being prepared through sacrifice to administer the reconciliation blessing of that covenant, when it is inaugurated.

THE BLOOD OF ATONEMENT

Jesus' blood is the blood of the New Covenant. It is the basis of God's entire program of reconciliation. It is for this reason that the apostle in Hebrews 9:12, shows that the blood of both bulls and goats, as offered in the typical sacrifices, pointed forward to the blood of Christ. The blood, of course, is not literal. The Lord explains that "the blood is the life thereof." It is the sacrifice of Jesus' perfect human life that makes possible the reconciliation of the sin-cursed and dying world. The church is planted together in the likeness of His sacrificial death, and this is possible because the life of Christ is previously imputed to them. These give up in sacrifice that which was purchased for them by the blood of Christ. Hence it is nothing of their own that they sacrifice, but that which they have obtained by faith from Him.

In symbol, this is represented by the fact that Jesus gave the cup to His disciples and said, Drink this, it is My blood. It is this blood or life of Jesus which the Christian appropriates to himself that is the basis of his acceptable sacrifice to God. The church adds no blood of its own to the blood of Christ. For this reason, the blood of both the bullock and the goat, on the typical Atonement Day, pictures the blood of Christ. The sacrificial work of the goat, pictures the sacrificial work of the church, made acceptable because of the merit of Jesus' blood.

The two sprinklings of the blood, that of the bullock and that of the goat on the typical Atonement Day, pointed forward to the two applications

of the blood of Christ upon the heavenly mercy seat. The Apostle tells us that He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. When He returned to the heavenly courts, following His resurrection, He appeared in the presence of God for us. When the church's sacrificial work is finished and she is united with Him in glory, then He will appear in the presence of God on behalf of the whole world. Thus the church shares in the sacrificial work of atonement, all of the merit of which, is in the blood of the Holy One, Jesus. Commenting upon this particular significance of the two presentations of the blood on the typical Atonement Day, Brother Russell on page 4493, of the *Reprints*, says:

"Consequently when at the end of the Day of Atonement sacrificing the antitypical High Priest shall make a further presentation of the blood of the goat upon the Mercy-seat, it will be 'His own blood' in two senses of the word:

"(1) It will be His own in the sense that all the merit was originally His and appropriated to us in order that we might have the opportunity to share with Him in sacrifice. The sacrificial merit merely passed through us, 'the Lord's goat class.'
...

"(2) The blood (merit which our Lord will apply as soon as the church shall have finished her share in His sacrifice will be 'His own blood,' in the sense that He accepted or adopted us as His members, we losing our personality in the transaction in the same manner that a bride loses her name and her individuality at marriage. All that we have and are belong to the great Bridegroom, and we are delighted that He is pleased to count us in with Himself in any sense of the word in connection with His sufferings of this present time, and the glories which will follow."

When in our text recorded in the fifth chapter of 2 Corinthians the apostle speaks of the church as ministers of reconciliation, he is but elaborating upon the lesson he introduces in the third chapter of the same epistle, where he speaks of the same class as being "able ministers" of the New Covenant. (2 Cor. 3:6.) A careful study of all that the apostle says in this remarkable chapter reveals that he is placing the church and her relationship to the New Covenant, in the same position as was Moses in relationship to the typical Law Covenant. He speaks of the typical glory that was upon the face of Moses when he came down from the Mount with the tables of the Law, and shows that this is a picture of the glory of the Christ. This hope of glory for the Christian is to be fulfilled, as we know, when the church appears with Christ in glory.

This definitely places the inauguration of the New Covenant following the call and development of the church—that is, after the Second Advent of Christ, the antitypical Moses. In the third verse of this chapter, Paul compares the church with the tables of the Law. He shows that the Law of God is not now being written on these epistles of Christ as the Law was then written upon the tables of stone, but rather is being accomplished by an operation of the Holy Spirit. As the Law Covenant could not be inaugurated until Moses was given the Law which was the basis of the covenant, so the New Covenant cannot be inaugurated until these antitypical tables of the Law, namely, the "epistles of Christ," have God's Law written in their hearts and are thereby prepared to be associated with Jesus in administering the law of that New Covenant.

Even now, however, the church is properly said to be ministers of the New Covenant. There are two phases of the New Covenant ministry, namely, the sacrificial phase and the glory phase. The church, in following in the footsteps of Jesus are now participating in the sacrificial ministry of the Covenant, and when united with Christ in the Kingdom, will share with Him in the glory phase, which phase was represented by Moses coming down from the Mount following the three days of sacrificing, preparatory to the inauguration of the Law Covenant.

As we consider thus the various New Testament explanations of the wondrous position the church occupies in the divine plan for reconciling a lost world, how we should, indeed, give heed to the apostle's words, that we receive not the grace of God in vain. Like the priests of old, we have not taken this honor unto ourselves, but the Lord having made it clear, in His Word, that He has invited us to be co-laborers with Him, let us be faithful in this divine assurance, rejoicing in the fact that our sacrifice is indeed made acceptable to Him through Christ.

Armageddon

What Is It?

When Will It End?

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

THE DAWN

136 Fulton Street,

Brooklyn N. Y.

The Christian Soldier and His Armor

"This charge I commit unto thee . . . Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." (1 Tim. 1:18.) "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2:3, 4.) "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (1 Tim. 6:12.) "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." (Rom. 13:12.) "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11, 12.) "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:3-5.) "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (1 Thes. 5:8.) "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." (Eph. 6:13-15.) "For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12.

THE BIBLE is none the less true because it abounds with illustrations, parables, figures of speech, symbols, metaphors, similes, hyperboles and allegories. In the above quotations of Scripture we find the Christian likened to a soldier, armed and ready for battle.

The "good soldiers of Jesus Christ," are all volunteers even as was indeed their Leader, Jesus Christ, who is called "the Captain of their salvation." His was no conscripted service, but He "gave Himself a ransom for all." His words were, "I *delight* to do Thy will, O My God." Neither is Christ interested in conscripting anyone to serve under Him. His words were, "If any man will come after Me, let him deny himself, and take up his cross and follow Me." (Matt. 16:24.) And on another occasion, in referring to one intending to build a tower, He said that such a person would "first sit down and count the cost." (Luke 14:28.) It is God who invites us through Christ: but He invites us to volunteer. St. Paul urged that we volunteer for service, in these words, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

While the human warrior, in many respects, is very different from the Christian warrior, nevertheless there are many correspondencies which may be drawn from the life of a soldier. Does not a good soldier love the cause for which he fights? Does he not love his country and have confidence in his Command? Certainly, too, it is true of, "the good soldier of Jesus Christ," that he has thoroughly espoused and is wholeheartedly interested in God's plans for humanity,

and in His standards of truth and righteousness. How he rejoices in having been called, "out of darkness into His marvelous light"! The more we know of God and His plans and purposes the greater will be our confidence in Him.

Obedience is another important characteristic of a good soldier. Without discipline, no army can be effective. All those who have been outstanding Christian soldiers have excelled in this matter of obedience. Of our Captain, Jesus Himself, it is written that "He learned obedience by the things which He suffered." (Heb. 5:8.) St. Paul, when shown what he should do, did not equivocate, but obeyed. Recounting the matter of his conversion to the truth concerning Christ, he declared, "I was not disobedient unto the heavenly vision." (Acts 26:19.) Without obedience we cannot be true Christian soldiers.

Training, fearlessness, and intelligence, are also essentials of the good soldier. Training may take time and require application on our part. It is not enough that we have experiences, but that, having them we profit by them. The Bible is our Manual of Arms. It is our guide as to how we should fight and with what weapons. We are told that "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good work."—2 Tim. 3:16, 17.

If this has been our realization, then our love for, and our faith in God, should make us fearless. "If God be for us, who can be against us?" And although "the weapons of our warfare are not carnal," nevertheless they are "mighty through God to the pulling down of strong holds; casting

down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It is our duty to know how to fight the good fight of faith. St. Paul was one who thus fought with skill and certainty; for, he writes, "So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection." (1 Cor. 9:26.) Fearless? Yes, "for God hath *not* given us the spirit of *fear*; but of power, and of love, and of a sound mind."—2 Tim. 1:7.

A good soldier should be able to endure hardness. And so should we, even as St. Paul counseled Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ." Hardihood to endure, is usually a quality of the seasoned soldier. The ability to endure hardness is very essential for the Christian. It is not enough that we fight well for a time. For the promise of reward is to them "who by *patient continuance* in well doing seek for glory and honor and immortality." (Rom. 2:7.) Again we are told, "he that *endureth to the end* shall be saved."—Matt. 10:22.

Endurance is demonstrated in long marches, in withstanding sieges, in continuous fighting without respite, and in keeping awake for long hours when on watch. Our fight as Christians against entrenched sin in our flesh, against the spirit of the world and the devil is not easily won. If we endure to the end, making use of the instructions of our "Manual of Arms" and all the helps which God has provided—having on the whole armor of God—we shall surely triumph by His grace. "This is the victory that overcometh the world, even our faith." (1 John 5:4.) Let us never sleep when we should be on watch. As sentinels of God, we should ever be vigilant, alert. "Let us not sleep, as do others; but let us watch and be sober."—1 Thes. 5:6.

Other essentials of a soldier are good eyes, good hearing and good teeth. Sight and hearing are particularly important. "Blessed," said Jesus to His disciples, "are your eyes, for they see: and your ears, for they hear." (Matt. 13:16; Luke 10:23.) Spiritual good health certainly cannot be enjoyed when there is a lack of spiritual understanding. It is the eye of faith which looks, "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 [with the natural eye] are eternal." (2 Cor. 4:18.) What spiritual blessings, indeed, may be those of the Christian whose vision (eye) of faith is keen, and whose hearing of faith is attuned to the voice of God speaking through His Word. "Behold," says Jesus through His Revela-

tion to John and the church, "I stand at the door, and knock: if any man *hear* My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Rev. 3:20.

A good soldier should have the ability to work well with others. Team work will often succeed where individual effort would fail. Still, team work is, in a way, but the pooling of individual effort in a united endeavor. Team work may be destroyed by jealousies and animosities. Jealousy is out of place in the Christian warfare. Not only did St. Paul possess a great deal of zeal, but by his letters and by his words he encouraged others to the exercise of zeal in themselves by the full use of such talents and abilities as they possessed. A case in point are his letters to Timothy urging him to activity and leadership, and "that thou stir up the gift of God which is in thee by the putting on of my hands." (2 Tim. 1:6.) In all of his activities, the Christian's motivating principle should be love, for "love seeketh not her own." Therefore his motto of love should be, "All for one, and one for all." Soldiers at odds and fighting among themselves would be an easy prey to their foes.

A good soldier needs certain knowledge and training—he must be well informed in military tactics to fight to the best advantage. The fear occasioned by a lack of knowledge is well illustrated by an incident in the first World War. A new contingent of soldiers was manning the front line trenches. The zero hour was approaching. They had never been over the top. They were nervous. The thunder of artillery fire had reached its crescendo. Out in front bursting shells were forming a veritable wall of fire. A recruit asked the sergeant, "How can anyone go over the top and get through there alive?"—The sergeant replied, "that wall of fire is our own barrage destroying the enemies resistance. It will move on in front of us as we advance. It is for our own protection!" And why, as good soldiers of Jesus Christ should we look with fear on the crumbling thrones of earth? This crumbling and shaking of all things should strengthen our faith and confidence that God's purposes are being accomplished, that only those things which cannot be shaken might remain.

THE CHRISTIAN'S PANOPLY

The Grecian armor consisted of two sorts—offensive and defensive. From these St. Paul selects those which he calls the panoply, or complete armor of God for an effective campaign against the forces of evil in "the evil day."

The first item he mentions is the girdle, or military belt, used to brace the armor tight to the body, and to cover the two parts of the breast-

plate where they joined, and to support the daggers, short swords, etc. St. Paul likens this girdle to the truth. His words are, "Stand therefore, having your loins girt about with truth." How well the girdle represents consecration to service, to God and to His truth. The Christian armor is not of a material character, but of the spirit. St. Peter refers to the girding up of the loins of our minds. (1 Pet. 1:13.) Surely it is only on the basis of the truth that anyone could serve the "God of all truth," acceptably. What a protection, indeed, to have the loins of our minds girt about with truth—in other words, to be in the truth and to have the truth in us! Paul's prayer for the brethren at Colosse was that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding, being fruitful in every good work, and increasing in the knowledge of God.—Col. 1:9, 10.

The second item of the "armor of God" mentioned by St. Paul is the breastplate which consisted of two parts—one, reaching from the neck to the navel, and the other, hanging from thence to the knees. St. Paul urges that we put on the whole armor of God in order to be able to withstand in the evil day with its wiles of the devil, and other opposing forces, powers and principalities. He calls this second item of the Christian's protective equipment, "the breastplate of righteousness." (Eph. 6:14.) Our righteousness, or justification, is provided by God through faith in His provision for us in Jesus Christ. The merit of Christ's righteousness imputed to us is, indeed, a protective covering—a breastplate. "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1.) We have noted that the Grecian breastplate was of two parts. We think, perhaps, St. Paul had this in mind when, in writing to the Thessalonians, he urges the "putting on" of "the breastplate of faith and love." (1 Thes. 5:8.) Certain it is that the righteousness represented by this breastplate is that which is imputed of Christ and which we have in Him, our own righteousness being but "filthy rags," as the prophet puts it. (Isa. 64:6.) Therefore let us all continue the age-long struggle, equipped in the "armor of light."—Rom. 13:12.

Another item of the panoply, or armor of the Grecian soldier was called the greaves, which were made of gold, silver, brass or iron, and designed to protect the front of the legs and feet. Protection for what may seem to be less important parts of the body was not overlooked in the Apostle's naming of the pieces of the panoply of the Christian soldier. His words are, "And your feet shod with the preparation of the gospel of peace." Protection for all parts of the body is therefore necessary. And all the members of the

body of Christ, the less esteemed as well as those held in high esteem, require this protective covering and we can all help to provide it if we have the proper interest in and concern for each other.—1 Cor. 12:12, 18-31.

Important, indeed, is that peace of mind and heart, and that walk in life represented by the "sandals of peace." Not only is the Christian at peace with God; but he has been given the peace of God—the kind which God possesses. The "very God of peace" has given us, His children, of His peace, and we are referred to as being, "led by His spirit," which, among other things, is the spirit of peace. (1 Thes. 5:23.) To walk worthily of the calling wherewith he has been called, the Christian will need to have on the sandals of peace to assist him over the rough, difficult places. Our Gospel is a "gospel of peace" through reconciliation by Jesus Christ, and, therefore, reference is made to having our "feet shod with the preparation of the gospel [good tidings] of peace."—Eph. 6:15.

Another item necessary for the Christian's protection in his warfare, is the "helmet." The Greek warrior's helmet was made of various metals and used to protect the head. "The helmet of salvation," therefore, represents the intellectual, or philosophical appreciation or understanding of the divine plan. However, the helmet is more than a mere intellectual satisfaction and general hope that God will sometime bring us some kind of salvation. Rather, the helmet would represent both the head knowledge and heart appreciation of God's plan for the recovery of the human race, and particularly the hope of "the high calling of God in Christ Jesus"; namely, the call of the church to "glory, honor and immortality." This thought of an intellectual understanding of the truth is given us in another symbol by the Revelator when he refers to the servants of God as being, "sealed in their foreheads." (Rev. 7:3.) How indispensable to the Christian, particularly at the present time, is the helmet!

Still another item of armor is the shield—sometimes round, sometimes square—made of thick leather, or of wood, covered with brass or iron. "Above all [or beside all], taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:16.) These fiery darts of the adversary and his agents which are quenched when they come against our shield of faith are skepticism, higher criticism, evolution, spiritism, and all the other forms of evil and intimidation—in fact, anything which would tend to injure us as Christians. A proper living faith built upon knowledge and accompanied by works is, by God's grace, our only defense. "This

is the victory which overcometh the world, even our faith."—Heb. 11:6; 1 John 5:4.

The last item of the Christian's warring equipment mentioned is the sword—a weapon consisting of a long, sharp blade fixed in a hilt, or handle. "And take . . . the sword of the Spirit, which is the Word of God." (Eph. 6:17.) The sword of the Spirit is the only offensive weapon of the soldier of Christ. It may, however, be used defensively as well as offensively, in parrying blows as well as delivering them. In the temptation of Jesus in the wilderness, He used the sword of God as "a sword of the Spirit," in His encounter with Satan, when to his every temptation He replied, "It is written." It may, equally, well be used in all our battles not only against Satan, but against the world and the flesh as well. Some, misled by the spirit of the adversary, have mistakenly fought for the Lord with carnal weapons; but the true soldier of the Lord is to use but this

one weapon, the sword of the Spirit—a thus, "it is written."

If others use the darts of Satan, anger, malice, envy, strife, "bitter words," or worldly wisdom and human philosophy in their attack—we are not to answer railing with railing or kind with kind, nor try to overcome evil with evil. Rather, we should overcome evil with good and human philosophy with sanctified reason and a "thus saith the Lord." For, indeed, are we not told that "the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.) Let us battle to overcome hate, with love; impatience, with patience; doubt, with faith; and murmuring and fretfulness, with thankfulness and trust. Having put on "the whole armor of God" and standing in *His strength*, we cannot fail.

THE CHURCH

The Son of God goes forth to war,
To conquer death, and reign:
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army God employs
Of men and women made,
They'll soon within God's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent to heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train.

—H. Heber



International Sunday School Lessons



CHRIST REJECTED

March 9—Luke 20:9-20

GOLDEN TEXT: "Blessed are ye, when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake."—Matt. 5:11.

TODAY'S lesson deals with the parable of the wicked husbandmen. The chief priests and scribes promptly recognized it as being spoken against them. It aptly represented their state of heart. Because of this its effect was to arouse them to renewed energy to fill up the iniquitous measure of their guilty fathers; as predicted in the parable. The foundation of the parable is in language similar to the prophecy of Isaiah 5:1-7, which is explained thus: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry."—Verse 7.

The obvious interpretation of the parable is that the man who planted the vineyard represents God; the vineyard itself being the house of Israel. (Psa. 80:14, 15; Jer. 2:21.) The divine Law, the testimony of the prophets, the special supervision and fatherly guardianship of God and the ministrations of His faithful servants, all of which served to separate them from surrounding ungodly nations and to protect them from their influence, seem well to represent the hedge that was placed around the vineyard.

Because of God's special provision for His chosen people, Israel, He had a right to expect fruitage from His vineyard. There should, indeed, have been the fruitage of gratitude, love, obedience, meekness and readiness of mind and heart. But when the end of their age came, very little of such fruitage was in evidence. Therefore, the Israelites as a nation were not prepared to enter into the still greener pastures of the Gospel dispensation—pastures into which they would have been led by the long-promised and then present Messiah, the Son of God.

The development of similar fruitage throughout the entire period of

their age would have caused them to have taken a different attitude toward all the prophets that God sent to them for their correction and blessing. But instead of this, and because the fruits of the vineyard were lacking, all those who were sent previous to Jesus' time were likewise persecuted, and many of them put to death.

Finally, at the end of the Jewish age, the One who planted the vineyard sent His Son to the husbandmen. This part of the parable was fulfilled in the first advent of Jesus, who, while He came to His own, yet His own received Him not. Instead of receiving Jesus, the leaders of the Jews plotted to kill Him, even as the parable indicates. However Jesus did not wish His followers to get the idea that His cause would be forever defeated. To offset this thought He called attention to another prophecy concerning Himself; namely that of Psalm 118: 22, 23, saying, "Have ye not read this Scripture, The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes?" (Mark 12:10, 11.) Jesus called attention to this prophecy as portraying His triumph in the resurrection, and His future glory as the King of the whole earth.

The Golden Text is specially refreshing in contrast to the attitude of selfishness reflected in the parable. In this beatitude the Master makes it plain that those who receive the greatest blessing are the ones who humbly endure the persecutions which come upon them. The blessing of this Golden Text beatitude is in bold contrast to the woe pronounced upon the scribes and Pharisees who, like the Israelites of the past, continued to persecute the servants of God who were sent to them. Concerning this Jesus said:

"Woe unto you scribes and Pharisees, hypocrites! because ye build tombs of the prophets, and garnish the sepulchers of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; where-

fore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. 23:29-33.

One of the practical applications of the lesson to us as Christians is that we should strive to be found among those who, because of faithfulness to the Lord, are being persecuted, rather than among those who are persecuting the servants of the Most High God.

Questions:

Who is the one who planted the vineyard in the parable discussed in the lesson?

What is represented by the vineyard, and what is illustrated by the hedge around the vineyard?

What is one of the practical lessons of the parable to us as Christians?

THE LORD'S SUPPER

March 16—Luke 22:14-30

GOLDEN TEXT: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."—1 Cor. 11:26.

(For a discussion of this subject see article in the Christian Life department entitled, "In Remembrance of Christ.")

Questions:

What relationship does the Memorial Supper instituted by Jesus bear toward the Passover Supper instituted in Egypt by Moses?

What did Jesus mean by drinking His blood and eating His flesh?

What did the Apostle Paul mean by the "communion" of the body and blood of Christ?

JESUS CONDEMNED AND CRUCIFIED

March 23—Luke 23:13-25, 32-34

GOLDEN TEXT: "What then shall I do unto Jesus who is called Christ?"—Matt. 27:22.

OUR Lord was brought before Pilate early in the morning of the day of His crucifixion, about eight o'clock. The Jewish Sanhedrin had acted still earlier and had approved of the findings of the High Priest in the examination during the night watches; that is, that Jesus was guilty of blasphemy, because He

claimed to be the Son of God. Pilate, as a representative of the Roman government, was not interested in the charge of blasphemy, which so far as he was concerned, had to do merely with the religious viewpoint of the Jews. The Jews knew this, so in bringing the Master before Pilate, the charge they gave him to consider was that Jesus claimed to be a king. Naturally Pilate could not dismiss this charge without consideration, because it had to do with treason against the Roman government.

It required but a few moments for Pilate to make an examination of the prisoner at the bar. The charges were so evidently untrue, that he speedily discerned the animus of the Jewish rulers who formulated them. He saw that it was not the Roman government that was in danger, but the power of the religious rulers of the Jews. Pilate was discerning enough to recognize that this was the real reason why Jesus had been brought before him with the demand that He be sentenced to death.

The multitude standing outside the gate, shouted the accusations riotously, incited so to do by their religious leaders. Jesus made no reply, so that even Pilate marveled at His quietness, self-possession, non-resistance, and lack of vindictiveness. Jesus refused to defend Himself even though He was manifestly a person quite able to plead His own cause.

Pilate asked the Master if He were not aware of the fact that he had power either to set Him at liberty or to inflict the punishment desired by the people. Our Lord's answer was serene. He told Pilate that he had no power over Him at all, except as it were permitted by the Heavenly Father. This was the secret of our Lord's composure. He had given His life, His all; He had surrendered to the Father His every interest; He had confidence in the Father's love and wisdom, and was ready, therefore, to drink of the cup which the Father had poured, rejoicing to do the will of Him that sent Him, and to finish that work.

It had been even so with the Lord's followers during this age, in proportion as they, like Him, have been enabled to realize the fulness of their consecration, and, at heart, are filled with His spirit of loving submission to the Father's will. In

this proportion they have been enabled to be calm under the most severe and trying ordeals, so that the world has often marveled at their composure and self-control. The peace of God passing all understanding, has ruled in their hearts.

Another of the Evangelists (John 18:28-37) reporting Jesus' experiences before Pilate indicates that this representative of Rome asked the Master if He were a king. To this Jesus responded saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Thus the Master, rather than attempting to deny the charge that was placed against Him, tended to confirm it by acknowledging that He did understand that in the divine arrangement He was destined to be a king. However the Kingdom in which Jesus was to be a king was not an immediate challenge to the supremacy of the Roman Empire. His Kingdom was not to be of this world, but of the world to come, as Jesus plainly stated in His answer to Pilate's query.

In concluding his brief interview with Jesus, Pilate approached the wide open doorway of his courtroom, outside of which the people were crowding, and publicly and openly declared, "I find no fault in this man." The rulers, disappointed, fearing that by some mischance they would, after all, lose their prey, were angry, and aroused the populace to expressions of dissatisfaction with verdict. Through careful study of the account of Jesus' trial and crucifixion, it is very apparent that the real responsibility for His death rests upon the shoulders of the Jews and particularly upon their leaders, the scribes and Pharisees.

It is in confirmation of this thought that God through the prophet had already declared the time would come when the poor, blinded eyes of the Jews would be opened and they would look upon Him whom they had pierced, and mourn for Him. (Zech. 12:10; Rev. 1:7.) Thank God that such a time is near and the Lord's promise to pour upon them the spirit of prayer and supplication is soon to be fulfilled! As a people they have had severe experiences and surely all Christians today should rejoice to know that their coming release is near.

Questions:

Why was Pilate not informed of the charge that Jesus was a blasphemer because He claimed to be the Son of God?

In God's sight, who was more responsible for the death of Jesus, the Roman authorities, or the Jews?

Will the Jews, as a nation, ever recognize their national sin of crucifying Jesus? If so, what will God's attitude then be towards them?

CHRIST'S COMMISSION

March 30—Luke 24:36-53

GOLDEN TEXT: "Behold, I send forth the promise of My Father upon you."
—Luke 24:49.

THE crucifixion of Jesus left the disciples in a state of bewilderment and consternation. They had accepted Him as the Messiah, and to them the Messiah was one who would certainly liberate the Jewish nation from under the Roman yoke, establish Israel as a world power, and through this Messianic arrangement extend the blessings of the long-promised Kingdom of God to all nations of the earth. For the One whom they looked upon as the head of such a government to be taken and crucified by His enemies, shattered their faith, and had left them confused and discouraged.

Jesus had hinted beforehand that He would be raised from the dead and now that reports were being circulated that His resurrection was an accomplished fact, naturally the disciples were on the alert to discover any evidence that would throw light on the situation. Jesus had appeared to two of them on the way to Emmaus and these were relating their experiences to the others, when the Master Himself stood in their midst and said unto them, "Peace be unto you."

The disciples were terrified, but Jesus endeavored to allay their fears by assuring them that He was indeed the risen Lord. Previously, when a report was related that He had been raised from the dead, Thomas asserted that he would not believe this unless he could see the wounds in Jesus' hands and feet. Jesus knew about this, so now when Thomas was present, He gave the disciples a demonstration which convinced the only one among them who had difficulty in believing the fact of His resurrection. This method of convincing doubting Thomas should not be construed as a proof that Jesus' glorious resurrection body

was a scarred and bleeding one. The Scriptures definitely assert that while He was put to death in the flesh, He was **made alive** in the spirit.

Jesus again called the disciples' attention to the prophecies of the Old Testament, which foretold the necessity and the object of His death as man's Redemer, and that the glory of the Kingdom in the prophecies could not be realized until after the sufferings of Christ had been complete. No lasting blessings could come, either to the Jews or to other nations, until provision had been made through the redemptive work of Christ for the remission of sin. The wages of sin is death, and as long as the world was under condemnation, God's promises of recovery and the restoration of paradise conditions world-wide, could not be fulfilled.

The foretold sufferings of the Christ were not completed with Jesus' death on Calvary's cross. There yet remained the sufferings and death-baptism of His body members. This would come as a logical result of their being faithful in bearing witness concerning Him and His resurrection and the Kingdom which He proposes to establish at His second advent. Thus, while assuring His disciples that He had, indeed, been raised from the dead, He imposed upon them, at the same time, the responsibility of being His witnesses in the earth. They were to begin this witness work at Jerusalem, and from there extend it to all the nations of the earth; as God's providence permitted, and their self-sacrificing zeal made it possible.

Jesus knew how to rightly divide the Word of Truth, and thus to understand the divine will for Him and His people. When, previously, He had sent His disciples out into the ministry, He cautioned them not to go into the way of the Gentiles, nor to enter into any city of the Samaritans, but to go only to the lost sheep of the house of Israel.

The reason for this is that, according to the prophecies of the Old Testament, particularly that of Daniel, a definite time limit had been placed in which God would extend special favors to the Jew. This time limit was a period of seventy symbolic weeks, ending approximately three and a half years after the crucifixion of Jesus.

During the time of His ministry, therefore, God's favors were still restricted to the Jews, even as they had been throughout the entire age.

But now this special favor was coming to an end, and Jesus was preparing His disciples to extend the ministry to other nations and to no longer be limited by the previous command that He had given them. They were not, however, to actually embark upon this campaign until they were endued with the Holy Spirit which came upon them later at Pentecost.

Questions:

What did the disciples expect Jesus to accomplish as the foretold Messiah?

What was Jesus' purpose in showing His disciples the wounds in His hands and feet? Does it prove that Jesus was raised from the dead as a human being?

Explain why Jesus on a former occasion limited the ministry of His disciples to the Jewish nation, but after His resurrection commanded them to go to all nations?

CHRIST PROMISES POWER

April 6—Acts 1:1-12

GOLDEN TEXT: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

TODAY'S lesson is a sequel to that of last Sunday's. Luke, the Physician, who wrote the Gospel of Luke, was the author of the Book of Acts. In the latter, from which today's lesson is taken, he takes up the narrative substantially where he left it in his Gospel; that is, at the ascension of Christ. The first verse of today's lesson refers back to the Gospel of Luke as a treatise of the doings and teachings of Jesus from the time that He began His ministry to its close.

Some have assumed that the word "began" might reasonably be understood to imply that our Lord continued His ministry even after His ascension, speaking and acting, through His apostles, and those believing on Him through their word. This is true enough in fact, whether it was what Luke meant, or not; for the Scriptures invariably teach that the members of the church of Christ in the flesh are His representatives. These, as the apostle says, "fill up that which is behind of the afflictions of Christ . . . for His body's sake, which is the church."—Col. 1:24.

It was in order that the apostles might fill this position of witnesses and might be enabled to give us, and all, a clear testimony of the important subject of Christ's death, resurrection and ascension, that our Lord was present with them after His resurrection. Luke declares that He demonstrated the fact of His resurrection by "many infallible proofs." However, our Lord wished the apostles to distinctly understand that they were not then in the condition to undertake this new work of bearing witness of His resurrection, and of the gospel of the Kingdom that was now taking on a new and grander meaning to them.

The Master explained that the important ministry in which they were to engage as His ambassadors, should not be undertaken until they received the Holy Spirit. The Holy Spirit was to be a power and unction from the Father which would specially qualify, enable and guide them in the important service of their commission. Moreover, it would be to them, and to all believers through them, a divine evidence or attestation respecting our Lord's work, that it was approved of the Father, and thus constituted a basis of reconciliation by which sinners might return to harmony with their Creator. It was to be an evidence also, to those consecrating themselves to the divine service and receiving the Holy Spirit, that they were accepted of the Father in the Beloved, and owned as children and heirs of His promises, joint-heirs with Jesus Christ our Lord, if so be that they would suffer with Him, that they might also be glorified together in the Kingdom, when the due time should come.—Rom. 8:16, 17.

It was natural, under the circumstances, that the disciples should inquire of the Master concerning the time of the establishment of the Messianic Kingdom that was to deliver Israel from the Roman yoke. It is worthy of careful note that our Lord did not rebuke the apostles for manifesting an interest in this phase of the truth. On the contrary, His answer clearly implies that their expectations at least approximated the truth, but He was not then at liberty to gratify their curiosity as to the precise time when God's purpose for Israel would be consummated.

(Continued on page 28)

DIVINE PLAN BEREAN LESSONS

THINGS NEW AND OLD FROM THE STOREHOUSE

(Lesson 8)

Text Book: First Volume of Scripture Studies, Page 24, middle of page, to Page 25, middle of page.

Key Sentence: "Surely no one who believes the Scripture statement that 'the path of the just shineth more and more unto the perfect day,' will claim that the perfect day came in Luther's time; and if not, we do well that we take heed to our lamp as unto 'a light that shineth in a dark place until the day dawn.'"

Main Text: "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:14.

In 1 Peter 2:2, we are told, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." What is meant by "newborn babes"? Christians in the beginning of their life of faith, are likened to babes. Though they may be men of mature years, they are but babes beginning a new life. What is meant by "milk of the Word"? These are the simple truths, the foundation doctrines, which the apostle is counseling them, as newborn babes, to earnestly desire and seek. These are the plain clear statements of the Scriptures: (1) The original perfection and glory of humanity, created in the image of God. (Gen. 1:27, 31.) (2) The fall of Adam and the race represented in him. (Gen. 3: 1 Cor. 15: 22.) (3) The death penalty. (Gen. 2:17; 3:19; Rom. 6:23.) (4) The redemption of Adam and therefore also of the race represented in him, by the payment of an equivalent price—the sacrificing of "the man Christ Jesus who gave Himself a ransom for all." (1 Cor. 15:22; 1 Tim. 2:6.) (5) The actual deliverance of the redeemed race in God's due time and order.—Acts 3:19-21.

Those who, in simple faith, accept these truths and who, laying aside all malice, and all guile, and hypocrisies and envies and all evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of Him as sons and heirs—as spiritual sons. And precious indeed are these little ones in the Lord's sight. It was with reference to such that the Lord said to Peter, "Feed My lambs." And again, under the figure of a tender shepherd caring for a weak and straying lamb, He shows His tender solicitude for these babes of the family, saying, "It is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. 18:14.

Let us now turn to Hebrews 5:13, 14, "For every one that useth milk, is unskilful in the word of right-

eousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Does this text teach that the mature Christian should avoid drinking the milk of the Word? No, an occasional glass of milk is good even for grown folks. It means that the mature Christian should not live on an exclusive milk diet.

What is meant by "strong meat"? The "strong meat," or what we sometimes call "solid food" represents the deeper truths. What is meant by those of "full age"? This refers to the mature Christians, who, having been nourished by the pure milk, have grown and developed considerable firmness and strength of Christian character. They are no longer babes but adults possessing faculties habitually exercised in the discrimination of both good and evil.

What is meant by "meat in due season"? This text is found in Matthew 24:45, "Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season?" This text finds its fulfilment in the harvest of this Gospel age. The "meat in due season" represents the fuller unfolding of the divine plan now due to be understood by God's people.

In Matthew 13:52 it speaks about "things new and old" being brought by an householder "out of his treasure." If we liken the creeds of Christendom to a treasure house, would it be possible to bring out something "new"? No, these creeds became frozen many centuries ago. Besides they are so covered with error, that even any old truths that they contain are not easily seen.

What is meant by the expression, "The Bible is an old fiddle, upon which any tune can be played"? Some people think that you can find proof for any creed or theory in the Bible. But this is not so. A careful comparing of Scripture with Scripture will quickly show that the different creeds of Christendom are not in tune with the Bible.

What storehouse should the Christian go to for "meat in due season" and for "things new and old"? We answer, the Bible. It is able to make "the man of God perfect, thoroughly furnished." (2 Tim. 3:17.) Should the Christian always be ready to use the "sword of the spirit"? Yes, we are told in 1 Peter 3:15 that we should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

In the text that says "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18) do we find any support to the thought that the creeds formed by Luther and the other Reformers contain all the light? No, the perfect day was not in Luther's day. What is the "light that shineth in a dark place until the day dawn"? We answer, the Bible, the Word of God.

PETER REPROVED BY PAUL

(Lesson 9)

Text Book: First Volume of Scripture Studies, Page 25, middle of page to Page 27, top of page.

Key Sentence: "It is evident that though Jesus promised that the church should be guided into all truth, it was to be a gradual unfolding."

Main Text: "But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"—Gal. 2:14.

Is it enough that we find ourselves on the path of light? No, the light is progressive and therefore we cannot sit down and go to sleep. Note how it says in Hebrews 12:1 "let us **run** with patience the race that is set before us," and again in 1 John 1:7, we read "if we **walk** in the light." But on the other hand, it speaks of some as "**sitting** in darkness" and "**standing** in the way of sinners" and "**sitting** in the seat of the scornful." (Psalm 1:1.) The lesson of all these Scriptures is that the righteous will continue to make progress on this path of life.

If the light is progressive, why is it that we go back to the writings of the prophets and the apostles? Because God used them as mouthpieces to give us the truth regarding His plan and because their message was to unfold to us as the different truths became due. One Scripture along this line is Habakkuk 2:3: "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Have we any Scriptures to show that there were revealed to the apostles certain truths which the prophets and also the angels did not understand? Yes. Ephesians 3:4-6, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel." See also 1 Peter 1:10-12, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

In John 16:13, we have the promise of Jesus that the Spirit of Truth would guide the church "into all truth." Was this unfolding to be a gradual one or a sudden one? We answer, a gradual one. The early church did not see as deeply or as clearly into God's plan, as it is possible to see today. Did the apostles have different degrees of insight into God's plan?

Note Peter's uncertainty in marked contrast with Paul's assurance in the following Scriptures. Acts 10:28, Peter "said unto them, Ye know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." But alas, Peter afterwards forgot this point. See also Acts 11:1-3, "And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." "They of the circumcision" were prejudiced as Jews to think of every blessing as limited to themselves as God's chosen people.

If we now turn to Galatians 2:11-14, we hear Paul reproving Peter for wavering on this point. He calls it "dissembling"—to conceal by false appearance. This error on Peter's part, God promptly corrected through this rebuke on the part of Paul. It evidently was properly received by Peter who quite overcame this weakness in respect to preference for the Jews, as is abundantly attested by his two epistles, in which no trace of wavering on the subject can be found. Let us now read Paul's account of the reproof: "But when Peter was to come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Did Paul have more revelations than the other apostles? Yes, in 2 Corinthians 12:7, he says "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." What did Paul mean in 2 Corinthians 12:2, 3, when he says he was "caught up to the third heaven" and "caught up into paradise"? He was carried in vision down the stream of time and saw things as they will be under the spiritual control of Christ—the new ruling power in the Millennium. The restored earth will be the paradise he referred to.

CAUSE AND EFFECT

(Lesson 10)

Text Book: First Volume of Scripture Studies, Page 27 to Page 30, paragraph one.

Key Sentence: "How short-sighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and harmony of nature; which acknowledges the laws of nature, while denying that nature has an intelligent Lawgiver."

Main Text: "The fool hath said in his heart, There is no God."—Psa. 14:1.

The last book in the Bible is called Revelation. What does this title suggest? That the book contains an unfolding of something not previously understood. John the Revelator and the Prophet Habakkuk foretold that the full understanding of this revelation given about 96 A. D., is set for an appointed time, the end of the age; and that, at this time, in the end of the Gospel age, the vision would be made plain.—Hab. 2:1-3.

Explain how the Apostle John could be both a prophet and an apostle. As an apostle he could understand and teach what was then the message due—the meat in due season. As a prophet he gave a message which could not then be understood but would, at later times, be made plain and then become meat in due season.

In Revelation 1:3 we read as follows: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." What does this mean? There is a blessing upon those who read this revelation, even though they do not understand it. There is a special blessing upon those who hear and understand the words of the prophecy, and who conform their lives to the things therein written.

Was there no understanding of the Book of Revelation on the part of God's saints during the Gospel age? The book kept opening up to such. Did it help Luther to decide that the Papacy was the Antichrist? It did. Evidently, Luther was the angel to the church of Philadelphia. (Rev. 3:7-13.) The Philadelphia period began in 1517 when Luther nailed his ninety-five theses on the church door at Wittenberg. Note verse 8: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength." Brother Russell in the 1916 Watch Tower, page 347, says, "Compared with the mighty hosts of their enemies, the little band of Reformers had but 'a little strength'; but they knew that they had the Truth, and they fully trusted in the Giver."

To what conclusion do the arguments in this chapter lead us? That God has been gradually revealing His truth and that as a result we can expect more light on God's Word than was enjoyed in previous ages.

STUDY II

We now come to Study II in our text book. The title of the chapter is "The Existence of a Supreme Intelligent Creator Established." How is the question, "How do we know that there is a God?" answered in this chapter? From the standpoint of reason alone. Can an unbiased, intelligent reasoner gain any knowledge of the unknown? Yes, if he makes a reasonable and candid search of the unknown in the light of what is known. Will such a search unaided by a direct revelation from God give us clear, sharp outlines of the truth and its details? No, we could only approximate the truth.

What lessons can we learn if we look into the sky with a telescope, or with the natural eye alone? That in the sky the stars and planets reveal the immensity of creation. They also demonstrate a wonderful order and harmony among them. Take, for instance, the sun, always rising in the east and setting in the west. And note how the sun is always on time! One may take a look at his watch and say about

a train like the Twentieth Century between Chicago and New York, "Well, it looks as if the Century will be fifteen minutes late today." But you can never say that of the sun. Day in and day out, year in and year out, it rises and sets exactly on time to a second. Note, also, how all the stars and planets differ from one and another and yet despite the diversity there is symmetry, and beauty, and harmony.

As we meditate on these things, what conclusion is forced upon us? That the Creator of these heavenly bodies is vastly superior to us in wisdom and power. In Psalms 14:1, we read "The fool hath said in his heart, 'There is no God.'" What does this mean? It means that no matter how wise or intelligent one may be along other lines, if he thinks that all the wonderful things we see in nature here on earth and in the sky above, came by chance and were not created and arranged for by a supreme intelligent Creator, then he is, on this subject, a fool—one who ignores or lacks reason.

The Bible teaches us that God is not dealing in this Gospel age with those whose intellects are so lacking that they are unable to exercise a belief in a personal God.

What basic principle are we to follow when reasoning on this question of whether or not there is a personal God? The self-evident truth that effects are produced by competent causes. Apply this rule to the plants and flowers. Everyone of them is intricate in construction and very beautiful in form and texture. Man cannot reproduce them. They did not come by chance. Hence, they must have been created by a being of far greater intelligence than man possesses. Only an intelligent Lawgiver could produce the laws of nature which we see operating all around us.

THE MISSING "MISSING LINK"

(Lesson 11)

Text Book: First Volume of Scripture Studies, Pages 30 and 31.

Key Sentence: "Surely if unintelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions."

Main Text: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and the fowl that may fly above the earth in the open firmament of heaven."—Gen. 1:20.

How can we meet the argument of those who say that nature is the only God and that the law of nature is "the law of the survival of the fittest"? By pointing to the fact that natures are now fixed. They cannot be blended or evolved into higher natures. In all the past 6000 years of man's history there is no instance known where one kind has changed to another kind. But how about fish that can use their fins for a moment as wings and fly out of the water? We answer that we don't see them changing into birds. Observations over hundreds of years do not show that the fins are changing in shape and becoming like the wings of a bird. "Is it not true," says one, "that there are monkeys that look like men?"

Yes, there is some slight resemblance, but this is no proof that monkeys have developed into men. Donkeys and horses look alike but they are of different species. While a mule is an offspring of a male ass and a mare, it is very interesting to note that it cannot propagate either species.

What does the fact that we have fixed species prove? It proves that unintelligent nature cannot be the creator or evolver. Why not? Because she would continue the process. It takes intelligence to set up fixed conditions along this line. The fact that we do not see fish becoming birds and monkeys becoming men, shows that this theory is not only contrary to the Bible but also contrary to reason.

Is man a product of evolution? Most emphatically, no! He is the direct creation of God. See Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is not said of man as of the sea creatures, "Let the seas swarm," nor as with the lower earthly animals, "Let the earth bring forth," but it is recorded, on the contrary, that he was a special creation by his Maker, made in his own "image." What about the so-called "missing link" between the ape and man? None has ever been discovered. If the theory were true, there would be many remains of them that could be discovered.

But do not these "Doctors" and "Professors" who feign great learning, speak about the little toes of human feet becoming useless and how they will soon be "dropped by nature" as "monkey tails have already been dropped by men"? We answer that we have mummies well preserved that are nearly four thousand years old. We also have life-sized nude statuary nearly as old. Tails are not shown on any of them. The little toes are no different from those of today.

Is there a big gap between man and the lower animals, which cannot be bridged by evolution? We list some of the differences: A power to reason which

can grasp astronomy, geology, etc. Capacity for religion. Ability to talk intelligently. Ability to read or to listen intelligently to a talk. Capacity for music. Man alone wears clothes, and uses tools.

Is there any serious objection to the theory of evolution in regard to the creation of animals lower than man? No, if we are willing to admit that the species are now fixed and that man was a direct creation of God. According to this theory of evolution, how did it start? It assumes that in the remote past the different species were developed from the earth and by gradual processes of evolution developed from one form to another. These evolutions continued under divinely established laws and with changes of food and climate into the present fixed species.

Does the Bible contradict this theory? No. See Genesis 1:20, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and the fowl that may fly above the earth." Also Genesis 1:24, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." We now quote from the Sixth Volume of Scripture Studies, page 35:

"Let us not contend for more than the Scripture record demands. The Bible does not assert that God created separately and individually the myriad kinds of fish and reptiles; but merely that divine influence, or spirit, brooded, and by divine purpose the sea brought forth its creatures of various kinds. The processes are not declared—one species may, under different conditions, have developed into another; or from the same original protoplasm different orders of creatures may have developed under differing conditions. No man knoweth, and it is unwise to be dogmatic. . . . What we do claim is, that all came about as results of divine intention and arrangement, and, hence, were divine creations, whatever were the channels and agencies."

SUNDAY SCHOOL LESSONS

(Continued from page 24)

The things to which they referred, and which God had promised would be fulfilled in due time were, of course, but reasonable inquiries, but the times and seasons were not then for them to know—the Father retaining them in His own power, not being pleased, as yet, to reveal this feature of His plan. Jesus did say enough to His disciples, however, to clearly indicate that before the restoration of Israel to divine favor could be possible, His apostles must perform the mission to which He was then appointing them.

The instruction that the disciples should tarry, and not begin the work of witnessing until endued with power from on high, implied their unfitness for the work as natural men. We see abundant evi-

dence of this in many respects. The narrative is that they, as natural men, were of humble birth and limited education—unlearned men—and this was apparent in some respects, even after they received the Holy Spirit, for their friends as well as their enemies, bore witness to it. But even had they been talented and educated, they still would have been unqualified for the spiritual gifts, blessings and favors without the power and unction of the Holy Spirit. Moreover their ministry could not have been as effective without the Spirit's guidance and help. Paul, who later became one of the apostles, although being a learned man, needed the Holy Spirit in order to be an acceptable and qualified "minister of reconciliation."

There is a practical lesson in this for the Lord's people today. We still should be careful to select as

leaders and teachers only such as give evidence of having come under the influence of the holy anointing of the Spirit of God. This is true, no matter how much of natural ability the would-be leader may possess; indeed, the more his natural ability, the more danger from his leading, unless he possess a rich infilling of the Holy Spirit of God. Only those anointed of the Spirit are to be recognized among the Lord's people as in any sense of the word representatives and mouthpieces of the Head.

Questions:

What was one of Jesus' purposes in appearing to His disciples after His resurrection?

Why were the disciples to tarry at Jerusalem until they received the Holy Spirit?

Are Christians today to accept as teachers those who do not possess a rich infilling of the Holy Spirit?

Talking Things Over



RE PROGRESS ON SCRIPTURE STUDIES

As many of the friends know, The Dawn Publishers are undertaking to republish the six Volumes of Studies in the Scriptures. This is being done through the co-operation of brethren who are showing their desire to make it possible by the advance purchase of the volumes at five dollars a set. When the plan was initiated it was based on the hope that a thousand sets would be purchased in advance of the time the volumes were ready for delivery. Estimated cost of typesetting, printing, binding, etc., showed that the advance sale of this many sets would have enabled us to get the work done through the regular commercial channels; and hence to have the Volumes ready within a few months.

Thus far the pre-sale of sets is far short of the number suggested in the plan; yet the friends have responded so well that we are assured of being able to complete the re-publication of these most valuable books. However, the somewhat limited pre-sale of sets has forced us to abandon the hope of getting the work done quickly through regular commercial channels, and thus to pay full commercial prices. Instead, we are doing much of the work in our own small printing plant, and as we can spare the use of the equipment from the regular work of printing *The Dawn*, tracts, Kingdom Cards, booklets, etc. While this necessarily delays the project, nevertheless, steady progress is being made.

Volume One, of course, is already completed, and has been for some time. Volumes Two, Three and Five are now printed, and waiting to be sent to the binders. Typesetting on Volume Six will be finished within a few weeks. Typesetting will be started on Volume Four as soon as Volume Six has been completed. Unless unforeseen difficulties arise, the entire set should be finished and ready for delivery within a few months. Unless there seems to be a great need for the Volumes individually, we will probably hold what is now printed and send all remaining five to the binders to be completed under one contract.

It has been a joy to work on the re-publication of these precious Volumes. We can truly say that

it has been a blessing to the brethren at *The Dawn* that we were not able to send the work out to commercial printers. It is encouraging that so many of the friends have been able and willing to help with this expense by purchasing sets in advance. It is to these particularly that we are reporting the progress that is being made. While the work is requiring a longer time than expected, yet it will, D. V., eventually be completed, and there won't be much longer to wait.

BROADCASTING THE KINGDOM MESSAGE

Reports reaching us from all over the country indicate that the brethren are rejoicing to realize that the Kingdom message is going out so widely over the radio. And why shouldn't we rejoice? We are striving to be worthy to share with the Master in causing the knowledge of the glory of God to ultimately fill the whole earth as the waters cover the sea, and surely we should be glad if the feeble efforts now possible will help to bring comfort to a few sorrowful hearts. The radio is the most up-to-date means of circulating information, and why shouldn't the Lord's people use it as a channel through which to make known the glad tidings of the Kingdom? Certainly there is no other way in which comparatively few can make the message available to truth seekers over such a wide area.

Since we went to press with the February issue of *The Dawn* a number of additional radio stations have been engaged by the brethren for the witness work. We are glad to welcome these into the broadcasting circle. These additional stations are, of course, listed with the others on the inside of the front cover, but we show them here also that the brethren in the districts served by them may the more quickly be apprised. They are:

KRE, Berkeley, Calif.
WHDH, Boston, Mass.
WDMJ, Marquette, Mich.
WKZO, Kalamazoo, Mich.
KQV, Pittsburgh, Pa.

(Hour and kilocycles shown in regular listing.)

We wish to again emphasize that the effectiveness of the radio witness is greatly increased when adequate follow-up work is done. This means that the broadcasting work should increase opportunities of service for all the brethren, especially those who are able to make calls, or give chart talks or other public discourses.

We wish, also, to emphasize that the radio work ought not to do away with public meetings. Rather, it should—and we believe it will—make public meetings more effective. The Voice of Tomorrow programs should serve as a background for public meetings. Invitations can be sent directly to those who have requested literature. It has been suggested that in territories where the radio programs have been heard for a considerable time, it might be well to advertise our public meetings as held under the auspices of The Voice of Tomorrow. We will be glad to have reports from brethren who have tried this method.

We again remind the brethren that Kingdom Cards are furnished to advertise the Voice of Tomorrow programs, and these may be ordered for any of the stations, in any quantity. We will also be glad to furnish display mats for use in newspaper advertising.

As heretofore explained, we will be glad to do what we can to advise and help the brethren in their efforts to secure time on their local stations. Recently we have had placed at our disposal, without charge, the services of an advertising agency located on the West Coast. This advertising agency, which is under the directorship of a brother in the truth, will be glad to negotiate with stations anywhere in the United States with a view to securing time for broadcasting The Voice of Tomorrow programs.

We believe the friends will enjoy reading some of the interesting letters that reach us from various parts of the country, written by those who have been blessed by the programs. Following are a few samples:

Dear Sirs: I am sending for the following booklets, for which I am enclosing five cents each: "God's Remedy for a World Gone Mad," "How to Pray for Peace," "God and Reason," "The Truth About Hell," I am also sending for the book, "The Divine Plan of the Ages," for which I am enclosing forty cents.

Words cannot express how much I enjoy listening to your programs Sunday mornings. I have learned so much about the Bible in this way. I am so glad that so many people are interested enough to send donations to help you with the expense, thus enabling you to keep on sending these wonderful programs over the air. I am sorry that I cannot help at this time but will pray for you and your helpers and hope that sometime I, too, may help with the

expense of the programs, so they may keep going on and on.

It would be much easier for me if my husband were interested as I am, but he does not believe that it could be possible for all the people to be raised from the dead. He thinks that there would not be room enough on this earth for them all. I cannot as yet explain well enough to make it plain to him, and so far he does not wish to read the books.

There are so many things I would like to write to you about, but I am afraid I would take up too much of your time. I will be listening in for your program tomorrow, and may God send His richest blessing to you all. Again thanking you from the bottom of my heart, Your radio friend.—A. E. B., Ill.

Dear Christian Friends: I have read your booklets "Armageddon," "God and Reason," and "The Judgment Day," and have checked up on my own interpretation of the Scriptures. I can say Amen to what you have written in those little books. I also belonged to a sect, but my searching into deep things has gotten me in wrong with the leaders, so I am "out," as they would say. Well, bless God, I have found Him whom the prophets spoke of, so I have everything. I am enclosing a dollar for a supply of booklets for distribution among my friends.—E. W. W., Pa.

Gentlemen: Please send me the following booklets: "God and Reason," "Christ Has Returned," "The Truth About Hell," and "The Judgment Day." I found the booklet entitled "Hope Beyond the Grave," very interesting and reasonable.—F. S., N. J.

Dear Sirs: We have had the pleasure of listening to your program now for several weeks and enjoy it very much; also receive a great blessing from it. The topic on Armageddon was very interesting and I would like to have the booklet sent to me. If you have any other booklets we would appreciate reading them also. God bless you.—W. C., N. Y.

Dear Sirs: I would be so pleased if you would send me the booklets. I listen to you every Sunday morning. I wish you were on the air an hour. Your talks are so interesting and helpful. I wanted to send for some of the booklets before, and now I am asking for the three last ones; they are "Christ Has Returned," "The Day of Judgment," and "The Coming World Ruler." I thank you so much.—M. B. H., N. Y.

Dear Boys: I heard your broadcast yesterday and must say it was very reasonable. So many people get a wrong thought of the soul. It is as you say, just the breath that makes us a soul. I don't care to go to church and listen about the soul being in heaven or hell, but enjoy sitting at home and reading my Bible. Please send me your booklet. I will surely tell my friends. I wish you much success.—L. M., Mich.

Dear Frank and Ernest: Enjoyed the little booklet so much and have passed it on to someone else to read. The size is so convenient to carry, The broadcasts are greatly appreciated. Am enclosing one dollar and ask that you send me a selection of booklets,

and any money left over I wish you to keep to help with your work. Thanking you, and may God bless you in your witness work, I am, most sincerely, J. D., Pa.

Dear Sirs: I would like to have a copy of your booklet "The Day of Judgment." I didn't get to hear all of the broadcast. I am very anxious to know of the Scripture passages on the subject, and the interpretation of them, from a source whose judgment I can trust. Am so glad you are able to broadcast over the radio and at such an important time. Your subjects have always been beautiful to me and I am hoping to others also. I pray the Lord that your good work may continue.—H. T., Ark.

Dear Sirs: Will you send the messages about the "Coming World Ruler" and "The Truth About Hell"? I have had the privilege of listening to these messages and they are interesting to me because they contain a kind of truth I can understand.—C. M. D., Pa.

Gentlemen: I have just listened to your very interesting explanation of Bible prophecies and I would be very glad to receive a copy of the "Coming World Ruler." The widespread interest in these prophecies and the whole subject, is growing by leaps and bounds. For instance, last night we were out to dinner where eight ordinarily worldly people spent the evening until 11:45 discussing these subjects. Years ago they would have scoffed at anyone who even hinted at having an interest in such matters. Surely the age of spiritual unfoldment is at hand, but the world is going through very severe labor pains in bringing it forth. More power to your broadcasts and God bless you.—E. C. D., Conn.

Dear Sirs: I heard your very fine program yesterday for the first time, being confined to my home with sickness. I am glad for such a presentation of the truth as you are broadcasting and assure you that you have my prayers. Kindly send the booklet "Coming World Ruler."—Rev. J. H. T., Pa.

Would there were more as frank and as earnest and helpful as Frank and Ernest whom it was my privilege to hear on the radio yesterday. An offer of copies was made and I will gratefully receive the copy and as I would like to give it to others whom it would help. If it is permissible, I would like to have three or four extra copies. I will use them for good. Gratefully, W. M. F., N. Y.

Dear Sirs: I have been listening to your interpretations for several weeks and am interested in the leaflet you are offering, "Coming World Ruler." Am enclosing a stamp to cover postage for a copy. I believe we are truly living in prophetic days, and need all the knowledge we can get of God's plan for us and the world. Thanking you for your interestingly helpful talks, I am, Very truly yours, W. W., Pa.

Dear Sirs: Greetings to you in the name of Him who says, "I am the Way." I wish to say tonight that I have been listening to your Bible discussions every Sunday morning at 8:15 o'clock for sometime. I enjoy them very much, and am very much interested in this program. It has been my intention for

sometime to write for free copies of your books. I would like very much to read this last Sunday's book, "Christ Has Returned," and any others you may see fit to send. I am interested in learning more and more about the Bible. Since I have been listening to your Sunday morning programs I have learned a great deal that I did not know before.—M. E. D., Tenn.

Dear Sirs: I would like to have the pamphlet which you are offering in regard to your present subject Sunday morning on the Second Coming of our Lord. I like the simplified way of presenting the Gospel and I think it must be helpful to many people—the questions we think about and then hear you answer them so plainly. Thank you. Cordially yours, R. H., Pa.

Dear Sirs: I have listened to your talk only a short time this morning and it seems very real to me about world conditions. I do believe our Lord will soon take charge. Thank you so much for the little booklet you mentioned this morning. You will find stamps enclosed for sending it. I remain, in His love, H. K., N. J.

Please send me the book on the Judgment, the one you told us about on last Sunday's program. Thanking you so much for the help I receive spiritually from reading your wonderful teachings from God precious Word. I remain, Most sincerely, E. R., N. J.

Dear Sirs: Your program on WMCA this morning, "The Voice of Tomorrow" was splendid. You did the program in such a clear, concise manner. The announcer offered free copies of your talk. I attend a Bible Class on Thursdays and also some Church organizations. If you could send me copies I would be glad to distribute them. I could use thirty or forty, or more if you have plenty, but even if they are free, I want to pay for them. Thank you.—L. H., N. Y.

Dear Sirs: Please send me your booklet, "God and Reason." Please tell me what Church or Bible School do you represent. I only read my Bible and compare any teachings with sound doctrine. I can distribute it, if I find it to be as God says.—E. D., Mo.

Dear Sirs: Please find enclosed one dollar for your book "The Divine Plan of the Ages," and the booklets, "God and Reason," "Hope Beyond the Grave," "The Truth About Hell," and "Christ Has Returned," and keep the change to help in carrying on the radio work. I was both surprised and very much pleased to hear your program on the air. I am a minister of the Church of God (Abrahamic Faith) with headquarters at Oregon, Ill. So far as I have been able to learn, we teach the same truths as you are teaching. It has not been a popular doctrine (restitution), which was the reason for my surprise at hearing it on the air, but it pleased me very much because I believe it to be Scriptural. Now I would like to know the name of your organization and connection, as we have many things in common, even if we do not agree entirely, but I haven't heard anything thus far with which I could disagree. Hope you will be able to continue with your programs and it may be possible

for me to help a little more later on. Very truly yours in the Master's service; G. G., Ohio.

My dear Brothers in Christ and the Truth: I just listened to your broadcast over the radio for the first time Sunday, February 16th, when you talked about the subject of "The Rich Man and Lazarus." That is my belief exactly. It surely was excellent. I also heard you today, Sunday, the 23rd. It was fine also. Please send me your 128-page booklet on the subject of The World of Tomorrow, also the article on the Rich Man and Lazarus if it is not in the book. I am full lover of the truth, but it is so very, very scarce in these perilous days.—F. H. D., Ill.

Dear Frank and Ernest: I have heard your broadcast for the first time a few minutes ago. It was wonderful and I shall listen in every Sunday morning in the future. Please send me your book, "Hope Beyond the Grave." Do you have any books on prophecy for sale? I am very interested in this subject. God bless your work. Sincerely, J. C., Ill.

Gentlemen: I have just finished reading "The Divine Plan of the Ages," and find it the most interesting book I have ever read. It is really an eye-opener. I notice succeeding volumes of "The Scripture Studies," mentioned in it. Please send information on these volumes. Yours truly, H. H., Ark.

Gentlemen: Please find enclosure for one year's subscription to THE DAWN. I wish to thank you for the three months' trial subscription which I have been receiving; also for the small booklets you have sent me. I receive the greatest inspiration from these little booklets. At present I am also reading "The Divine Plan of the Ages." Whenever I am blue or depressed I open up this book and immediately am helped by it. Thanking you again, I remain, Sincerely yours, C. J. M., N. J.

The Voice of Tomorrow: I have heard The Voice of Tomorrow over the radio for the first time today. Was very happy in your discussion about the thief on the cross. Happy indeed to know that there are more who study the Scriptures to see if these things are so. I am interested in the plan of the ages. Please send me literature that you have discussed previously over the station; also a copy of the booklet, "God and Reason," and any other books which may be interesting.—A. F., Ill.

Gentlemen: Will you kindly send me a copy of the book on prophecy offered in your radio broadcast? At almost eighty years of age, I still hope to see the new Kingdom of the Lord's Prayer.—C. M. H., Ariz.

Frank and Ernest: I was interested in your program and hope you will continue on the air for a long time. Please send me a copy of the booklet, "God and Reason," which you mentioned.—Mrs. E. M. P., Ariz.

Frank and Ernest: I want to thank you for the book "Hope Beyond the Grave"; also for the papers you sent me. I have gotten more understanding of

the Bible since I have been reading them than ever before and I am sending for some more books, "God and Reason," "The Truth About Hell" and "Christ Has Returned." Also I want the larger book "The Divine Plan of the Ages." You will find 55 cents enclosed. Thank you. —Mrs. W. J. B., Tenn.

Dear Brothers Frank and Ernest: I have listened to your last two broadcasts and I thought your talk on the Rich Man and Lazarus was explained better than I ever heard it. I would be glad to have your book on hell.

I think I see the Scriptures just like you do. Now we agree on hell. Can we agree on the soul? I am sure we will. Man is a soul. I can give lots of Scriptures on this if it is wanted. I am just an old farmer but try to learn the truth and tell the truth. Very truly yours, C. M., Ky.

So we might go on and on with letters which indicate the interesting contacts that are being made by means of the radio work, and that already many are rejoicing in the truths they are having the opportunity to learn. Let us be thankful for the privilege we all have of thus making known the glad tidings of the Kingdom. It is only through the general co-operation of the brethren that the witness can be given in this way. All can have some share. One thing of paramount importance is prayer. Let us all continue to pray earnestly that the Lord may direct and bless the effort to His glory.

For the encouragement of the brethren we are glad to report that arrangements are now under way to improve the technical quality of the Voice of Tomorrow transcriptions. This we believe will add to the effectiveness of the message.

On the title page of this issue will be found an announcement of the forthcoming Voice of Tomorrow edition of The Dawn. We trust that this will aid in following up the radio interest. We wish to again emphasize the rich blessings being received by the friends who are making personal calls on the interested.

SCRIPTURE TEXT GREETING CARDS

For Every Day Use

Twelve Beautiful Cards in a Box—50 Cents

Each box contains:

- 6 Birthday Cards
- 2 Get Well Cards
- 2 Sympathy Cards
- 1 Appreciation Card
- 1 Congratulation Card

These cards should fill a need for those who have wished for beautiful, Scripture Texts cards, for special and general use. An envelope is included for each card. The price of 50 cents a box of one dozen includes postage.

THE DAWN

136 Fulton Street,

Brooklyn, N. Y.

RADIO PROGRAMS

KVOA, 1260 kc., Tucson, Ariz., 9:45 A. M., every Sunday.

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

KRE, 1370, kc., Berkeley, Calif., 9:05 A. M., every Sunday.

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

WJJD, 1130 kc., Chicago, Ill., 9:30 A. M. every Sunday.

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

WHDH, 830 kc., Boston, Mass., 8:30 A. M., every Sunday, beginning March 9.

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

WKZO, 590 kc., Kalamazoo, Mich., 7:45 A. M., every Sunday.

WDMJ, 1310 kc., Marquette, Mich., 10:15 A. M., every Sunday.

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

KXOK, 630 kc., St. Louis, Mo., 10:00 A. M. every Sunday.

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

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

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

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

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

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

KQV, 1380 kc., Pittsburgh, Pa., 9:15 A. M., every Sunday.

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

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

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

A MESSAGE FROM OVERSEAS

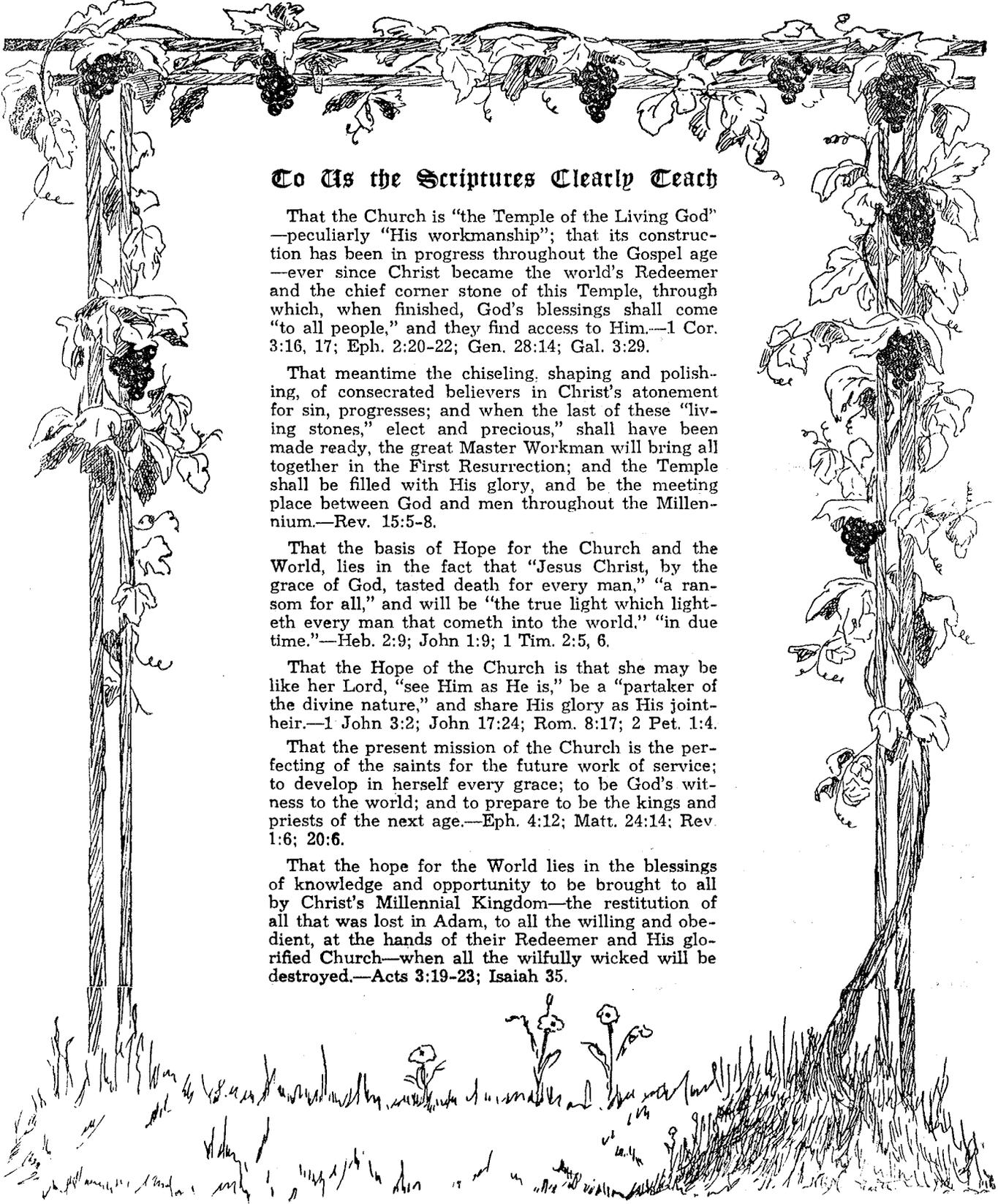
We believe the following letter received from a brother in Great Britain will be of interest:

"Beloved of the Lord, grace and peace be multiplied unto you through the knowledge of our Lord and Savior Jesus Christ. I feel I must write you and the dear brethren of The Dawn for the wonderful encouragement received through the ministry of The Dawn and especially the last issue with the Convention report. One feels as he reads it, that he is present in person. It is just wonderful, the oneness of the Body; surely the fellowship of kindred minds is like to that above.

"We in this country cannot have such large gatherings or rather shall I say, we are advised not to, because of the great risks. We are still blessed in this favored land of ours and can yet meet together without hindrance in class study and fellowship for which we are truly thankful and we do know that while you in America cannot hear the sound of the sirens, the firing of guns and the dropping of bombs yet we do know that your prayers are going up on behalf of His people and remembrances where remembrances are sacred. Oh, how we long to see this nightmare of suffering and sorrow over, when that glorious Kingdom of our God will be fully ushered in and when they shall beat their swords into pruninghooks and when as our dear Pastor wrote, 'Love welling up in every heart, meets a kindred response in every other heart.' We pray that day not to be far distant. In the meantime let us one and all press on, casting not away our confidence but fully trusting where perhaps sometimes we cannot trace Him. Our brethren in London need our prayers especially at this time. Dear brethren do remember them. . . . God bless you all, Yours by His grace, Bro. D. S."

ADVISE CHANGE IN ADDRESS

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



To Us the Scriptures Clearly Teach

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

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

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

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

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

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