

The
DAWN

A Herald of Christ's Presence

MARCH 1946



The DAWN

Vol. 15, No. 3

MARCH 1946

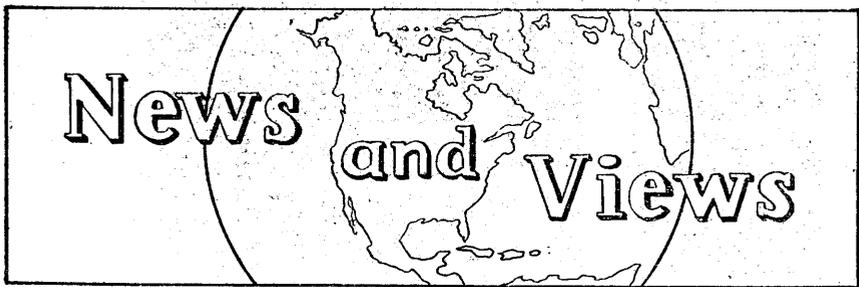
One Dollar a Year

In This Issue

"Too Much Power"	<i>Says the President</i>	1
Supreme Court Extends Religious Liberty	<i>Good News</i>	4
World Famine	<i>A "Feast" Later</i>	7
Christian Sacrifice	<i>Self-Denial</i>	9
The Day the Lord Made	<i>It's Here!</i>	15
Oneness of the Divine Family	<i>God Supreme</i>	27
Test Your Knowledge	<i>Bible Questions</i>	31
The Profitable Word	<i>All Needs Supplied</i>	38
Finding a Homeland	<i>Joshua Leads</i>	44
A People in Confusion	<i>Restored Through Repentance</i>	46
Everyday Life in Israel	<i>Ruth Joins God's People</i>	48
Gaining National Consciousness	<i>Under Samuel</i>	50
A Nation Demands a King	<i>Regimentation Feared</i>	52
"Go Ye Also into the Vineyard"	<i>The Master Said</i>	54
A Visit Abroad	<i>Interesting Report</i>	59
"Nearer, My God, to Thee"	<i>Man's Highest Desire</i>	64

FRANK AND ERNEST BROADCAST SCHEDULE 11

Entered as second class matter at the Rutherford, N. J. Post Office, February 19, 1944 under the Act of March 3, 1879. Published monthly by The Dawn Bible Students Association, Triangle, E. Rutherford, N. J. Canadian address: 4 Albert St., Toronto, Ontario. British Correspondent: E. Allbon, 20 Sunnymede Drive, Ilford, Essex, England. Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia. Printed in the U. S. A.



“Too Much Power”



AT A PRESS conference late in January, President Truman, in answering questions concerning the strike situation in America, observed that in his opinion both the industrialists and the labor unions had “too much power.” He then stated that the interests of the public come ahead of the interests of any group, and that it was the business of government to protect the interests of the public. In a few words this means that in the opinion of the President of the United States the government may consider it to be in the public interest to take over industry. A practical application of this point of view is the seizure of the meat packing plants by the government in order that the people may have meat.

This represents a very interesting development of viewpoint since the days of the French

Revolution. At that time the Queen of France, the representative head of what constitutional government remained, when told that her subjects were demanding bread, gave out word that if they didn't have bread they could eat cake. The operation of the same principle in connection with the growing meat shortage due to the meat packers' strike would have meant an indifferent statement by the President advising the nation that if no meat were available the people should eat chicken or turkey. Instead of that, he took over the packing plants and gave the people meat.

True, the seizure of industry by the government does not guarantee the protection of public interests. This has been made evident in the case of the strike of tugboat operators in New York harbor. These men refused to work even for the gov-

ernment until their demands were satisfied. Consequently, New York City was to suffer by serious shortages of fuel and food. But at least the government is not oblivious to the needs of the people, even though the best remedies are not always—perhaps seldom—used.

Yes, times have changed—at least in some parts of the world—and in America the executive branch of the government seems desirous of protecting the interests of the public in so far as it is possible to do so. Obviously, however, the government may not always use the wisest methods, nor be able to control the baffling problems arising out of the contests between the “giants” of “big business” on the one hand and “big labor” on the other. The President’s observation that both sides have “too much power” might indicate that the time will come when the government will be powerless to act on behalf of the public as it should.

What a colossal war it is that is now being waged between capital and labor! The nature of most governments prior to the first World War was such that they would have been unequivocally on the side of capital in this great struggle. But the slow-working, yet irresistible social

and industrial revolution that has been going on behind the scenes of two global wars, and at the same time augmented by them, has changed governmental policy in most countries. It is rare now for any government, no matter in what part of the world it may be located, openly to take a stand against labor!

Russia is Communist; England is Socialist; the strongest single party in France is Communist, the next in strength is Socialist, the weakest of the three major parties being the only one that could be construed as capitalist; and the “New Deal” government of the United States is “left of center.” These four powers are at the present time controlling almost all the rest of the world. With the exception of South American countries (if these are exceptions), the “big four” governments just mentioned are about the only stabilized independent ones in the world. The other countries are either occupied by the military forces of the “big four” or else quite directly within the orbit of their influence.

So the result is that virtually nowhere is labor openly opposed by government to the advantage of capital. The situation might well have been quite different. Labor, in making its demands on

capital, might have been ignored by governments, or the governments might have sided with capital. In such an event a violent uprising of labor could have occurred, overthrowing governments. This too would have been revolution. But as it is, in most cases government has either professedly sided with labor, or has endeavored to take a middle-of-the-road course.

But regardless of the exact form these class struggles are taking, we are faced with the inescapable fact that the social and industrial scheme of things is undergoing revolutionary changes. All the various measures for the protection of labor, such as unemployment insurance, old age pensions, minimum wage laws, the forty-hour week, etc., are representative of this change. And the end is not yet!

The flurry of strikes in the United States and Canada in recent months is probably prompted in some measure by the knowledge that during the war years many new labor-saving inventions were perfected, and that their use now will tend to make the industrialists more independent of man power. This means that in the long run there will be less work for fewer people, hence the need of higher wages for the fewer hours worked.

This, of course, is only one of the factors involved. Nevertheless, it isn't difficult to see that if selfish interests of those in control of industry were not interfered with at all, there could come a time when the use of machinery would bring tragedy to the laboring classes.

At the same time, though, there is an equalizing factor in all this. Invention has reached the point now where the vested interests of the industrialists are also at stake. For example, atomic energy, it is claimed, could even now be employed to displace much of the mining interests of the country. "Furnaces" for the use of uranium can now be constructed which would supply power for ships, industrial plants, public service utilities, and central heating plants for groups of buildings. The minimum weight of material that could now be used in one of these installations is fifty tons. This means that they cannot yet be used to power automobiles or private homes; but would only be suitable for use as noted above.

Uranium is now available, it is claimed, at three dollars a pound, and one pound will produce as much heat as a thousand tons of coal. Yes, there are changes coming—changes that will affect still more drastically

than ever the entire fabric of society. And these changes will touch the lives of the rich and poor alike. They will undoubtedly lead to a tighter governmental control of economy, a taking away from both capital and labor some of their present power.

But even this will not be a genuine solution. At the best, any measure which may be adopted to cope with the growing problems of human relationships posed by science and invention will not be adequate to deal with the situations to the satisfaction of all, nor even of the majority. In the over-all picture we may expect increasing dissatisfaction, leading eventually to complete chaos. Out of this dilemma divine intervention will rescue the people through the establishment of the kingdom of Christ. This will be the "desire of all nations."—Haggai 2:7

Religious Liberty Extended

WHETHER opposed to the teachings of the sect calling themselves "Jehovah's witnesses" or in favor of their teachings, those who appreciate the liberty granted in this country to all religions will be glad that through the aggressiveness of this group, this liberty has recently been

made officially even more comprehensive than heretofore. Two cases have been brought before the Supreme Court, in each of which the court decided by a 5-to-3 vote that property rights are subordinate to freedom of religion. In one case the court decided that a company-owned town in the state of Alabama could not legally prevent one of the "witnesses" from distributing religious literature. The other case involved the right to distribute religious literature on the property of a federal housing project in Texas.

The minority of the court claimed that it was a "novel constitutional doctrine" that "the privilege of religious exercise" could "extend by law . . . beyond public places or to private places without the assent of the owner." But the majority opinion, written by Justice Black and concurred in by Justices Murphy, Rutledge, Douglas, and Frankfurter, declared that "when we balance the constitutional rights of owners of property against those of the people to enjoy the freedom of religion, as we must here, we remain mindful of the fact that the latter occupy a preferred position."

The Christian Century, commenting on this decision, declares that it is "a verdict which

provides the broadest legal safeguards for the activities of a minority religious body ever laid down in this or any other country." This is doubtless true, and it is refreshing to note the satisfaction expressed by *The Christian Century* over the triumph of a group of religionists with which they have little, if anything, in common.

The Supreme Court's ruling in favor of "Jehovah's witnesses" is even more gratifying when we realize that it goes far beyond the conception of liberty practiced by some groups which it protects. Powerful religious groups, and sometimes minority groups, advocate a religious "liberty" which, when analyzed, or seen in practice, means the right of their own group to practice and promote their religious beliefs, while denying a similar right to others. This sort of religious liberty has existed in Italy, Spain, and South America for a long time. It existed all over Europe during the Dark Ages. But the Founding Fathers of America were not satisfied with such a conception of religious liberty, and out of this dissatisfaction grew the religious liberty guarantee which is written into the Constitution of the United States.

Under the guidance of majori-

ty rulings of the Supreme Court the American version of religious liberty is now granting a minority group the right to preach that all "religion is a racket," and is "of the devil"; that the United States Government itself, including the Constitution, is a part of "Satan's Organization"; that "God's Theocratic Government," outside of which there is no divine favor and no hope of life, is represented on earth exclusively by "Jehovah's witnesses" to whom has been given the Creator's sanction to condemn all and sundry who do not accept their teachings and work for their organization.

There is no question, therefore, but that the Supreme Court really believes in religious liberty; and it would seem that unless there are radical changes in the governmental setup of this country there is no danger of that liberty being curtailed. It is very easy, however, to get a distorted view of what religious liberty demands. The governing body of a Methodist church, for example, is under no obligation to allow a minister of some other denomination to preach in the Methodist pulpit.

The privately owned National Broadcasting Company is under no obligation to permit any par-

ticular religious group to use its broadcasting stations, hence it is not against the principle of Christian liberty to refuse the use of its stations to any group desiring to utilize them. A religious magazine cannot properly be accused of being opposed to Christian liberty for not publishing articles which are out of harmony with its own teachings.

Those who have definite religious beliefs should uphold those beliefs. It is this that the Constitution of the United States gives them the right to do, and they should not be accused of intolerance for refusing to assist in the promotion of that which they do not believe. These are all points which we should keep in mind in our appraisal and practice of Christian liberty.

Religious liberty is a blessed boon in this world of religious confusion, but in God's new world of tomorrow this is one "freedom" which will not be allowed. Christ will not permit the people to be deceived by false religions of any kind. At that time there will be but one religion; world-wide. In Zephaniah 3:9 it is referred to as a "pure language," and we are told that under the enlightening and soul-stirring influence of this message of pure truth, the people will "all call upon the name of

the Lord to serve him with one consent."

But in this case there will be no doubt as to what constitutes the truth, the true religion. Freedom of religion is necessary now because of the babel of conflicting theories abroad in the earth. But that will be changed once Christ's kingdom is in operation. Satan, the great deceiver, will then be bound. The knowledge of God's glory will fill the earth. God's blessings will be manifested everywhere. The way will be made so plain that none will need to err. Because of these changes the people with one accord will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." (Isa. 25:9) They will not want liberty to worship any other god because then their blinded eyes will be opened to see the one and only "TRUE GOD" in all his glory.

World Famine

THE shortage of material for making \$10,000 wardrobes for newly appointed cardinals of the Catholic Church didn't seem to be so tragically serious when President Truman announced the necessity for conserving food supplies in the United States in order to send larger quantities

to help feed the starving millions in Europe and Asia. Famine conditions in the war-stricken countries are truly serious; and as many observers view the situation, these conditions are effectively hindering genuine progress toward a permanent peace.

We get some idea of the seriousness of the world's food problem by noting the small number of food calories available for the people in occupied countries. In the American section of Germany the average consumer's ration is 1,350 calories. In Berlin the people are reported to be getting about 900 calories, and in Vienna, 850. In the French occupation zone the ration to Germans is 900 to 1,000 calories a day. In Poland, Finland and France the food supply is also far below normal. The same is true in Japan and China. And even in England food rationing has again been tightened.

These calorie figures are meaningful when we realize that they are even below what is considered a semi-starvation diet. For scientific purposes a group of conscientious objectors were recently subjected to such a diet. This was at the University of Minnesota's laboratory of physiological hygiene. The daily average diet allowed in the test was never above 1,750 calories and

sometimes went down to 1,650.

These figures, it will be noted, are well above those available for the populations of Europe and Asia, yet these scientific tests demonstrated that human beings cannot continue to live even on this number of calories. Moreover, after six months of such feeding the number of calories was raised to 2,250 a day, but the "subjects" failed to gain weight. This indicates the amount of gain that will have to be made in world food supplies before the teeming millions of Europe and Asia will even begin to return to normal health of mind and body.

Scientific tests, as well as general observation, reveal that people whose bodies are starving for food take little or no interest in other subjects. They are not concerned about bickerings of the United Nations. Establishing war guilt at Nuremberg holds no interest for them. Dictatorship and democracy are alike to such, as long as they are hungry and their bodies are wasting away for need of food. A starvation society is being produced, with a starvation mentality and starvation values.

As an illustration of the attitude of the starving, we have reports of American soldiers who suffered in German prison

camps. It is said that magazines furnished by the Red Cross went unread in spite of the fact that time often weighed heavily on the prisoners' hands. But, say the reports, food advertisements in these magazines were worn, studied over, and dog-eared, as though the men vainly tried to fill their stomachs by reading about food.

To suffer from starvation is in itself serious enough, but in addition to this, millions of the starving are without homes and do not have sufficient clothing to keep them warm. Conditions of this sort have previously been experienced locally in smaller areas, but never before has anything like the present suffering of the people prevailed at one time in such a large part of the

earth. Truly, from this standpoint as well as from others, it is a "time of trouble such as never was since there was a nation."—Dan. 12:1

And the only solution to this, as well as to the other problems of the world, is the establishment of God's kingdom. A beautiful and reassuring promise of that kingdom is given us in Isaiah 25:6-9. In this scripture the kingdom is promised under the symbol of a "mountain," and the Lord declares that "in this mountain" he "will make unto all people a feast of fat things." This feast will include the material needs of the people, as well as their instruction in righteousness. What a glorious hope! Let us continue to pray for that kingdom!

❖ MARCH READING SCHEDULE ❖

1-18—The Time Is at Hand

19-31—Thy Kingdom Come

Date	Pages	Date	Pages	Date	Pages	Date	Pages
1	209-218	9	282-293	17	353-361	25	61- 68
2	218-228	10	293-301	18	Chap. 10	26	68- 76
3	228-237	11	301-310	19	Foreword Vol.3	27	76- 84
4	237-247	12	310-319	20	19- 22	28	84- 94
5	249-256	13	319-326	21	23- 31	29	95-102
6	257-266	14	326-333	22	31- 39	30	102-112
7	267-275	15	334-341	23	39- 48	31	112-120
8	275-282	16	341-353	24	48- 60		

"But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 THESS. 5:4

The Bible Answers



Christian Sacrifice

¶ Frank, what did Jesus mean when he said that in order for anyone to be his disciple it was necessary for him to deny himself and to take up his cross and follow him? What does it mean to deny one's self?

¶ That's a very important question, Ernest! Have you thought much of what the answer might be?

¶ Yes, I have given the matter a great deal of thought, but I'm not sure I have found the right answer. During the Lenten season, you know, we hear a great deal about self denial. Thousands of people of all denominations feel that they should deny themselves some little delicacy, or perhaps some pleasure of which they are especially fond; and I have been wondering what the origin of this custom, or tradition, might be. Is this what Jesus meant when he said that in order to be his disciple one must deny himself?

¶ Ernest, I am glad you have enlarged upon your question somewhat, for it will enable us to understand better one of the most important features in the divine plan of redemption and salvation. I refer to the sacrificial feature of God's plan.

¶ Does the Bible say very much about sacrifice and self-denial?

¶ Yes, a great deal. In fact, Ernest, the thought of sacrifice is introduced very early in the Bible, and with divine approval. I refer to the sacrifice of Abel.

¶ Cain offered a sacrifice at the same time, did he not?

¶ That's right—but God did not accept it.

¶ Why did God accept Abel's sacrifice, Frank?

¶ Because it was the offering of a lamb—a flesh and blood sacrifice which pointed forward to the death of Jesus, the Lamb of God, who, through the sacrifice of himself, was to take away the sin of the world. You see, Ernest, shortly before this the human race had been condemned to death on account of sin. But God had made a promise which indicated that at some future time the people would be released from this penalty of death. So, having made this promise, God began to illustrate the measures he would take to fulfil his promise.

¶ And that was to provide a sacrifice for sins?

¶ That's right. The matter is plainly stated in that well-known text which declares that God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life.

¶ Following Abel's sacrifice, when is the thought again mentioned in the Bible, Frank?

¶ Noah and his family offered a sacrifice of thanksgiving and praise to God after they landed safely from the ark. Some time later than this we find the Patriarch Abraham offering sacrifice to God. And in the case of Abraham, the offering of sacrifice was very significant.

¶ Please explain what you mean.

¶ Well, you see, Ernest, God made a very special promise to Abraham, a promise in which he stated his purpose to bless all the families of the earth through his seed. Abraham supposed that Isaac, his son, was to be this seed. God asked Abraham to offer Isaac in sacrifice.

¶ You mean actually to take his

life, just as one would take the life of a lamb in order to offer it in sacrifice?

¶ That's the way Abraham understood the matter, Ernest! He had great faith in God, however, believing that he was able to raise Isaac from the dead if it were necessary, so he proceeded to carry out God's instructions.

¶ And what happened?

¶ An angel of the Lord intervened in time to save Isaac's life, and a lamb was provided as a substitute for Isaac on the altar of sacrifice.

¶ What was the purpose of all that, Frank?

¶ Why, God, having promised that all the families of the earth were to be blessed through the seed of Abraham, was foreshadowing the fact that before this promise could be fulfilled a loving father must give up in sacrifice his beloved son. Now, in the New Testament, it is revealed that the real seed of Abraham, the One through whom the promised blessings of life are to come to all mankind, is Christ. So, Ernest, as the plan of God de-

AUSTRALIA BROADCASTS

Victoria and N. S. Wales Time

Geelong 3GL 222 Metres 10:00 a.m.
Newcastle 2HD 263 Metres 1:15 p.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

Western Australian Time

Perth 6KY 227 Metres 7:15 p.m.

Broadcast Topics

MARCH

**Jehovah, Creator and Father
Jesus, the Son of God
The Holy Spirit
Some Facts About Hell
Christian Sacrifice**

BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

N. F. TIME **STA. KC. P.M.**
 St. Johns, N. F. (Thurs.) **VOCM 1006 9:00**

ATLANTIC TIME **STA. KC. A.M.**
 Moncton, N. B. **KCW 1400 10:30**

EASTERN TIME **STA. KC. A.M.**
 Akron, Ohio **WADC 1350 9:45**
 Augusta, Ga. **WGAC 1240 10:15**
 Baltimore, Md. **WFBR 1300 9:15**
 Bay City, Mich. **WBCM 1440 10:00**
 Binghamton, N. Y. **WNBF 1290 10:00**
 Columbus, Ohio **WHKC 610 8:30**
 High Point, N. C. **WMFR 1230 9:45**
 Jacksonville, Fla. **WJHP 1320 10:30**
 Philadelphia, Pa. **WIP 610 9:30**
 Pittsburgh, Pa. **WWSW 1490 9:45**
 Toronto, Ont. **CHUM 1050 9:45**

➤ ➤ **P.M.**

Cincinnati, Ohio **WCPO 1230 7:15**
 Dayton, Ohio **WHIO 1240 12:30**
 Detroit-Windsor (Sat.) **CKLW 800 5:15**
 Grand Rapids, (Thurs.) **WLAV 1340 10:00**

CENTRAL TIME **STA. KC. A.M.**

Anderson, Ind. **WHBU 1240 11:45**
 Chicago, Ill. **WAAF 950 11:30**
 Clinton, Iowa **KROS 1340 9:45**
 Dallas, Texas **KSKY 660 9:30**
 Fergus Falls, Minn. **KGDE 1230 9:45**
 Grand Forks, N. D. **KILO 1440 9:15**
 Knoxville, Tenn. **WBIR 1240 9:00**
 Laredo, Tex. **KPAB 1490 9:30**
 Louisville, Ky. **WGRC 1370 8:45**
 Medford, Wis. (Wed.) **WIGM 1500 9:45**
 Minneapolis, Minn. **WTCN 1280 9:15**
 St. Louis, Mo. **KXOK 630 10:00**
 San Antonio, Tex. **KMAC 1240 9:30**
 Wichita Falls, Tex. **KWFT 620 9:15**

➤ ➤ **P.M.**

Chattanooga, (Sat.) **WDEF 1400 7:30**
 Wausau, Wis. (Sat.) **WSAU 1400 2:30**
 Winnipeg, Man. **CKRC 630 12:15**

MOUNTAIN TIME **STA. KC. A.M.**
 Globe, Ariz. (Sat.) **KWJB 1240 8:45**
 Prescott, Ariz. (Sat.) **KYCA 1490 8:45**
 Safford, Ariz. (Sat.) **KGLA 1450 8:45**
 Wallace, Idaho **KWAL 1450 10:15**

➤ ➤ **P.M.**

Kalispell, Mont. **KGEZ 1460 4:45**
 Mandan, N. D. **KGCU 1270 12:45**
 Nampa, Idaho (Wed.) **KFXD 1230 9:30**
 Tucson, Ariz. **KVOA 1290 8:30**
 Yuma, Ariz. **KYUM 1240 9:00**

PACIFIC TIME **STA. KC. A.M.**

Berkeley, Calif. **KRE 1400 9:05**
 Brawley, Calif. **KROP 1300 9:45**
 Chilliwack, B. C. **CHWK 1340 11:15**
 Kelowna, B. C. **CKOV 630 8:45**
 Long Beach, Calif. **KGER 1390 8:45**
 Los Angeles, Calif. **KMTR 570 11:45**
 Riverside, Calif. **KPRO 1440 9:45**
 Riverside, Calif. (Sat.) **KPRO 1440 12:45**
 San Diego, Calif. **KFMB 1450 9:45**
 Seattle, Wash. **KJR 1000 8:45**
 Stockton, Calif. **KGDM 1140 9:30**
 The Dalles, Ore. **KODL 1230 9:15**
 Vancouver, Wash. **KVAN 910 9:15**
 Victoria, B. C. **CJVI 900 10:00**
 Wenatchee, Wash. **KPQ 560 8:45**

➤ ➤ **P.M.**

Albany, Ore. **KWIL 1240 7:00**
 Seattle, Wash. (Mon.) **KJR 1000 11:30**

MERIDIAN TIME **STA. KC. A.M.**

Juneau, Alaska **KINY 1460 9:45**
 Ketchikan, Alaska **KTKN 930 9:45**

POLISH BROADCASTS

Ashtabula, Ohio **WICA 8:45 a.m.**
 Boston, Mass. **WORL 10:30 a.m.**
 Chicago, Ill. **WGES 8:45 a.m.**
 Detroit, Mich. **WJBK 7:00 p.m.**
 Mpls.-St. Paul, Minn. **WMIN 8:45 a.m.**
 Niagara Falls, N. Y. **WHLd 9:45 a.m.**
 Racine, Wis. **WRIN 2:30 p.m.**
 Springfield, Mass. **WSPR 10:00 a.m.**
 Stevens Point, Wis. **WFHR 10:30 a.m.**

velops, we learn that God himself is the loving Father who gives his own son in sacrifice in order that the peoples of the world might be blessed. It is for this reason that Jesus is described in the Bible as "the Lamb of God, which taketh away the sin of the world."—John 1:29

¶ Frank, I guess few people realize that the Bible is so wonderfully harmonious. But is that all the Old Testament says about sacrifice?

¶ Far from it, Ernest. We are told of the sacrifice of the pass-over lamb at the time the Israelites left Egypt. That sacrifice is still commemorated by the natural descendants of Abraham.

¶ It bore a very close relationship to the deliverance of the Israelites at that time, did it not?

¶ That's right. The firstborn of Israel were saved from death under the protection of the blood of the passover lamb, and then, later, of course, all Israel were delivered from their taskmasters, the Egyptians. In the New Testament, Jesus is pointed out to be the real Passover Lamb, of whom the lamb slain in Egypt was merely a symbol. (1 Cor. 5:7) The church of Christ is referred to as the church of the firstborn, and the New Testament reveals that when the church is complete, all mankind will be delivered from the bondage of sin and death. (Heb. 12:23; Rom. 8:17-22) Ernest, it's a wonderful story, the way the Bible presents it!

¶ Indeed it is! Many, of course, know something about the stories

of the Old Testament, but few seem to realize their full significance.

¶ And then there were all the various sacrifices in connection with the services of Israel's tabernacle which was erected in the wilderness following their exodus from Egypt. Noteworthy among these were the yearly offerings on what was known to them as their day of atonement. On that day a bullock and a goat were sacrificed—the bullock first, and then the goat. The blood of each of these animals was carried into what was known as the most holy of the tabernacle, and there sprinkled on the mercy seat for the sins of Israel.

¶ What was the significance of all that, Frank?

¶ Well, in the New Testament we are told that the most holy of Israel's tabernacle was a symbolic representation of heaven, the home and throne of God. The apostle tells us that when Jesus returned to heaven following his resurrection from the dead, he appeared in the presence of God for us. Here, then, we have the picture complete. In order that atonement might be made for the sins of the human race it was necessary for Jesus, pictured by the bullock on Israel's atonement days, to be sacrificed, and his blood sprinkled on the real mercy seat in heaven.

¶ Does that mean that Jesus' literal blood was taken to heaven?

¶ No, not at all, Ernest. The blood in the Scriptures is used as a symbol of life. Jesus sacrificed his life, and it is by virtue of that sac-

rifice that mercy is extended to sinners, and in God's due time he will give to all an opportunity for everlasting life.

☞ Well, that's all very wonderful, and very simple, too. Are we to understand, then, that all the sacrifices which were offered during Old Testament times pointed forward to the sacrificial work of Jesus?

☞ That's true in the main, but there's more than that to it. You see, Ernest, the sacrificial feature of the plan of God was not completed with the death of Jesus. As I have already reminded you, on Israel's typical day of atonement there was a goat sacrificed, as well as a bullock. The bullock represented Jesus, but the sacrifice of the goat foreshadowed the sacrifice of the church of Christ. That's why Jesus said to his disciples that they were to deny themselves, and take up their cross and follow him.

☞ What does it mean, Frank, for one to take up his cross and follow Jesus?

☞ It was the custom in ancient times for one who was condemned to die to carry his own cross from the judgment hall to the place of crucifixion. You will remember that in Jesus' case he was unable to carry his own cross, so it was put upon the back of another. It is obvious, then, that to see one carrying a cross, followed by guards, etc., meant that he was on his way to death. So, when Jesus invited his disciples to take up their cross and follow him, it meant that they were being invited to die with him, and as he died—

that is, a sacrificial death.

☞ Is that what it means to be baptized into the death of Jesus?

☞ Exactly, Ernest. Those who are thus baptized into his death become members of the body of Christ. And it is The Christ, head and body, Paul explains, that constitutes the promised seed of Abraham through whom all the families of the earth are to be blessed.

☞ Well, Frank, we have gone far afield from my original question, although I suppose it all has a bearing on the answer. That question was, you'll remember, What did Jesus mean by denying one's self?

☞ We have been answering that question right along, Ernest. Jesus referred to denying one's self in connection with cross-bearing, or dying, with him. But Ernest, that has no reference to the petty little things we may give up during some particular part of the year. It is the denial of SELF not for a few days, nor forty days, but all the time, even unto death.

☞ How can we deny self?

☞ Perhaps I can make that point plain by referring to the symbol used in the 20th chapter of Revelation. Concerning those who are to live and reign with Christ, it there says that they were "beheaded for the witness of Jesus." This doesn't refer to literal beheading but to the fact that all who are thus faithful disciples of Jesus accept him as their Head. They give up their own wills and preferences. They give up everything to become members of his body. Thus they deny self, and all

their own hopes and ambitions, and become subject to his will. And it is his will that they follow him in the way of sacrifice, even unto death. This is the true meaning of self-denial.

¶ Frank, couldn't God save mankind from death without so much sacrifice? Just what is the purpose of such an arrangement?

¶ Answering your first question, it is not becoming for us to say what God can and cannot do, or what he should do. As to why his plan of salvation calls for so much sacrifice, the Scriptures give us very good reasons.

¶ For example?

¶ As for Jesus, the sacrifice of his perfect humanity constituted a corresponding price for the sin of Adam, and through Adam, for the whole world. The Bible speaks of this as the ransom. Ernest, it is this ransom feature of the divine plan which manifests divine justice.—1 Tim. 2:4-6

¶ And what is another reason?

¶ The fact that through sacrifice the great principle of divine love is demonstrated. And Ernest, the more you study the principle involved in this, the more you will realize that there can be no lasting happiness and peace on earth until divine love comes fully into control of the hearts of the people.

¶ I don't know that I get your thought fully, Frank.

¶ Well, let's go back to the begin-

ning of things. The very first sin was that of seeking self-interest. Selfishness is at the bottom of all sin, and all unhappiness. In the outworking of the divine plan, God is demonstrating the value of unselfishness, that great principle which induces one to give—yes, to give even life itself, that others might live and be happy.

¶ I see that now; and God was the very first one to give, wasn't he, Frank?

¶ Exactly. He is always giving! In the plan of redemption, he gave his Son. His Son gave his life, and the followers of Jesus are invited to give their lives, not to atone for sin, as did the perfect life of Jesus, but to demonstrate their heart loyalty to the great principle of love, and to show their genuine interest in the well-being of their fellow-men.

¶ Why is it important for the followers of Jesus to do this?

¶ Because, Ernest, they are being prepared to be associated with Jesus during his millennial kingdom in the work of educating and blessing all the families of the earth. Their whole life is therefore one of sacrifice, of self-denial; and they look forward with joy to the time of the first resurrection, when they will be united with Jesus, and be empowered to carry out to the full their proven desire to be a blessing to all mankind.

¶ Frank, God's plan is wonderful!



The Christian Life

The Day the Lord Made

"This is the day which the Lord hath made; we will rejoice and be glad in it."—PSALM 118:24

HERE have been many outstanding "days" in the progression of God's plan of salvation for a sin-cursed and dying race. The "day" of our text was that very momentous one when the promised Christ made his first advent to earth. It was a glorious day for as many as received him at that time, but for those who rejected him it was a time of darkness and calamity. And it has been thus in connection with all the special "days" or periods in God's plan.

The time of earth's formation and man's original creation was a wonderful "day" for the angelic hosts of God. We are told that they all shouted for joy. (Job 38:4-9) Yet the seeds of iniquity and rebellion soon began to work in the mind of Lucifer which later led to open revolt against God's will, and the plunging of the human race into death. Other angels joined the ranks of the fallen Lucifer.

So while to the faithful that was a glorious day, it was also a time of severe testing which demonstrated the unfaithfulness of many.

It has been six thousand years since man was created, and since he fell into sin and death. There is another thousand years still to come before the plan of salvation is complete and the fallen race will have been rescued from death and restored to human perfection upon the earth. In all this period of time there have been many long intervals during which nothing outstanding was being accomplished by God—periods of waiting, as it were, until the "due time" arrived for another step forward in the divine plan. Such was that period of more than sixteen hundred years between creation and the flood.

It was during that time, of course, that Enoch lived—a man who walked with God, and who prophesied of a time when the

Lord would come with "ten thousands of his saints." (Jude 14) But nothing dramatic occurred until the very close of that period, and then came the flood. The flood brought that world to an end. (2 Pet. 3:6) It was a momentous time, and God took Noah into his confidence, told him that the flood was coming and gave him instructions concerning the building of an ark in which he and his family could be carried over safely into the next world. (Gen. 6:13, 17) That was a great "day" indeed in the development of God's plan. It was a day which the Lord made in the sense that the flood was of divine planning, and the saving of Noah and his family according to divine instructions.

In the prophecy of our Lord's day from which our text is taken we also read, "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." (Psalm 118:27) In all the outstanding "days" in the divine plan, God has given light—the light of truth—to his people, thus enabling them to co-operate with him in the carrying out of his purposes for those times.

This was true of Noah. To Noah was revealed the knowl-

edge of the coming flood. This was "present truth" to him, and he was thus highly favored because God desired someone to co-operate with him in connection with the great events of that time. As is always the case in times of great change, it was the divine will that a witness be given to the people, and Noah became a preacher of righteousness for this purpose. There was an ark to be built, and Noah set himself faithfully to this gigantic task. Yes, God showed Noah the light, which meant that this faithful patriarch was to be a worker for God the remainder of his life. And Noah appreciated this privilege, and bound his sacrifice to the altar.

ABRAHAM'S DAY

Following the flood there was another marking of time—further waiting, as it were, for God to manifest himself again in a special manner. We have a brief record of relatively unimportant events during those years, but nothing exceptional until Abraham's day. Then God began to deal with him in a very special way, revealing to him the glorious fundamental of the divine plan that through the seed of Abraham all the families of the earth are to be blessed.—Gen. 22:18

Here, then, was another "day" which the Lord made—a time in which the foundation promises of his plan were being laid, and the great covenant embracing those promises sealed by divine oath. The people generally of that time knew little, and understood less, of what was occurring. Even Abraham's own nephew, Lot, didn't appreciate it sufficiently to remain separate from entangling alliances in Sodom in order to share some of the divine blessings God was bestowing upon Abraham. This, too, has been characteristic of all the "days" which the Lord has made. God's own people—his faithful people—have known the significance of the times in which they have lived, but the world has always turned a deaf ear to whatever "witness" has been given, and in many instances has killed the "witnesses."

But think of the blessing enjoyed by Abraham! What did a home and riches in Ur mean in comparison with the promise that God would make of him a great nation, and use his seed to bless all the families of the earth! So when the call of God came to him he gladly forsook all and became a "stranger and pilgrim" the remainder of his life, because he looked for a city which hath foundations,

"whose builder and maker is God."—Heb. 11:9, 10, 13

MOSES' DAY

But Abraham died, "in faith," not having received the fulfillment of all the promises God had made to him. His son Isaac also died, and by a strange chain of circumstances the descendants of Abraham were held as slaves in Egypt. Many long years had passed since God had confirmed his covenant with Abraham, and there was nothing which particularly set one year apart from another. It was a period of trial upon God's people, yes; and the Lord had cared for them. Joseph had been sent into Egypt to provide food to care for the family in a future time of famine. Through him his father, Jacob, together with the whole family, was finally brought to Egypt; but this led to slavery and to the need of divine intervention on their behalf if they were to survive as a nation.

So finally another great "day" arrived—the day of deliverance from Egypt. First there was the special preparation of Moses to be their leader, a preparation which required eighty years. Forty of these were spent in the palace and courts of Pharaoh in order that he might become learned in all the wisdom of the

Egyptians; and then there were forty more years of training in patience and humility while he tended his father-in-law's flocks in the land of Midian. The Egyptians did not know what was occurring, nor did the Israelites. Moses, although having a burning zeal for the welfare of his people, didn't realize until later that he was being specially prepared to be their deliverer.

Finally the period of waiting was ended, and God appeared to Moses at the burning bush. Here, in a very real sense, was the beginning of another "day" which the Lord made. Stirring events affecting God's people were again in the offing. The whole nation, over six hundred thousand strong of just the grown men, were to be led out of Egypt and delivered from under the yoke of Egyptian bondage. (Exod. 38:26; Num. 1:46; 2:32; 11:21) And to Moses God said, You are the one chosen for the leadership of this mighty task. God thus showed Moses the "light"—the truth then due—and Moses, seeing the great privilege of service before him, bound his sacrifice to the altar, thus proving faithful to the sacred commission with which he had been entrusted.

We all know of Moses' faith-

fulness. At first he demurred, pleading his lack of talent for such an undertaking. But this hesitation was only temporary. Assured of divine help and guidance, Moses accepted the responsibility the "light" had placed upon him. (Exod. 3, 4) It was not an easy task, for he had to encounter the opposition of Pharaoh, and the well-nigh constant complaining of the Israelites. Very little that he did pleased anyone but the Lord. But throughout all those forty years of momentous events in leaving Egypt and wandering in the wilderness, Moses kept his sacrifice on the altar. The significance of that "day" meant much to Moses, and he was determined to be faithful to all the privileges which were his in connection therewith.

There were a few others in Israel at that time who shared the brightness of the vision of truth with him, and who likewise appreciated the privileges which were theirs because of the "light." It was a day of great privilege, but at the same time, a period of severe testing. Caleb and Joshua, of all the grown men who left Egypt, were the only ones found worthy to enter the Promised Land. What was wrong with the remainder? Evidently there was a lack of

faith and appreciation of the wonderful way God was dealing with them. They did not realize the significance of the "day" in which they were living, that wonderful day of deliverance. Rather they longed for the flesh-pots of Egypt.

RETURNING CAPTIVES

Eventually, under the leadership of Joshua, the Israelites entered the Promised Land. They were richly blessed under his leadership; and on many occasions during the period of the Judges and later the period of the Kings, God blessed and helped them. They were his people, and he continued to be their God; but there seems to have been no special "day" above another in all those hundreds of years. When Zedekiah, their last king, was overthrown and taken captive to Babylon, it was a time of national calamity for the Israelites, but God did not intervene to deliver them from that calamity.

Not until seventy years after that did Israel have another "day" of outstanding experience. But a great day did come then. Under the authority of a proclamation by King Cyrus, the faithful of Israel began their long trek back to Palestine and to Jerusalem. It was a *blessed*

time, and it was a *difficult* time. It was blessed for those who rejoiced in the hope of Israel, but great were the sacrifices involved for those who, having become comfortably settled in Babylon, now saw their privilege of returning to their own land.

It meant the severing of earthly friendships, and in many instances, no doubt, the leaving behind of earthly treasures. It meant a long and wearisome journey over rough, dusty roads—and a perilous journey, too. And when they arrived in their own land, they found it to be in a state of devastation. Their homes had to be rebuilt. Their temple had been destroyed. The walls of Jerusalem were broken down. Yes, there was much to be done—plenty of hard work, and much sacrifice.

But it was a great day, a day which the Lord had made, a day in which they could return home. Surely God had remembered them, and a few of the Israelites rallied to the occasion. A few appreciated the "light"—the "present truth" of their day—but the majority did not. This majority doubtless knew what was occurring, and perhaps looked with approval upon those who were willing to make the necessary sacrifice to return home. They might have cau-

tioned the zealous ones to be "moderate" in their efforts to return, but at the same time were probably glad that some had the necessary zeal and spirit of sacrifice to do what all knew the Lord would be pleased to have them do.

JESUS' DAY

The next momentous period in the progress of God's plan was the time of Jesus' first advent. This is the special "day" mentioned in our text. And what a truly great day it was! It dawned with the proclamation that the Christ of promise was born, and that God's good will was being manifested toward men. The shepherds who heard the good news were doubtless thrilled; and how awe-inspired they must have been as they stood gazing at the infant Jesus in the manger.

They probably didn't comprehend the great importance of the time in which they were living, nor did they consider how highly honored they were to be the ones to whom the birth of Jesus should be announced. There wasn't much to be done about it just then. Jesus was merely a babe, and he had to be a man of thirty before he could enter upon his divine mission. Some or all of these shepherds

may later have joined the ranks of Jesus' disciples, although the Scriptures do not so inform us.

John the Baptist, the forerunner of Jesus, grasped quite fully the importance of the times. He recognized Jesus to be the Messiah, saying, "Behold the Lamb of God, which taketh away the sin of the world. (John 1:29) How truly startling must have been the message of truth then due. "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2) That great kingdom theme of all the prophets was about to materialize; a new age was beginning. Christ had come. What a "day" that was!

Of course Jesus appreciated the significance of the times. God showed him the light—the heavens were opened to him. (Matt. 3:16) In response the Master said to his Heavenly Father, "Lo, I come to do thy will, O God." (Heb. 10:9) It was the time of all times in the plan of God thus far, but it was to be a hard time for Jesus—a time to sacrifice, to suffer, and to die. Two of his disciples, grasping only imperfectly the great facts concerning Jesus and his place in the divine plan, asked to sit one on his right hand and the other on his left hand in the kingdom.—Mark 10:35-40

Yes, these wanted whatever

blessings were available at the time. They were keen upon having the chief blessings. They wanted to be very near to the Lord, to feel the warmth of his love, and to share in the brilliancy of his glory. But the Master said to them that they did not comprehend what their request implied. There were indeed wonderful blessings to be obtained. It was a blessing and an honor to be with Jesus in his kingdom, but to attain such a blessing meant hard and bitter toil and sacrifice, so he asked, "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism I am baptized with?"—Matt. 20:22

Right at this point many of the Lord's people falter and fail. Oh, how we all rejoice in the vision of kingdom glory and blessings to come! How we rejoice also in the present blessings which the Lord so bountifully showers upon us. "It is just like the Lord," we say, and we are right! Inspired by his love, we long to be with him in the kingdom. We want to be there. We pray to be there. And then we hear the Master say, "Are ye able to drink of my cup?" "Are ye able to be baptized with my baptism?" Happy are we, if, like the disciples, we can reply, and carry it out, "I am able."

Jesus occupied a very special place in the divine plan. His responsibility was great. We can't imagine him doing anything else except discharging those responsibilities faithfully. And are we not called to be like him? Christian responsibility is absolutely essential to Christian victory. But how easy it is to shirk, even in little things. But Jesus did not shirk. He bound his sacrifice to the altar, and kept it there until on the cross he cried, "It is finished."—John 19:30

Again we notice how very few sensed the importance of that great "day" which the Lord had made. It was the turning point of an age. It was the time when the Redeemer died for the sins of the whole world. (1 John 2:2) It was a day of miracles, even to the awakening of the dead. It was the time when Jesus was highly exalted far above angels and principalities and powers, to the divine nature and to the throne of God. But the world and nominal believers went on unaware that the Creator of the universe was especially directing the affairs of some of his people and that these were co-operating with him in the outworking of his plan. They were so blind that some of them crucified the Lord of glory.

But a few called apart from

the world did sense the true meaning of the times. Their understanding was meager at first. Peter thought it was a tragedy for Jesus, earth's new King, to be crucified. The disciples were confused by this sudden turn in events. But being loyal of heart, it was not long after the resurrection until the eyes of their understanding were enlightened. And how they then rejoiced! This was at Pentecost.

We might include the pentecostal outpouring of the Holy Spirit as belonging in that "day" of Jesus' first advent. So far as the disciples were concerned, it was the climax of all the wonderful events of that period. Just as the heavens had been opened to Jesus, so now, at Pentecost, they were given to understand heavenly things. Now they learned with clarity why Jesus died, and why he had returned to the heavenly courts. Now they understood better his invitation to them to walk in his steps, to die with him.

While Jesus was with them in the flesh the disciples thought mostly of the glory of his kingdom, and of the share they would have in that glory. How truly inspiring such meditation must have been! At Pentecost they received the Holy Spirit and were able to grasp more

clearly what the glory of the Messianic kingdom implied. It was to be more glorious than they had ever supposed it could be. But now they learned something else also. There was a price to pay for that glory.

And they were ready to pay that price. God had shown them the light and they were willing to bind their sacrifice to the altar. Yes, there was real work to be done. The commission was to go into all the world and preach the Gospel, beginning at Jerusalem. They knew what this meant. They had seen what it meant in the case of Jesus—it meant his death. They knew that they too would meet with opposition; that they would be persecuted. They knew that arrows of bitter words would be hurled at them, and literal stones as well. They knew that they would be hated of all men for his name's sake.

There was one way they could escape all this, and that was by thanking the Lord merely with their lips for letting them know about the wonderful time in which they were living, and then doing nothing more about it. But this would have been the attitude of the lukewarm, the indifferent, the casual believer, and the disciples were none of these. They were ardent and

loyal in their devotion to Christ, and now that they saw the light of truth, and it had revealed God's will to them, they accepted the responsibility imposed by the truth and gladly gave up their lives in the service of the Lord.

In the prophecy from which our text is taken, Jesus is referred to as the stone which the builders rejected. Yes, nearly all Israel rejected him. Some believed halfheartedly, and for a time, but only the few saw the light of that blessed day and acted in harmony with it. It was a testing time; and those who bound their sacrifice to the altar passed the test successfully, while the others failed.

OUR DAY

After Pentecost the disciples continued on faithfully in the service of the truth, and the Gospel of Christ was carried to many parts of the then known world. As long as the apostles remained alive they watched over the interests of the church, but when they fell asleep in death a great apostasy set in which finally resulted in the Dark Ages. During all the centuries of that dark period there was no special manifestation of God's providence in the affairs of his people as a whole. Again it was largely a matter of mark-

ing time until the end of the age.

The wheat and the tares were to grow together "until" the harvest. (Matt. 13:30) The three measures of meal were to become corrupted with the leaven of false doctrine. True, there was a work of reformation, leading up to the "cleansing of the sanctuary" in 1846; nevertheless they were "days of waiting." Daniel had prophesied of a time of "blessedness" when the "thousand three hundred and five and thirty days" were fulfilled, and that time came in 1874.—Daniel 12:12

Thus finally another "day" of the Lord's making was ushered in. It had been foretold in various ways. It was the time when Jesus returned and when in fulfillment of his promise, he girded himself and served meat in due season to the household of faith. (Luke 12:37) This meat in due season was the "light" which revealed to God's people the true significance of the times; and made plain to them the divine plan of salvation for a lost world through the establishment of Messiah's kingdom. It revealed that the harvest time had come, for the end of the age had been reached. Sensing the significance of this "present truth" the Lord's people rejoiced in the foretold "blessedness" that had come to

them, as Daniel had foretold.

Jesus said that a "faithful and wise servant" would be entrusted with this glorious truth and with the privilege of dispensing it to the household of faith. (Matt. 24: 45, 46; Luke 12: 42-44) We have recognized who that servant was and have noted his wisdom and faithfulness. Through him we have been enlightened to see the presence of our King and to know that he is marching on to certain victory over the kingdoms of this world. We have seen that chronologically the Gentile times have ended, the proof of which is in the crumbling thrones of earth.

What a day this is in which to be living! The late President Roosevelt remarked that it was given to this generation to hold a rendezvous with destiny. This is a thousand times more true of the church of Christ. Never have the people of God on earth had the privilege of living, and of co-operating with God in such a wonderful time in the divine plan!

Perhaps at times we may think of what a joy it would have been to live in one or another of the former outstanding times in history. How grand it would have been to live in the days when Jesus was treading his weary way up and down throughout

Judea, Samaria, and Galilee! How inspiring it would have been to sit under the personal instruction of the Apostle Paul! How strengthening to faith to note the miraculous manner in which God delivered his people from Egyptian bondage!

But brethren, WE are living in the most wonderful of ALL times! It is the time of Christ's second presence. It is the end of the Gospel age, and the beginning of the Millennial age. It is the end of the "present evil world." (Gal. 1: 4) God's plan has been revealed in all its glorious harmony and beauty. Never before has God shown his people the light so clearly, and so all-comprehensively, as he has in this harvest time of the Gospel age. Do we realize the full import of the time in which we are living? Is the light of truth changing our way of life? Has it aroused us from our complacency, and made us realize that there is just one thing worth living for now, and that is for God and his Kingdom of righteousness and truth?

Noah went to work on the ark and became a preacher of righteousness. Abraham left his own country and his father's house. Moses went into full time service for God. The Israelites who returned from Babylon spent the

remainder of their lives in a reconstruction project. Jesus was crucified; and his disciples gave up everything to follow in his steps. When Brother Russell saw the light of "present truth" he gave up his business and his fortune in order that we might rejoice in the same truth. (2 Pet. 1:12) What are we doing?

When Jesus said to the Jews that in order to have life they would need to eat his flesh and drink his blood, many of his disciples said, "This is an hard saying." (John 6:41, 52, 53, 60) The point we are making in this review of God's dealings with his people may likewise seem "hard." We are prone to think of the truth as being merely a better religion than that enjoyed by our neighbors, and to rejoice that God has been so good as to bless us with this knowledge, overlooking the divine purpose in thus giving us the light.

It is a glorious truth. God has been good in revealing it to us. It is THE TRUTH, but its purpose is to show us our part in the divine plan in order that we may be acceptable colaborers with God in the outworking of that plan. Are we collaborating in the plan, or are we merely studying the plan? Having been shown the light, are we binding our sacrifice to the altar?

Do we fully sense the importance of the time in which we are living? Do we realize the utter futility of all material things of this world? The expression, "The time is short," is more literally true today than most of us realize. (1 Cor. 7:29) With Christ present; two major spasms of the time of trouble already past; large areas of the earth laid waste by the time of trouble; and now the atomic bomb even threatening the destruction of the United States; can we not see the importance of the time in which we are living? In view of these things, we should be straining every nerve to do God's will. Are we seeking "*first* the kingdom of God and his righteousness" in full realization of the brevity of all earthly things; and with the assurance that while devoting ourselves to God's service, we do not need to take any anxious thought concerning what we wear, or what we eat, or where we live?—Matt. 6:28-34

Yes, this is truly a day which *the Lord* has made! It is the "day of the Lord." It has come upon the *world* as a "thief in the night." But WE are not in darkness. We are the children of the light, children of this new day, therefore let us not sleep as do others! How well did the

apostle realize the danger of spiritual lethargy creeping over the Lord's people, and how we need to be on guard against it! —1 Thess. 5:1-6; 2 Pet. 3:7-13

"Let us watch and be sober," Paul adds. Yes, we need to watch ourselves, our own relationship with the Lord; and we need to watch the signs of the times that we may know of the progress of God's plan. And let us be sober. That is, we should not be intoxicated with the spirit of the world, nor with the spirit of ease or of pleasure. We should be sober in the sense of taking a balanced view of all the

divine instructions governing us, and let nothing prevent our carrying out those instructions.

This is the day the Lord has made, and in it there is no time for any other consideration except the doing of his will. This is the only sober, the only moderate viewpoint we can take. In the divine economy, God has purposely arranged for a remnant of his people still to be here in the flesh during these closing days of the age; and he has us here for a purpose. Are we faithful to that purpose? Are we binding our sacrifice to the altar?

"But ye are a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9

IS IT any wonder that the apostle declares that each and all of these "peculiar people" should make it the first, the chief, practically the only business of life, "to show forth praises [the virtue of character and plan] of Him who hath called you out of darkness into His marvelous light"? And the showing or the telling of these is the preaching of the Gospel, whether it be done in public or in private, by word of mouth or by printed page. And this, the chief business of the peculiar people, begun now, will continue to be their business throughout the future, though under more favorable circumstances, in the majesty of the kingdom, with power to enforce the wise and just and wholesome laws, and with love and mercy to help and to succor the weak and the erring, and gradually to restore them, if they will, to all that was lost in Adam.

What a wonderful Gospel! What a wonderful privilege to be permitted to engage in its proclamation in any manner! Truly, all of the peculiar people can appreciate the testimony of the great Apostle Paul, "Woe is me if I preach not the Gospel of the Lord Jesus Christ."—Pastor C. T. Russell

Oneness of the Divine Family

"I pray for them . . . which thou hast given me; for they are thine, and all mine are thine, and thine are mine; and I am glorified in them."—JOHN 17:9, 10



HERE is a touching pathos in this prayer of our Lord for his disciples as he was about to leave them, which draws us very near to his loving heart; especially when he adds, "Neither pray I for these alone [then present with him], but for them also which shall believe on me through their word; that they all may be one, as thou, Father; art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one—I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me."—Verses 20-23

As we come to consider this beautiful expression of the Lord's sentiments with reference to the church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is

a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became by adoption. Since Jesus himself said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation of that plan to him was a gradual

one; and that he was led into the knowledge of its various features as they became due to be worked out through his instrumentality. Thus he was allowed to grow in knowledge; and thus, too, he was spared the sad spectacle of subsequent trouble which also lay along the pathway of the divine plan. Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22-31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before he came to that test of faith in God his confidence in his almighty power, wisdom, and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him, then, when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of understanding this work also, for the joy that the Father set before him? No; doubtless he did not at first realize the depths of humiliation and sorrow through which he must pass; but step by step, along the painful way of humiliation and suffering, his faith in the Father,

founded upon his previous experimental knowledge, sustained him, as it is written—"By his knowledge shall my righteous servant justify many."—Isaiah 53:11

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully—at first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fully—first, because he recognized in him the inherent principles of righteousness and truth and filial loyalty which he himself had given him; and, as the course of time and experience developed and the more firmly established his Son in righteousness, his confidence in him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of his beloved Son, that he did not hesitate to declare the results of his faithfulness thousands of years before he even began the work of redemption. He even declared all the special features of the work, by the mouth of his holy prophets at various intervals for four thousand years before he began the work. And still he declares

that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of sympathy between the Father and the Son. The Son glories in the Father's plan, saying, "I delight to do thy will, O my God." He delighted in it because he discovered therein the worthy features of his Father's glorious character; and though his faith may have been temporarily tested by the permission of evil, his knowledge of God's character and resources, and of the depth of his wisdom did not permit him to doubt, but held him still in loving trust in his infinite goodness and grace, and, therefore, in readiness to acquiesce fully in the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting him to be tried above what he was able to bear; and not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17), except when, for our sakes, he permitted him for a moment to feel that he was forsaken; when, in the anguish of his soul, he cried out at this unusual ex-

perience, "My God, my God, why hast thou forsaken me?"

Now, mark the oneness of love manifest. In every act we have already noted we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide his purposes from him; but delighted to take him into his confidence in so far as his wisdom and prudence dictated—i. e., as the truth became meat in due season to him. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father declared, "This is my beloved Son"; and the Son said, "I delight to do thy will."

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering—of joy in a common anticipation of the future glory; and of suffering in mutual participation of the preliminary trials to secure that end. The Son suffered in his humiliation and his dying agony; and the Father suffered in giving his only begotten Son—an

intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of possessions clearly expressed by our Lord, who declared, "All things that the Father hath are mine." (John 16:15) And the apostle says, God hath appointed the Son the "heir of all things," and hath "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Heb. 1:1, 2; Eph. 1:20, 21

And lastly, we notice a oneness of honor. In honor each seems to prefer the other. The Father says: Let all men honor the Son, even as they honor the Father. (John 5:23) God has made him the brightness of his glory and the express image of his person, and exalted him to his own right hand, to the chief seat of power in his kingdom, giving him all power in heaven and in earth.—Heb. 1:2, 3

In the work of creation he has set him forth in great prominence and glory, saying, "Without him was not anything made that was made." In the work of redemption and restitution God

has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory, who of necessity is himself greater than the Son (1 Cor. 15:27), and to whom the glory pre-eminently belongs, as the Son also declares, saying, "My Father is greater than I"; and again, "I can of mine own self do nothing"; "The Father that dwelleth in me, he doeth the works."—John 5:30; 14:10, 28

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that he was approaching the dreadful hour of his dying agony he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name"—even at this cost to me. (John 12:27, 28) Again we hear him say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John 17:1) And when the great work of redemption and restitution is accomplished, we see him delivering up the kingdom to God, the Father, and subjecting himself to his further direction, that Jehovah himself may be universally recognized as all in all.

(Continued on page 35)

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character was known as the meekest man in all the earth?

2—What is the true meaning of meekness? Is it akin to weakness of character?

3—1 Peter 1:23 reads: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." Why is God's Word called incorruptible seed? How does it grow?

4—What are the fruits of the Spirit in Christian character?

5—John 1:6-9 reads: "There was a man sent of God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. . . . That was the true Light, which lighteth every man that cometh into the world." How is the promise of enlightenment fulfilled toward the heathen who die in darkness and ignorance?

6—Complete this text: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. . . ."

7—Can one who is not a Chris-

tian understand the plans and purposes of God if he diligently reads the Bible?

8—Who is responsible for the gross darkness that exists in the minds of men toward things pertaining to God's Word? Will this condition of ignorance and indifference always exist?

9—Matthew 13:17 reads: "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Why were these holy men of old unable to see the light which Christians enjoy?

10—Give another reason why the Christian can clearly discern the plan of God and his kingdom while the unregenerate are unable to comprehend?

11—What book in the Bible records the following passage? "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."



(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

"And He said unto them, Come ye !

"Godliness with contentment i

ONE MINUTE SERMON

THE Apostle Paul stated (Phil. 4:11) that he had learned, in whatsoever state he was, to be content. We are not to be contented after the manner of the tramp, or the indolent and shiftless, who prefer to "live by faith" at the expense of others who "labor, working with their hands." We are not to be content to allow the opportunities and talents and privileges which the Lord has given us to lie idly by, unused; but while using these to the best of our ability, and seeking in prayer and supplication to use them all as would please the Lord, we should be content with the results of such efforts.

We should conclude that our Heavenly Father who feeds the sparrows and who clothes the fields with verdure is quite able to supply our needs in the manner and to the degree that would be for our highest welfare; and so, after having done our part to the best of our ability, we are to be thoroughly contented with the results—even if the results should be the barest necessities of life.

But we are not to be contented with the barest necessities unless these are the best results obtainable from a reasonable and judicious use of opportunities and tal-

ents which the Lord has given us, consistent with our consecration to His service.

If we find our experiences in life very checkered, we may conclude that the Lord sees that we need both the heights and depths of prosperity and adversity to properly instruct us and qualify us for the position he designs for us in the future.

Let us then, as the apostle did, learn how to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows, and learn also how to be in want (need) and yet not want anything beyond what the Lord's wisdom and providence see best to give, to be content.

—C. T. RUSSELL

ACCORDING to the standards of this world, they have always been thought happy who had a king for their father, a prince for their brother, nobles for their associates, and a palace for their home. We know that these have not always brought happiness. But how truly happy and content is he who has God for his Father, Christ for his elder brother, brethren in Christ for his associates, and the kingdom of God as his everlasting home.

ourselves apart and rest awhile”

great gain.” --1 Timothy 6:6

*Charge not thyself with the weight of the year,
Child of the Master, faithful and dear;
Choose not the cross for the coming week,
For that is more than he bids thee seek;
Bend not thine arms for tomorrow's load—
Thou may'st leave that to thy gracious God:
Daily only he saith to thee,
“Take up thy cross and follow me.”*



FOOD FOR THOUGHT

THERE never was a time when dissatisfaction was so widespread; and yet there never was a time when men enjoyed so many favors and blessings. Wherever we look, whether into palaces of the rich, replete with conveniences and splendors of which Solomon in all his glory knew almost nothing; or whether we look into the comfortable home of the thrifty and temperate wage-worker, with its evidences of taste, comfort, art, and luxury, we see that in every way the present exceeds in bountiful supply every other period since creation, many-fold; and yet people are unhappy and discontented.

If the example of the Christian is one of contentment and a cheerful submission to present trials in sure hope of the good time coming in

the kingdom of God, such living examples alone are valuable lessons for the world.

“Content whatever lot I see,
Since 'tis God's hand that leadeth me.”

—*Divine Plan of the Ages*

GODLY contentment is not dependent on outward circumstances. It is “the bird that sings so sweetly in the breast,” as Luther says. Worldly gain does not bring godly contentment. The children of Israel murmured as much when they had manna as when they had not, the rich men are as much troubled with what they possess as the poor men are for what they want. Godliness is truly a blessing when it is associated with contentment, cheerful endurance, in the trying affairs of life.

ANSWERS

To Test Your Knowledge Questions (See Page 31)

1—Moses. "Now the man Moses was very meek, above all the men which were upon the face of the earth."—Numbers 12:3

2—Meekness means humility, being free from pride or arrogance. It takes strength of character to be meek.

3—"Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) If we are faithful unto death "this corruptible must put on incorruption" in the first resurrection. (1 Cor. 15:53) This seed which begets to incorruptibility is planted in the mind and heart and produces the fruitage of the spirit.

4—The fruits of the Spirit are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance."—Gal. 5:22, 23

5—During the millennial reign of Christ, the knowledge of the Lord will cover the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) The heathen will be awakened from the sleep of death and will be enlightened.—John 5:28, 29

6—"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5:11, 12

7—No. "The natural man receiveth not the things of the Spirit of God: for they are foolishness

unto him: neither can he know them, because they are spiritually discerned."—1 Corinthians 2:14

8—The devil is responsible. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) This condition will exist until Satan who is the "god of this world" shall be bound.—Revelation 20:1-3

9—It was not "due time" to have these truths revealed before Christ's first advent.—Daniel 12:4; Romans 5:6

10—"Who [the Father] hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Christ is our light. In him there is no darkness at all, for he is the "express image" of the Father's person.—Colossians 1:13; John 1:9-12; 1 John 1:5; Hebrews 1:3

11—Isaiah 55:8, 9. This majestic passage of Scripture magnifies the greatness of God. The futility of man's efforts is evident on every hand; but the assurance of the Word is that God's purposes will be accomplished. One of his purposes is to establish his kingdom. Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Thank God for the hope of that day!

(Continued from page 30)
 (1 Cor. 15:24, 28) And we, like him, may surely trust that his purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character—his wisdom, his love and his power.

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is also our privilege to come into this same blessed oneness with God. What! we inquire—the very same oneness as above described? Yes; undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God—of purpose, of confidence, of sympathy, of love, of honor and of possession.

The same plan of God is presented to and adopted by us, and we also are invited to become co-workers with God, in carrying it out (2 Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary to the accomplishment of that plan. Our Heavenly Father also similarly manifests his confidence in

us—in the loyalty of our hearts toward him and in the sincerity of our consecration to him—even though he recognizes our inherent weaknesses and our inability to carry out fully our own determinations. But, notwithstanding this, so great is his confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, he fully accepts us as his sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust. And not only so, but as sons, honored and beloved, he makes known to us, also, his secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in him as children, and to speak to him freely of all that concerns us, in full assurance of his loving interest, even in our smallest affairs. (Psa. 103:13, 14) And then he commits a portion of his great work to us. He gives us certain talents, certain portions of his goods, and tells us to invest them for him according to our best judgment as to the profitableness of the results, not dictating all the minutiae of the management as to hireling servants, but merely submitting to us the general principles which should govern

us. Thus, for instance, he gives us his plan as to the work in hand, with such general directions as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat in due season; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each—seed-sowing in the spring, and reaping in the harvest time; etc., etc. Thus with general directions he sends us forth—not like machines, to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So he counsels us to “study” to show ourselves workmen approved, and to consider and think, and not to be “as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle.” (Psa. 32:9) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord’s service, his confidence in us increases and we are entrusted with more and more of his goods and given a corresponding sense of our Heavenly Father’s approval. And the mutual confidence and fellowship of purpose and work, draw our

hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our heavenly Father which he exercised toward our Lord Jesus. The statement seems almost startling, but yet, hearken to our Lord’s prayer—“I pray for them . . . that they may be one . . . that they may be made perfect in one . . . that the world may know that thou hast . . . loved them as thou hast loved me.” (John 17:20-23)

In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected his likeness; but it has not been so with us; we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart. And as he sees us with a perfect heart—a perfect purpose and intention—striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do his will, and humbly trusting in the provisions which he has made for our

redemption from the fall, God recognizes in us that which is worthy of his love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as he loved the Son.

And not only is this equality of the Father's love for us as for Christ Jesus thus declared, but it is also manifested; for we are called to be joint-heirs with his Son, and partakers of his glory; and even as all things are his, they are also said to be ours.—Rom. 8:17; 1 Cor. 3:21-23

While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for himself, but rather with admiration he contemplates their acquired worthiness and says, They "are mine and I am glorified in them" (John 17:10); and he would have them all bound together with himself in the Father's love. He would also have

them with him, beholding and sharing the glory which the Father had given him from the foundation of the world—the glory of his mighty creative works, with all the other evidences of his Father's love.—John 17:22-24

Thus all the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (verse 21)—"That they all may be one; as thou, Father, art in me and I in thee" (thy spirit or disposition and purposes and aim being common to us all). Hence, he would have us adopt the same Father's spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be.

—Reprint, March 1, 1903

*WHAT peace He bringeth to my heart,
Deep as the soundless sea,
How sweetly singeth the soul that clingeth,
My loving Lord, to Thee.*

The Profitable Word

"All Scripture is given by inspiration of God, and 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 works."—2 TIMOTHY 3: 16, 17

THE Diaglott translation of our text reads: "all scripture, divinely inspired." Such is the Old Testament part of the Bible to which our Lord referred, saying, "Thy Word is truth"; and of which Peter spoke, saying, "Holy men of God spake as they were moved by the Holy Spirit." Such also are the messages of Jesus and the apostles as we have them in the New Testament.—John 17: 17; 2 Peter 1: 21

It is not necessary to prove to God's people that these records are the Word of God. We have the witness in ourselves that this is so. And as Paul says, quoting from Moses, "The Word is nigh thee, even in thy mouth, and in thy heart." (Rom. 10: 8; Deut. 30: 14) We realize the power of the truth in our hearts—that it is the "power of God unto salvation, to every one that believeth."—Rom. 1: 16

THE INDESTRUCTIBLE WORD

The Bible is the oldest Book

in existence. It has outlived the storms of the last two thousand years. Concerted efforts have been made to do away with it. In some countries for centuries it was a crime to possess a copy, yet today the world is filled with copies of this book. In A. D. 1800 there were between four and six million Bibles in circulation in 30 languages. Eighty years later, in A. D. 1880, there were roughly 165 million in 250 languages. Since then, millions every year have gone into the hands of the people, and the Book has been translated into more than 500 different languages. It is therefore quite evident that its divine Author has also been its divine Preserver.

Most people are ready to admit that there is an all-wise Creator back of all things, there being such wisdom and design in all we see around us, in the realm of earth and in the heavens. The Bible reveals that there is equal wisdom and design in

the moral and spiritual realm; that God has an equally wise purpose in connection with the moral government of the world; and that in his Word he has satisfied our reason and our desire to know something of himself and his plan—something of whence we came, why we are here, and whither we go. The Bible tells of man's original perfection; of his fall into sin and the penalty of death that passed upon all men; of the coming of the Redeemer; the call of the church; and the restitution of all things to follow the selection of this "firstfruits" unto God of his creatures.—Jas. 1:18; Rev. 14:4

Just as there are many wonders in nature that are not seen by the casual observer, or even by the natural eye unaided, but need the telescope or the microscope for their discernment, so it is with the Word of God and the things of the spiritual realm with which it deals. Many of these beauties are not discerned by the eye of the natural man, but need the illuminating influence of the Holy Spirit to see them and to be blessed by them. (John 16:13; 1 Cor. 2:9, 10, 14) Concerning the natural Israelites Paul said (paraphrasing his words): "When the majority hear the Word of God read,

there is a veil upon the heart, so that its real significance is not discerned. But when the heart turns to the Lord in full consecration, the veil is taken away and one sees out of obscurity and out of darkness, and beholds as in a mirror the glory of the Lord."—2 Cor. 3:14-18

Now, Paul says, the Scriptures are not only divinely inspired, but they are profitable. They are our daily bread; the light that shows us the path of life; the revelation that tells us about our Father in heaven and our Redeemer, "whom having not seen, ye love." (1 Pet. 1:8) If obedient to their teachings we shall be sanctified thereby, and thus will be prepared for an inheritance among all those who are sanctified. (Acts 20:32) Hence, the Word of God is indeed profitable, yea, indispensable—an "unspeakable gift" to the children of God from their Heavenly Father.—2 Cor. 9:15

PROFITABLE IN FOUR WAYS

In his message to Timothy, Paul speaks of the profitability of the Word of God, under four heads; doctrine, reproof ("proof," Diaglott), correction, and instruction in righteousness. Doctrine means teaching—especially the fundamental truths of the divine plan. "If any man

will do his [God's] will he shall know of the doctrine." That doctrine is important, is shown by the following scriptures: (1 Tim. 4:16; 6:3; 2 Tim. 3:10; 4:3; Titus 1:9; 2:1, 7, 10; 2 John 9) As bones are to the human body, giving it form and stability, so doctrine is to the organization of the church, the body of Christ. Without doctrine we would be spiritual counterparts of those boneless creatures that float about in the ocean.

"PROOF"

The term "proof," as shown in the Diaglott interlinear translation, not "reproof" as in the King James version, is the thought of the apostle. While journeying through the wilderness of "this present evil world," the Lord's people need a sure, infallible guide or standard, and especially is this necessary today in view of the babel of conflicting tongues pervading the religious world. (Gal. 1:4) If we are told that a piece of cloth is eighteen inches wide, we can only be sure of it by using a measuring rod. Or, if a wall is said to be perpendicular, our eye is not accurate enough to be certain that this is true, so we need to prove it by using a plumb line. In like manner, the divine measuring rod, the Bible, has been

given us to measure or prove the correctness or falsity of whatever may be presented to us as truth. By it we can measure the temple of God and all that appertains thereto.—Rev. 11:1

As the Word of God deals with many things beyond the limits of man's present experience, as well as with things on the human plane with which few are familiar, our own judgment is inadequate as a guide in connection with these matters. We may come to one conclusion concerning an item of truth, but someone else may come to an exactly opposite conclusion. Therefore, the Lord has provided an infallible guide for his children in his Word. By it we may "try the spirits"—the teachings that may be presented to us—searching the Scriptures daily to see whether these things are so. (1 John 4:1) This was the course of the Bereans of old. (Acts 17:10, 11) So far from finding fault with such an attitude, Paul always approved it. Of all the Reformers God has raised up for the blessing of his people, surely none exhorted his hearers to prove all things by the infallible Word more than that faithful and wise servant who departed from us three decades ago, but from whose ministry we are still deriving untold benefits. By

thus realizing that the Word of God is profitable for proof, and using it to that end, our faith stands, not in the wisdom of men, but in the power of God.—1 Cor. 2:5

CORRECTION

The Word of God is profitable for correction. All need correction both as to faith and conduct. We therefore come to the Word for the correction of our faith; for our understanding of the divine purposes to be amplified; for our conduct, manners, and beliefs all to be ordered by His Word. Sometimes a person gets into a condition where he will not receive correction, but takes offense when it is kindly given. This is a dangerous condition. The scribes and Pharisees would not receive the correction given by Jesus, and hence greatly increased their responsibility before God. Such an attitude indicates pride in the heart. The Lord cannot deal with us unless we are willing to receive correction—to use His Word to this end. Paul suggests that if we have received correction from our natural fathers how much more should we be willing to be corrected by our Heavenly Father. (Heb. 12:5-11) “If we would judge ourselves [in the light of the

Word] we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” (1 Cor. 11:31, 32) “He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.”—Proverbs 10:17; 15:31, 32; 29:1; Psalm 141:5

INSTRUCTION IN RIGHTEOUSNESS

To what righteousness does the apostle refer? Some go about to establish their own righteousness. However, the Word of God is profitable to instruct us that this is not the kind of righteousness that has divine approval. When we speak of Christ's righteousness, we refer to the merit of his sacrifice imputed to us by faith, enabling us to be counted righteous, justified in the sight of God. Even this does not appear to be the righteousness to which the apostle makes reference.

Paul is here speaking of the man of God whom he desires to be thoroughly furnished unto all good works. Such are already enjoying the benefits of Christ's righteousness. We would understand the reference to be to the great principles of God's law and his divine government; the great principles that govern God's dealings; the perfections

of the divine character that we desire to copy.

The Word of God is represented as a mirror: we behold in this mirror the glory of the Lord—his wisdom, justice, love, and power, as they are revealed in the great plan of salvation; and as we seek to copy these glorious perfections, we are transformed into the same image, becoming in character more like our Heavenly Father and our Lord Jesus.

CHARACTER—EXPRESS IMAGE

The word "character" has been brought into the English language from the Greek. The Greek word is *charakter*. At first it was the name of the sculptor's tool; later the finished work of the sculptor came to be called a *charakter*; that is, the ideal toward which he had been working. The word is used but once in the New Testament, namely, in Hebrews 1:3, where it is translated "express image," meaning an exact impress, and applies to our Lord since his resurrection, explaining that he is now the express image of the Father's person. We are called to be "like him, for we shall see him as he is." (1 John 3:2) What a hope has been set before us! How profitable and all-important is the Word of God, that we might be instructed in right-

eousness—in the great principles that compose the divine character.

THOROUGHLY FURNISHED

With the present imperfect educational facilities, how many go out into the world who by no means are thoroughly furnished for a calling in life! How many enter the ministry of the nominal church, not merely poorly equipped for their work, but quite ignorant of the message they should preach as the ministers of Christ!

Before beginning the great work of the kingdom, the church is being thoroughly fitted and prepared for her part in that gracious work of blessing and restoring mankind. During the present life, the least the Lord's servants can do is to seek to be thoroughly furnished for our work now and in the future. (1 Cor. 4:1, 2) We are exhorted to be "perfect, thoroughly furnished unto all good works." The Word of God needs to be considered carefully in order to ascertain the kind of good works required of us. If we do this, we find that our present work is not one of reforming or converting the world, but (to use the words of another) "the present mission of the church is the perfection 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 kings and priests in the next age."

God has provided his Word that we might be thoroughly furnished with all the information we need—light, guidance,

strength, encouragement. Let us never allow anything to obscure or cause us to overlook the value and profitableness of the Word of God—given by inspiration of God—that "the man of God may be perfect, thoroughly furnished unto all good works." —CONTRIBUTED

*"Father of mercies, in thy Word
What endless glory shines!
Forever be thy name adored
For these celestial lines."*

THE DIVINE PLAN OF THE AGES—This 350-page book, written more than fifty years ago, continues to be the outstanding textbook of knowledge relating to human destiny. Among the topics which this key to the Scriptures discusses are: the permission of evil; God's provision for those who die in unbelief; the object of Christ's second advent; and the judgment day. Paper bound, 25 cents; cloth bound, 50 cents.

◆

GOD'S PROMISES COME TRUE—Here is a book of Bible stories for children which is both historically and doctrinally correct. Excellent reports are reaching us from those who are reading "God's Promises Come True." It is good for both children and grownups. Nearly 400 pages—\$2.00.

◆

THE EVERLASTING GOSPEL—This new publication contains sixty-four large pages of subject matter relating to the Christian sabbath; hope for the unsaved dead; the judgment day; the binding of Satan; the "mark" of the beast; and paying tithes. Paper bound, 15 cents.

◆

GOD AND REASON—A vest-pocket booklet of 128 pages is an up-to-date treatise of many outstanding doctrines of the Bible, and also of the prophecies relating to our times. Paper bound, 5 cents.

Sunday School Lessons



FINDING A HOMELAND

MARCH 3—Joshua 1:1-4; 23:1-11

GOLDEN TEXT: "Thou shalt bless the Lord thy God for the good land which he hath given thee."—Deuteronomy 8:10



A CHANGE of leadership usually presents problems, even in normal times, and when Joshua became the successor of Moses, as leader of Israel, conditions were far from normal. Despite their much complaining against Moses, the Israelites had a respect for him which was not easily transferred to another. He had delivered them from Egyptian bondage, and in the Lord's providence had led them throughout their forty years of wanderings in the wilderness. They had been difficult years, fraught with many dangers, but the nation had been preserved.

Now Moses was dead, and the time had arrived for the Israelites to cross over Jordan into the Promised Land. Here was a new crisis in the affairs of the nation—a new test of faith. But neither the people nor Joshua, their new leader, had anything to fear, because God had promised to go with them. He was to be their real Leader. He had promised them the land, and if the people would put

their trust in him, they could possess what he had promised.

In giving Joshua his commission, God said to him, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." (Joshua 1:3) And concerning Joshua's own part in the undertaking, God promised, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them."—Joshua 1:5, 6

The measure of success enjoyed by Joshua was dependent upon his faithfulness in following the instructions of the Lord, and also upon the obedience of the people. We are furnished with a good example of this in the great victory over Jericho, and the bitter defeat suffered shortly thereafter in the abortive attempt to capture

the much smaller city of Ai. (Joshua 6 and 7) The conquest of every part of Canaan turned out to be a "Jericho" or an "Ai" experience according to the measure of faith and obedience on the part of Joshua and the people.

The conquest of the Promised Land and its division among the tribes was considered to be officially completed before the death of Joshua, although there still remained what in military circles today are called "islands of resistance." The Canaanites were not all driven out. Some remained and lived among the Israelites, and it was essential that a special warning be sounded against becoming too friendly with these, and especially against worshipping the gods of these heathen.

God was the real Leader of Israel, and this more than made up for any shortcomings on the part of either Moses or Joshua. Through Moses God had given the Israelites a code of laws. God was the Author of these laws, hence they did not need to be changed when Joshua took Moses' place. The unchangeableness of these divine laws is again manifested when Joshua, near the close of his life, exhorted the people to be faithful to them. He said, "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left. . . . But cleave unto the Lord your God, as ye have done unto this day."—Joshua 23:6-8

Joshua did not admonish the people to obey his law, for he had not been their lawgiver. Moses

had served in this capacity, but even Moses was not the author of the Law. It was God's Law, and the safety and well-being of the Israelites depended upon their faithful obedience to it.

Today the time has again come for the Israelites to enter and possess the Land of Promise, but just as in the days of old, before they will be permitted to dwell peaceably and permanently in the land, they will have to acknowledge the Lord their God and obey his laws. This time God's laws will become the basis of a "new covenant" which he will make "with the house of Israel, and with the house of Judah."—Jer. 31:31

But we cannot suppose the law of the New Covenant will itself be different in principle than when it formed the basis of the original Law covenant. Its fundamental meaning will still be that all of God's intelligent creatures who desire his favor must love him with all their heart, mind, soul, and strength; and their neighbors as themselves. Those who obey this law will finally enter into whatsoever inheritance God has promised them. The Israelites will have their land; and mankind in general will be bidden to inherit the kingdom prepared for them from the foundation of the world.—Matt. 25:34

QUESTIONS:

What lesson may we learn from the experiences of the Israelites in connection with Jericho and Ai?

Who was the real Leader of Israel?

Will Israel ever again possess the Promised Land?

A PEOPLE IN CONFUSION

MARCH 10—Judges 2:7; 11:16-23

GOLDEN TEXT: "The Lord is my helper, and I will not fear."—Hebrews 13:6

JOSHUA had no successor. Following his death, and until the Israelites clamored for a king, the nation was ruled by "judges." These judges were raised up by the Lord in times of special need, and through them the people were delivered from the evils which came upon them as a result of their turning away from God. The account indicates that the first of these judges did not appear on the scene immediately upon the death of Joshua, inasmuch as the people remained more or less faithful to God for a time—until the elders who served with Joshua died.

These elders had witnessed the mighty works of God on behalf of the people during the days of Joshua, and the memory of this not only was a great stimulus to their faith, but it enabled them to keep the people as a whole reminded of their obligations to God. But when these elders died and a new generation of Israelites took over, the Lord was forgotten and soon the oppressive hand of their enemies made life burdensome for them.

As we saw in our previous lesson, the conquest of Canaan by the Israelites was considered virtually completed while Joshua lived, but in today's lesson we learn that God permitted some of the Ca-

naanites to remain to "test" Israel. When the Israelites forgot God and turned away from him to serve other gods, he permitted these remaining enemies to afflict them; and when they cried to him for help, he raised up judges to deliver them. These judges pointed out the sins of the people. Upon acknowledgment of their sins, and an earnest effort to return to God, divine help was again vouchsafed.

Othniel was the first of Israel's judges. Gideon was another. One was a woman—Deborah. Under her leadership the first Armageddon battle was fought and won by the Israelites. Barak served under Deborah as Commander in Chief of Israel's army in this memorable battle. Samuel was the last of these special judges. He also served as a prophet; and it was by him that Israel's first king—Saul—was anointed. Samuel also anointed David to be the successor of Saul.

The experiences of Israel as a nation serve well to illustrate the fallen tendencies of the human race and how rapidly people as a whole turn away from God when left to their own devices. The brightest spots in the history of Israel as a nation are those periods when the people rallied to the service of God under the leader-

ship of a faithful servant of God such as Moses, Joshua, the judges, and certain ones of their kings.

In some respects the period of Israel's judges is illustrative of the thousand-year judgment period of the future when the whole world will be judged by Jesus and his church. The Israelites, because of their disobedience to divine law, found themselves in bondage to their enemies. Their judges pointed out their sins, and when they returned to God they were delivered. So it will be during the world's coming judgment day.

Because of disobedience to divine law the entire human race has come under bondage to sin and death. The "judges" in the future judgment day will enlighten the people concerning their sins, and when the people acknowledge their wrongdoing and return to God, they, like the Israelites, will also be delivered from their enemies. Indeed, the great enemy Death will be destroyed. That will be a glorious deliverance—an everlasting deliverance. And it will be far-reaching, too, for it will include those who have died. Concerning it Paul said that God has given "assurance unto all men, in that he hath raised him [Jesus] from the dead."—Acts 17:31

The Israelites did not always obey their judges; and when they did not, God's blessings were withheld from them. This will also be true during the world's future judgment day. Those who do not then obey will be "destroyed" from among the people—or, as it is stated by Jesus, they "shall go away into everlasting punishment."

(Acts 3:23; Matt. 25:46) As death is the divine punishment for sin, everlasting punishment will be everlasting death—an everlasting "cutting off" (Greek, Diaglott) from life.

The Golden Text is very meaningful in connection with God's dealings with Israel. The Lord is always the Helper of his people when they are faithful to him. One of the divinely inspired sayings of James to all God's people is, "Draw nigh to God, and he will draw nigh to you." (James 4:8) God has never failed to fulfil this promise, and never will fail. If we find ourselves spiritually lean because we are lacking the blessings of God, it is because we have not fulfilled this condition. If we are being overcome by our "enemies" it is for the same reason.

God's justice demands full obedience to his law, but his mercy is extended toward those whose hearts are perfect before him; and he extends to such a helping hand in their times of need. In the case of Israel as a nation, God's helping hand was manifested in the person of the judges he raised up from time to time to deliver the people from their enemies. We should always be willing for God to judge us, and when we have our weaknesses revealed to us, do our best to overcome them.

QUESTIONS:

How was the nation of Israel governed following the death of Joshua?

In what way did the period of the judges illustrate the future judgment day of the world?

Upon what basis may we expect God to be our Helper in times of need?

EVERYDAY LIFE IN ISRAEL

MARCH 17—The Book of Ruth

GOLDEN TEXT: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16

THE story of Ruth, revealing the manner in which she became one of the mothers in Israel in the honored genealogical line leading to Jesus, is one of the outstanding classics of all time. The Lord could have caused to be recorded the simple fact that Ruth, a Moabitish woman, became the wife of Boaz and the mother of Obed, who was the grandfather of David, and we would have had all the vital information necessary to fill this gap in the genealogy of David. But instead he caused this information to be woven into a beautiful story furnishing object lessons of devotion and integrity which are truly refreshing in contrast to the usually selfish and irresponsible course of mankind in general.

Elimelech and his wife, Naomi, left the land of Judah during a time of famine, believing they could better themselves along material lines in the land of Moab. In Moab, their two sons married Moabitish women. These facts are recorded without comment as to the wisdom of the course taken, but after the death of Elimelech and his two sons, Naomi, the mother, confesses that the hand of the Lord had dealt harshly with

her, as though she recognized that the family had made a move which was contrary to the divine will. And it did indicate a lack of faith in their God thus to forsake the land which he had given to them and to take up residence in a strange country. It was also contrary to the Law for the sons to marry heathen women. Possibly, however, Elimelech, as head of the family, was largely responsible for this wrong move, and for that reason the Lord overruled it for Naomi's good in later life.

Her husband and two sons having died, Naomi's thoughts naturally turned toward her own people in the land of Judah, and, hearing good reports therefrom, she decided to return. Knowing how out of place her daughters-in-law would be in Israel, especially in view of the fact that they did not worship and serve the true God, Naomi entreated them to remain in the land of Moab. One of them (Orpah) decided to do this, but Ruth did not. In our Golden Text we have her beautiful expression of loyalty to her mother-in-law, and what is of greater importance in the out-working of the divine plan, her declared intention to accept and serve Israel's God. It

was this decision that made of her an Israelite in God's sight, and later an acceptable wife for Boaz. Had she not renounced allegiance to the Moabitish gods, and pledged her loyalty to the God of Israel, Boaz would have violated the Law in marrying her.

The custom of gleaning in the harvest fields was apparently a well established one in ancient Israel, the gleaners gathering and keeping for their own use, or to sell, whatever was left by the regular reapers, who were either the owners of the field or the hired help. The Law provided that the corners of the field should always be left for the gleaners. Boaz, in order to show special kindness to Ruth who went to glean in his field, instructed his reapers purposely to drop handfuls of grain for her benefit.

The custom of gleaning is sometimes referred to as illustrative of the final phase of the harvest of God's "wheat class" in this end of the age. The illustration may be appropriate in a limited way, although the gleaners in Israel worked virtually side by side with the reapers—they did not wait until the harvest was over before they started to glean, but began their work with the first day of harvest and continued each day until the harvest was over. In this sense the gleaners might well illustrate those who embrace faithfully the smaller opportunities in the harvest field.

Naomi's suggestion to Ruth that she lay herself at the feet of Boaz may not have been in the best of taste. That Boaz should caution Ruth not to tell others about it would indicate that it was not altogether the conventional thing to do at the time. But the desired result was accomplished. Boaz had an opportunity brought to his attention—the opportunity of redeeming Ruth and Naomi's field, and of marrying Ruth. This kept unbroken the genealogical line through which Christ was to be born.

It has been suggested that in this narrative Naomi might represent Eve, and Boaz, becoming her son-in-law, represent Christ, who, by associating himself with the human family, was able to redeem members thereof to be his bride, as represented by Ruth; and also to redeem the whole world, represented by the field. The illustration doesn't fit in every particular, but the suggestion is food for thought. As we have seen, the important thing in the Book of Ruth is the fact that it supplies an important link in the lineage of David and of Christ.

QUESTIONS:

What is the main purpose served by the Book of Ruth?

Does the work of gleaning follow the harvest, or go hand in hand with it?

Is there any typical lesson that might be drawn from Boaz's association with Naomi and Ruth?



GAINING NATIONAL CONSCIOUSNESS

MARCH 24—1 Samuel 7:1-8, 13-15

GOLDEN TEXT: "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."—Jeremiah 7:23

FOLLOWING the death of Joshua, Israel was ruled by "judges" for a period of 450 years, and Samuel was the last of this type of ruler. (Acts 13:20) Samuel was also a prophet as well as a judge, serving in either or both capacities as divine providence indicated the opportunity and need. Each of Israel's judges was raised up at a time of dire need resulting, as a rule, from the people's unfaithfulness to the Lord. The judges called attention to the sinful ways of the people and encouraged them to rededicate themselves to the Lord. Doing this, God's favor would return and they would again enjoy peace and prosperity.

It was under such circumstances that Samuel's judgeship began. The "ark of the Lord" had been removed from its proper place, which in itself foreboded calamity for the Israelites. For twenty years this situation continued, and during all this time "the house of Israel lamented after the Lord. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts un-

to the Lord, and serve him only: and he will deliver you out of the hand of the Philistines."

Israel's failure was often attributable to their disposition to compromise. It was not so much a case of their turning against God as it was of permitting their affections to be divided between Jehovah and the various heathen gods. They were desirous of all the blessings Jehovah was willing to give them, but supposed that other advantages accrued from giving a certain amount of allegiance to "strange gods." Divided worship has never been pleasing to God nor satisfactory to the worshiper. James wrote (1:8) that a "double minded man is unstable in all his ways." That was true of the Israelites, and it is true of Christians.

So, properly, Samuel admonished the people to return unto God with all their hearts. It was necessary that they make a definite decision and break away entirely from all semblance of devotion to other gods. The people saw the wisdom of Samuel's advice, and did as he suggested, "and served the Lord only."

Under the circumstances more seemed to be necessary than mere-

ly to change their way of life. Samuel arranged an event that would help the people remember the stand they had taken—an outward demonstration of their change of heart. He told them all to gather at Mizpeh, saying, "I will pray for you unto the Lord." They did as he requested, and while at Mizpeh drew water and "poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord."

The gathering of so many of the Israelites at Mizpeh aroused the suspicions of the Philistines so "they went up against Israel." This was a real test of the Israelites' faith. They had returned to God with their whole hearts. Was he now willing and able to protect them? Samuel took the matter to the Lord in prayer, offering an appropriate burnt offering, and in answer to this prayer God fought for Israel, and the Philistines were defeated.

This marked a definite turning point in the experiences of Israel. For a long time the Philistines had been harassing them, capturing one after another of their cities and holding over them a constant threat of aggression. But now the people had returned to God, and he had returned to them, so the Philistines were powerless to do them further harm. Furthermore, the cities which had been wrested from Israel were recaptured. During all the time that Samuel ruled over Israel as judge, the Philistines were powerless to do them harm. There

was also peace between the Israelites and the Amorites.

In this we see exemplified the principle set forth in the Golden Text in which the Lord states, "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." (Jer. 7:23) These words were recorded by Jeremiah, who, like Samuel, had the responsibility of calling Israel's attention to her sins. The underlying principles of God's dealings with his people never change. Circumstances under which these principles operate may and do change, but the principles themselves always remain the same.

Israel's history, with few exceptions, is one of failure in that they were not wholeheartedly for the Lord. This led to their unpreparedness to accept the Messiah when he came to them at the end of the Jewish age. But God in his great mercy will give them another chance in the world's coming judgment day. Then judges will be raised up to them and to all mankind, and by heeding their instructions rich blessings of peace and life will come to all the families of the earth.—Isa. 1:26

QUESTIONS:

What was the position of Samuel in the nation of Israel?

Why did the Israelites so often lack the blessing of the Lord?

Will Israel have another opportunity to turn wholeheartedly to the Lord?



A NATION DEMANDS A KING

MARCH 31—1 Samuel 8:10-22

GOLDEN TEXT: "Blessed is the nation whose God is the Lord."—Psalm 33:12

WHEN Samuel was old he appointed his sons to serve as judges in Israel, apparently with the thought that they would be his successors; but the people would not accept them, and instead clamored for a king. This distressed Samuel for he evidently considered it as a personal rebuff to himself and to the soundness of his judgment. He took the matter to the Lord in prayer and was assured that the attitude of the people was in reality the rejection of an arrangement which divine wisdom considered best suited to their needs. God said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them."—1 Sam. 8:7

While the Lord interpreted this action of the Israelites as a rejection of his rulership, it had been foreseen by Moses, and through him instructions given as to who—when they took this action—they should choose as a king, and the restrictions to be imposed upon him. They were to choose one of their own nation. The chosen one was not to use his office to heap up fabulous riches for himself. He was not to emulate heathen kings in his domestic life by taking unto himself a large number of wives.

He was to acquire a copy of the Law and read it to the people; and was not to consider himself as being exalted above his brethren.—See Deuteronomy 17:14-20

But seemingly the Lord realized that few of Israel's kings would measure up to this standard, so he instructed Samuel to present to the people some of the hardships they would be called upon to endure under the rulership of a king. 1 Samuel 8:11-18 presents a picture of regimentation and taxation very much like many countries have experienced in modern times, and Samuel warns the Israelites that this is what they should expect if they insisted on having a king rule over them in order to be like neighboring nations.

The people listened to the warning, but still demanded a king, so the Lord instructed Samuel to yield to their wishes. That the people had not actually rejected Samuel is evidenced by the fact that they accepted his choice of Saul to be their first king, and also recognized the authority of the anointing ceremony which the prophet performed. And while they rejected the Lord's arrangement of judges to be rulers, he directed in the choice of their kings, and looked upon the throne

of Israel as his throne. Thus we read, for example, that "Solomon sat on the throne of the Lord as king instead of David his father." (1 Chron. 29:23) Thus the kingdom of Israel became a type of the kingdom of Christ.

The period of the kings of Israel, beginning with Saul and ending with Zedekiah, was one of uncertainty which eventuated in complete collapse. Some of their kings endeavored to rule in righteousness, but most of them were of doubtful integrity, and under them Israel suffered the loss of prestige among other nations, and also the loss of God's favor which, in 606 B. C., led to national servitude. It was then that their last king was taken captive to Babylon.

Saul, their first king, was the delight of the people. Head and shoulders above his fellows, he symbolized to them their idea of glory and power. He was mighty in battle for a time, but when pride and ambition turned his heart away from the Lord he began to lose, and finally went down to an ignominious defeat. Then David, having previously been anointed by Samuel to be the successor of Saul, in the Lord's providence came to the throne.

David was a man after God's own heart, we are told, but he made his mistakes too, and although they were not mistakes that would cause the Lord utterly to reject him, he suffered because of them. Then came Solomon, the wisest of all Israel's kings until he went contrary to Moses' in-

struction in the matter of wives, and even worse, permitted them to institute the worship of their gods in Israel. Nevertheless, under Solomon, the nation reached the zenith of its national glory—a glory which, even before the death of Solomon, began to wane.

With Solomon's death there came national division, ten of the tribes breaking away from the other two. From this point onward in the Scriptures we find the expression, "The house of Israel and the house of Judah." Each house had its own king, and the Scriptures record both these lines of kings, showing that with few exceptions, they were all unfaithful to the Lord. "Judah" was the two tribe kingdom, and "Israel" the ten tribe kingdom. In the divine promises of ultimate restoration, when the new covenant will be made with them, both houses are specifically mentioned.—Jer. 31:31

Here again we have a marvelous display of God's mercy, for the many divine promises to both Israel and Judah assure us that they are still "beloved for the fathers' sakes," and that their ungodliness will be turned away when the Messianic Deliverer shall come out of Sion in fulfilment of the divine promises made to them.—Rom. 11:26-28

QUESTIONS:

Was Israel's request for a king contrary to the divine will?

How do we know that God accepted the arrangement?

Of what was the kingdom of Israel a type?



quarters in which we can travel about the country to spread the message of the kingdom, as colporteurs, and in whatever other ways the Lord may open up to us.

Before investigating the possibility of securing new equipment for this purpose, the thought has occurred to us that perhaps some of the brethren may have the equipment we are looking for and would be glad to sell it to us at a fair price. Or it may be that some brother or sister may know of friends or neighbors who have such equipment that could be bought. We are interested in purchasing a house trailer, approximately twenty-five feet in length; and also a station wagon, carryall, or automobile, to transport the trailer. We have been advised that a fluid drive automobile is not satisfactory for this purpose. If in your contact with the brethren generally you can acquaint us with any leads or offers along this line, we shall be very grateful indeed. Sincerely yours in the King's service, Brothers Casimir Lanowick and Alfred Burns.

This letter is self-explanatory, and any information along the line asked for may be sent to THE DAWN, Colporteur Department, and it will be forwarded to these brethren. We understand that they are planning to enter the service early this spring. Let us all pray that the dear Lord may richly bless their efforts to his glory, and to the comforting of many hearts with the message of the truth.

The colporteur work now will probably be found more interesting in some ways than in former days. Through the years, for one reason or another, many of the Lord's people who were enlightened with present truth have lost their contact with others of like precious faith. The message going out over the air from week to week is "finding" many of these, and as they are again brought into contact with "truth people" their rejoicing is great. Those who serve as colporteurs are certain to come in contact with still others who once loved the truth, and they will have the blessed opportunity of fanning that flame of interest into a renewed glow and warmth of love and zeal.

The truth has now been broadcast by radio in many parts of the country for more than five years. This has helped to prepare the way for colporteurs. Some who are spending part time in the service write us of the blessings received in meeting those who are regular listeners to the programs, but who have not sent for literature. We should not expect, of course, that all who enjoy hearing the truth will accept it and make a full consecration to the Lord. But what rejoicing it brings to our hearts to share the bless-

ings of the truth with others in whatever measure they are prepared to receive it!

While on the subject, we might mention that the brethren who are planning to use a trailer in the service (as noted above) expect not only to colporteur the places they visit, but also to distribute tracts, and where the opportunity offers, arrange for public and class meetings. No doubt two to four friends who wish to work together will find a trailer a great convenience, and a great help in living economically, yet others may prefer not to live in this manner. The service itself is the important consideration, and we will be glad to hear from any who feel inclined toward activity of this kind, either part or full time.

Let us know your good wishes along this line, and perhaps suggestions can be made that will help you to see your way clear to spend more of your time in the service of our Lord and King. We are fully aware of the loving zeal of the brethren everywhere. We believe it can be truthfully said that there isn't a fully consecrated saint of God anywhere who would not love to lay down life itself in the service of the Lord, the truth, and the brethren.

For many, however, the Lord's providence does not make the way clear for a great deal of direct, active service in the Lord's vineyard. Nevertheless, it is appropriate that each one occasionally look over the situation of his life to ascertain if the way might be open to devote a little more time to the service, or possibly even full time. Anyway, let us hear from you and we will do what we can to help. We are reminded of one of Brother Russell's many admonitions along this line, as follows:

The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence?—a workman indeed that need not be ashamed?

A Visit Abroad

BROTHER E. R. WILCOX, an elder in the Seattle Ecclesia, has recently returned from abroad, and has written the following account of his visits with the British brethren, which we are glad to publish, believing it to be of interest to all.

Dear Brethren at The Dawn: The Lord's blessings are beyond our understanding and surely his mercy covereth all that are his! Having just returned from several months in England and the continent on a teaching mission for the Government, it occurred to me that the brethren here might be interested in some of the contacts which I was able to make with truth friends on the other side of the Atlantic. When I accepted the assignment, it was with the hope that I might have opportunity to meet and fellowship with some of our English brethren and in this I was not disappointed.

My first contact was established by letter to Brother Edwin Allbon, the secretary of the Alderbrooke Ecclesia at Ilford, Essex. He gave me the names and addresses of several of the friends in England and Scotland. While on a short stay in Edinburgh, I met the secretary of the Associated Bible Students' class there, Brother Harry Stewart, and spent several hours in pleasant fellowship with him. Unfortunately for me the class there had gone that Sunday for a joint meeting with the Associated Bible Students' class at Glasgow,

so I did not have opportunity to meet others of the dozen or so friends in the Edinburgh class. I understand that they meet regularly each Sunday for study and worship at the home of one of the sisters.

I received a great blessing from my talks with Brother Stewart on the unfolding of the truth and its relation to present world developments.

Later on I had the opportunity to fellowship with the Alderbrooke Ecclesia at Ilford. Here I met with some fifty or sixty zealous and energetic brethren who are continuing to hold their three meetings each Sunday in addition to week-night studies and a regular weekly young folks meeting—this in spite of having been bombed out of two meeting places and having a shortage of heat in their present one. The elders of this class are serving as speakers to smaller classes in the London area and also in other parts of England. The strain of the war at close range has had its effects upon these dear friends as it has upon all the people of England, but they are working and planning to continue the promulgation of the truth according to their various capacities and opportunities. I most thoroughly enjoyed my fellowship with these dear friends and am happy to present their expression of Christian love to the truth friends in America.

I could not close this letter without reference to a dear English brother in Swinden, Wiltshire—Brother Fred Stratton. He carries on a wide correspondence with the truth friends in both England and

America and my several visits with him were most inspiring to me. His faith and zeal and energy might well be emulated by many of us who are not limited solely to fellowship through the mails. I only wish that I could have fellowshiped with more of the faithful ones scattered here and there in the various towns in the British Isles. Their trials and testings have

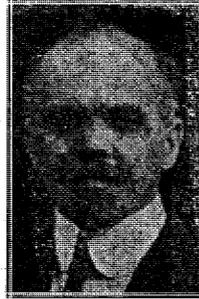
been severe, and those who are remaining faithful surely need our love and prayers. We know that the Lord's arm is not shortened; his promises both to the church and ultimately to all mankind are sure and certain, and his mercy endureth forever. With all Christian love, Your brother by his grace.

—E. R. Wilcox

"With the Lord"

ON SATURDAY, January 19, Brother Alfred I. Ritchie, of Los Angeles, California, finished his earthly pilgrimage—"faithful unto death." He was born October 8, 1871, in Monmouth, Canada. He is survived by his wife, Sister Nina M. Ritchie. Our sympathy goes out to Sister Ritchie, whose great loss is compensated for only in the thought of Brother Ritchie's rich gain, and by the promise of God's presence to help her in every time of need.

Brother Ritchie was well known among "truth people," being associated with the truth movement since the early days of Brother Russell, having read one of the first copies of "The Divine Plan of the Ages" to be issued. His father saw it advertised in the Literary Digest. Brother Ritchie served as a pilgrim, and in important executive positions at the main office. At the time of Pastor Russell's death he



was serving as vice-president of the Association. He was a deep analytical student of the truth, and its staunch supporter at all times. In recent years he and Sister Ritchie made their home in the Los Angeles district, and Brother Ritchie served faithfully as an elder of the Los Angeles Ecclesia. The brethren in this ecclesia miss him greatly. Brother Ritchie is the second elder of the Los Angeles Ecclesia to leave for "home" within a few months, Brother Robert E. Nash having finished his course late in 1945.



Encouraging Letters



Truth Made Plain

Dear Brethren of the Dawn: I just finished the "Studies in the Scriptures" in 1945 and count it the greatest privilege I have ever had. There just aren't words to express the beauty and truth that Pastor Russell has set forth in the volumes—truly the most perfect works since St. Paul. He makes the Bible so clear that I know just where I stand now and know that I'll never forsake the truth. (God help me to remain faithful.) I intend to pore over these books as long as I have the strength and time. Would love to be located where I could attend a large class often. Sister _____ has helped me to understand a lot of truth. She truly is a child of the Lord. I give the message to as many as I can and wish I could shout it from the housetops. I love The Dawn magazine and have the Tabernacle Shadows. Sincerely wishing God's blessing upon my friends at The Dawn until the work is finished, Your friend in the Lord, G. H. R., Colo.

Truth Reveals God's Love

The Dawn: Received the book, "The Divine Plan of the Ages." The lady I gave it to likes it very much. I consecrated my life to God when in my fourteenth year but couldn't love God as I wanted to until I understood the truth about hell, and why God permits what we call evil. I am now seventy-six years

old. I have been interested in Bible study since I was about eleven years old. I bought a copy of "The Divine Plan of the Ages" when I was about thirty-four and have been a Bible Student ever since. The world has never been the same to me since. I wanted the truth, so I believe now I know God and love Him. Thank God. Enclosed find payment for the book. Respectfully, Your sister in Christ, M. B. W., Okla.

Better Than Church

Dear Sirs: By chance I happened to hear one of your Sunday morning broadcasts almost two months ago, and I made note of your address, feeling at the time I would write you for a copy. I am a very busy doctor, relieving the "soles" of foot-sufferers and do not have sufficient time to do the things to make my "soul" happier, so I am just now snatching a little time along with other necessary writing to tell you how I do appreciate your broadcast. I have since had a chance to hear you only a few times, but each one has added a happiness to my mind and soul that writing can't fully explain. I have long, long hoped that some day someone or ones would come out with just such interpretations as you are giving of the Bible. . . . As for my part of spiritual knowledge, you men are putting out just what suits and satisfies to the utmost, so may your good work

go on and on. Now I wish that I may have a copy of your talks each Sunday and if possible I would like to have the last few talks also. I prefer hearing you rather than to hear any preacher here or elsewhere I know. I'll gladly pay the postage on the leaflets and be glad to pay extra for them if you require it in order to secure them. R. E. W., Okla.

Seeking the Answer

Dear Sirs: This morning I was listening to your broadcast and the booklet you spoke of may be just the thing I'm looking for. My father passed away very suddenly on New Year's day. We didn't have time to speak of spiritual things and we had no message from him or word of assuring testimony. Since this tragedy, I've been worried, crazy—wondering, wondering, wondering what happens when people die in this way. My father lived by the golden rule and was liked by everyone, yet he made no profession of having come into the knowledge of sins forgiven. It is hard to believe that my father must spend eternity in hell or whatever the place of separation from God might be. I'll be everlastingly grateful to you if you can help me answer some of these questions that I might again know some measure of mental peace. Sincerely yours, G. N. I., N. Y.

A Minister Appreciates

Gentlemen: I listened to your radio program Sunday, which, to my idea, was very illuminating and constructive. I have never heard the end of the world explained in

just that way, but I am in hearty accord with you, as it sounds very reasonable and sound. I would be very much pleased to receive a copy of *The Dawn* and I thank you. Sincerely yours in Christ, Rev. F. X. R., Ind.

From a Gold Star Mother

Frank and Ernest: I hear your program on Sunday quite often, and enjoy it. I heard you yesterday. I am a Gold Star mother. I lost my son last May 9 in the navy—the only son I had. He was so young to give his life for his country—just nineteen. Sometimes it seems more than I can stand. I'm a Christian and I'm looking for the day when I can meet him in a better home than I could give him. I would like to have your magazine for Gold Star mothers, and pray for me that I may hold up. I have read so much trying to find comfort since this has happened. It seems so hard to bear but God knows what is best. We just can't understand. I have wondered why God took him away from me. Thank you for the magazine. M. H., Tenn.

Shut-in Hears Truth

Dear Sirs: Please send me your booklet of ninety-six pages of "God and Reason." I'm a shut-in and I listen to your program. It is most wonderful the way you explain the Bible and God's meaning of it. I have never heard anyone explain it so clearly. It is a wonderful thing on earth and may God bless and keep your work going on everlastingly and bless your every program. Sincerely, M. P., Ariz.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON
 Albany, N. Y. March 10

W. T. BAKER
 Paterson, N. J. March 31

F. A. BRIGHT
 Allentown, Pa. March 3
 Binghamton, N. Y. 24

N. T. CONSTANT
 Hartford, Conn. March 10

JENS COPELAND
 Wichita, Kans. March 1
 Oklahoma City, Okla. 3
 Ft. Worth, Texas 4
 Dallas, Texas 5
 San Antonio, Texas 6, 7
 Phoenix, Ariz. 9, 10
 Riverside, Calif. 11
 San Diego, Calif. 12
 Alhambra, Calif. 13
 Pomona, Calif. 14
 Eagle Rock, Calif. 15
 Los Angeles, Calif. 17
 Fresno, Calif. 18
 Berkeley, Calif. 19
 San Francisco, Calif. 20
 Redwood City, Calif. 21
 Oakland, Calif. 22
 Portland, Ore. 24
 Tacoma, Wash. 25
 Vancouver, B. C., Can. 26, 27
 Duncan, B. C., Can. 28
 Victoria, B. C., Can. 29
 Seattle, Wash. 31
 Wenatchee, Wash. April 1

S. C. DE GROOT
 York, Pa. (Evening) March 16
 York, Pa. (Morning) 17
 Lancaster, Pa. (Afternoon) 17
 New Haven, Conn. (Morning) 24
 Waterbury, Conn. (Afternoon) .. 24

E. FAY
 Riverside, Calif. (Morning) March 17
 Pomona, Calif. (Afternoon) 17

P. KOLLIMAN
 New Bedford, Mass. March 24

R. A. KREBS
 Orlando, Fla. Feb. 28, March 1
 Jacksonville, Fla. 3
 Atlanta, Ga. 5
 Chattanooga, Tenn. 6, 7
 Knoxville, Tenn. 8, 10
 Greensboro, N. C. 11, 12
 Roanoke, Va. 13
 Richmond, Va. 14
 Washington, D. C. (Evening) 16
 Washington, D. C. (Morning) 17
 Baltimore, Md. (Afternoon) 17
 Paterson, N. J. 24
 Brooklyn, N. Y. 31

J. Y. MAC AULAY
 Houston, Texas .. Feb. 27, March 3
 Galveston, Texas .. Feb. 28, March 1
 Dublin, Texas 4, 5
 Rochelle, Texas 6
 San Antonio, Texas 7, 12
 Donna, Texas 10, 11
 Phoenix, Ariz. 15, 17
 Yuma, Ariz. 18, 19
 Riverside, Calif. 20, 21
 San Bernardino, Calif. 22
 Pasadena, Calif. (Morning) 24
 Los Angeles, Calif. (Afternoon) .. 24
 Glendale, Calif. 26
 Pomona, Calif. 28
 Los Angeles, Calif. 31

W. S. MARSHALL
 Guilford, Me. March 3
 Dexter, Me. 10
 Bangor, Me. 17, 24
 Ellsworth, Me. 31

E. MAURER
 East Liverpool, Ohio March 10
 Washington, Pa. 17

G. P. OSTRANDER
 Wilkes Barre, Pa. March 1
 Binghamton, N. Y. 3

O. W. PASSIOS
 Monessen, Pa. March 24

LEO POST
 Indianapolis, Ind. March 31
 Dayton, Ohio April 1

M. A. STAMULAS

Waterbury, Conn.	March	1
Paterson, N. J.		10
Philadelphia, Pa.		17

W. D. SOPER

San Diego, Calif.	March	3
------------------------	-------	---

F. S. WASSMANN

Groton, Conn. (Evening) ..	March	16
Groton, Conn. (Morning) ..		17
New London, Conn. (Afternoon)		17

W. N. WOODWORTH

Plainfield, N. J.*	March	3
Philadelphia, Pa.		17
Reading, Pa.		24
Boston, Mass.		31

*Public meeting, 8 P. M. in the Hubbard School, W. 8th Street, between Plainfield and Spooner Avenues.

H. L. YOUNG

Shamokin, Pa.	March	17
--------------------	-------	----

C. W. ZAHNOW

Texas Territory	March	1-31
-----------------------	-------	------

CONVENTIONS

BERKELEY, CALIF., March 3—South Berkeley Masonic Temple, 1837 Alcatraz Ave., near Adeline.

SAGINAW, MICH., March 10—Woman's Club, 311 N. Jefferson Street.

ALBANY, N. Y., March 10—Y. W. C. A., 5 Lodge Street.

MINNEAPOLIS, MINN., March 17—Regular third Sunday convention. For details, write the secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E., Minneapolis, Minn.

PHILADELPHIA, PA., March 17—For information, write the secretary, Mr. Amos Van Sant, R. F. D. 1, Franklinville, N. J.

SHAMOKIN, PA., March 17—Redmen's Hall, 21 N. Market Street. Opens 2 p. m.

CHICAGO, ILL., March 24—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., March 24—Maccabees Bldg., Woodward Avenue, at Putnam.

BOSTON, MASS., March 31—All day gathering, 30 Huntington Avenue. Opens 10:15 A. M.

BROOKLYN, N. Y., March 31—For details, write the secretary, Mr. Felix S. Wassmann, 36 Sylvan Street, Rutherford, N. J.

SAN FRANCISCO, CALIF., March 31—Fifth Sunday gathering, St. Francis

Hall, Native Sons' Bldg., 414 Mason St.

TOLEDO, OHIO, March 31—Fifth Sunday gathering, Fort Meigs Hotel.

WEATHERFORD, TEXAS, March 31—Zion Hill Schoolhouse, near Weatherford. "Any desiring to meet with us, and not having transportation beyond Weatherford, if they will advise Mr. J. Wyndelts, 3715 University Blvd., Dallas, Tex., they will be met at the station and taken to the school house."

ST. GEORGE, S. I., NEW YORK, April 7—Curtis Lyceum, 70 Stuyvesant Place. All day gathering.

CLEVELAND, OHIO, April 28—All day gathering in the Y. M. C. A., E. 22nd Street and Prospect Avenue.

◆
THE MEMORIAL DATE

After sundown on Sunday, April 14 will be the correct date for commemorating our Lord's death. Sunday evening will correspond to the time when Jesus instituted the first memorial, and the next afternoon (Monday the 15th) will correspond to the time of his crucifixion.

The first new moon after the spring equinox this year is at 11:57 p. m., April 1. According to Jewish reckoning therefore, Nisan 1 would be from sundown April 1 to sundown April 2, and the 14th of Nisan would be from sundown April 14 to sundown April 15.



"Nearer, My God, to Thee"

MAN is so constituted by nature that he instinctively longs for fellowship with his God. Phrenology explains that the basest passions and appetites lie along the base of the brain, and that the superior and higher attributes of the mind occupy the top of the brain. It is undoubtedly true that the majority of people live chiefly in the cellar or base of their brains. Their words, deeds and thoughts have to do with the sensual rather than with the intellectual and spiritual. Doubtless many remain in such a condition because of ignorance, superstition and fear. They dread to think about God because he has been misrepresented to them by professed Christians and their creeds. Nevertheless, as the Apostle Paul explains, even the heathen have a longing for God, and feel after him if haply they might find him.—Acts 17:27

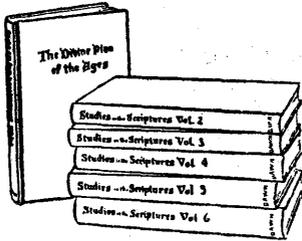
Doubtless in the minds of many people in every land occasional worship of God is in response to the call of these higher organs of the brain. They cry out for intercourse with God, fellowship with him. The Lord's consecrated people, begotten by the Holy Spirit, may have constant communion with God. Even in their business and in their pleasure they have the Lord as their Fellow, or Partner. They confer with him respecting the proper course to be taken in everything. Such is the ideal condition. Happy are all who have this experience. They are God's saints. Only true Christians now have the privilege of prayer with the promise of being heard and answered. These are only such as have repented of sin, who have consecrated their lives to God's will and have Jesus as their Advocate.—Psalm 50:14-17; Proverbs 15:29

When God created man, this craving of the highest organs of his nature was abundantly provided for—man had unbroken fellowship with his Creator. But when sin entered God broke off this fellowship and condemned father Adam to death. During the Jewish age, that people had prayer privileges restored to them as a "house of servants." Similarly the church has prayer privileges, but as the "house of sons."—Hebrews 3:5, 6

By and by, however, the fellowship between God and the world will be restored by the reign of the great Messiah—Christ and his church, his body. At the end of the Millennium, all who prove themselves unworthy of life everlasting will be destroyed in the second death; and those counted worthy of eternal life, having reached human perfection, will be restored to full fellowship with the Heavenly Father, as Adam originally possessed it.



BIBLE STUDY HELPS



STUDIES IN THE SCRIPTURES: "The Divine Plan of the Ages"—Cloth, 50 cents; 10 or more, 40 cents each; Paper, 25 cents; 10 or more, 18 cents. "The Time is at Hand"—Cloth, 50 cents. "Thy Kingdom Come"—Cloth, 50 cents (temporarily out of stock). "The Battle of Armageddon"—Cloth, 85 cents. "The Atonement Between God and Man"—Cloth, 85 cents. "The New Creation"—Cloth, 85 cents. Complete sets will be available again soon.

THE EVERLASTING GOSPEL

This new booklet contains articles on the sabbath; Tithing; The Holy City; etc. Especially appropriate for witnessing among those interested along the lines of Adventism. Single copies, 15 cents; in quantities of 25 or more, 10 cents each.

THE NEW HYMN BOOK

Paper bound Hymns of Dawn, with music, 50 cents each. An unexpected demand for the cloth bound edition has temporarily exhausted our supply. New supply of these will be ready soon. Paper bound edition is appropriate for class and convention use.

5-CENT BOOKLETS

As Angels of Light—Discusses the subject of Spiritualism.

Christ Has Returned—Rationalizes a much misunderstood subject.

God and Reason—Supplants credulity with faith.

God's Plan—Reveals progressive nature of God's purpose.

Hope Beyond the Grave—Gives definite assurance of future life.

The Truth About Hell—Examines entire testimony of the Bible on this vital subject.

1-CENT BOOKLETS

God's Hand in the Affairs of Men—Proves God's love through the ages.

God's New Order—Discusses Kingdom hope.

God's Remedy—The only solution.

God's Restitution Project—Will work.

Good News—Refreshing.

The Father, The Son, The Holy Spirit.

The Jew and the War—A message of hope.

The Judgment Day—Removes gloom.

Divine Intervention Near—Reassuring.

Berean Questions—On The Divine Plan of the Ages: Paper bound, 10 cents.

Daily Heavenly Manna—De Luxe edition, \$1.25; cloth bound, 50 cents.

Tabernacle Shadows—25 cents each; lots of 10 or more, 18 cents each.

Chosen People—Historically Revealing Prophetically Informative: 15 cents; 25 or more, 10 cents each.

Created He Them—Refutes evolution theory: 15 cents; 25 or more, 10 cents each.

Free Literature—Tracts, Kingdom Cards, Consolation Cards, etc., in any quantity desired. Write for information, or place an order.

THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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