



DAWN

THE CHASTENINGS OF THE LORD
IF THINE EYE BE SINGLE
THE JUDGMENT DAY

JANUARY

1939

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER H. E. ANDERSON

Philadelphia, Pa., 18th & Arch Streets, 3 P. M., Jan. 15

BROTHER T. E. BARKER

Worcester, Mass., Jan. 15
Lynn, Mass. 22
Boston, Mass., 30 Huntington Ave., 29
Beverly, Mass., 29

BROTHER J. A. BELL

Paterson, N. J., 169 Van Houten St., 3 P. M. Jan. 29

BROTHER C. P. BRIDGES

Boston, Mass., 30 Huntington Ave., Jan 8

BROTHER N. CONSTANT

Paterson, N. J., 169 Van Houten Street, 3 P. M., Jan. 8

BROTHER DAVID DINWOODIE

Brooklyn, N. Y., 109 Remsen Street, 3 P. M., Jan. 22

BROTHER P. KOLLIMAN

Lancaster, Pa., Jan. 8

BROTHER O. MAGNUSON

Jersey City, N. J., (Convention*) Jan. 15
Brooklyn, N. Y., 109 Remsen Street, 3 P. M. 15

BROTHER GEORGE R. MAYNARD

Hawthorne, Calif., 13110 Doty St., 7:45 P. M., Jan. 15

BROTHER N. M. MOLENAAR

Santa Ana, Calif., 1342 Cypress, 10:30 A. M. Jan. 15

BROTHER A. L. MUIR

Aurora, Ill., Jan. 4
Mattoon, Ill., 5
St. Louis, Mo., 6-8
Warrensburg, Mo., 9
Kansas City, Kans., 10, 11
St. Joseph, Mo., 12
Topeka, Kans. 13
Neodesha, Kans., 14, 15
Wichita, Kans., 16
Hutchinson, Kans., 17
Oklahoma City, Okla., 18
Shawnee, Okla., 19
Dallas, Texas 20
Houston-Galveston, Texas, 22, 23

Memphis, Tenn., Jan. 25
Donelson, Tenn., 26
Chattanooga, Tenn., 27

BROTHER ROBERT E. NASH

Mentone, Calif., 1352 Olivine St., 2:30 P. M. Jan. 8

BROTHER C. C. PEOPLES

Dayton, Ohio, Jan. 1
Richmond, Ind., 8
Cincinnati, Ohio, 22
Piqua, Ohio, 29

BROTHER WALTER SARGEANT

Jersey City, N. J., (Convention*) Jan. 15
Baltimore, Md., 4 West Eager Street 3 P. M., 22
Washington, D. C., 23
Richmond, Va., 24, 25
Jacksonville, Fla., 27
Orlando, Fla., 29

BROTHER J. H. L. TRAUTFELTER

Philadelphia, Pa., 18th & Arch Streets, 3 P. M., Jan. 22

BROTHER J. I. VAN HORNE

East Liverpool, Ohio, Jan 8

BROTHER G. M. WILSON

Buffalo, N. Y., Jan. 8

BROTHER W. N. WOODWORTH

Brooklyn, N. Y., 109 Remsen Street, Jan. 8
Jersey City, N. J., (Convention*) 15
Paterson, N. J., 169 Van Houten St., 3 P. M. 22
Brooklyn, N. Y., (Convention*) 29

BROTHER C. W. ZAHNOW

Ithaca N. Y. and Vicinity Jan. 1-6
Norristown, Pa., 8
Hawthorne, N. J., 10
Brooklyn, N. Y., 108 Montague St., 8 P. M., 11
Laurelton, N. Y., 133 228th Street, 8 P. M., 12
Rutherford, N. J., 112 Mountain Way, 8:15 P. M., 13
Paterson, N. J., 169 Van Houten St., 3 P. M., 15

*(Convention Announcements on page 33)

FREE TRACTS

The following is a list of free tracts on hand that may be ordered in any quantity desired. These four page leaflets present a brief but clear message of the coming Kingdom and are ideal for use in witness work.

"The Coming World Dictator"

"Coming Back From Hell Soon"

"Calamities — Why Permitted"

"The Hope of Universal Peace"

"Do You Know?"

"Where are the Dead?"

"Earth's Coming Glory"

"What Is the Soul?"

"Why Not Live Forever?"

The DAWN

A Herald of Christ's Presence

Vol. 7, No. 4

JANUARY 1939

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

"He Uttered His Voice—The Earth Melted" 2

THE EVERLASTING GOSPEL

The Judgment Day—The second and concluding article in a series dealing with the manner in which God controls His intelligent creatures by means of instructions given to them by which they learn to know and obey His will. 5

THE CHRISTIAN LIFE

Through Our Window in 1939—A glance at the prospects of the new year as seen in the light of the truth of God's Word. 9

If Thine Eye be Single—A heart searching study of the condition laid down by the Master requisite to our enjoying the blessings of the heavenly vision of truth. 11

Apparent Failures—A contributed article calculated to encourage the Christian by reminding him of that, which, from the Lord's standpoint, constitutes success. 15

The Chastenings of the Lord—Another article in the series on "The Epistle to the Hebrews." 19

INTERNATIONAL SUNDAY SCHOOL LESSONS

Peter Sees Christ's Glory (Jan. 15) 22

Peter Denies His Lord (Jan. 22) 23

Peter Declares His Love (Jan. 29) 24

Peter Preaches at Pentecost (Feb. 5) 25

Peter Heals a Lame Man (Feb. 12) 26

CHILDREN'S HOUR

The Reign of Solomon—Another story for the children by Uncle Eb. 27

TALKING THINGS OVER

Cooperation and Liberty 29

Use of Consolation Cards 30

An Old Man's Story 32

NEXT MONTH

THE COMING DICTATORSHIP OF HEAVEN

Today the world is being made to suffer by the ruthless methods of ambitious and selfish governmental dictatorships; but ere long the will of Him who so loved the world as to send His Son to die for it, is to be imposed upon all people, in answer to the prayer, "Thy Kingdom come, Thy will be done, in earth as it is done in heaven." This article deals with the manner in which Christ will bring about this glorious consummation of the divine plan.

RIGHTEOUS REPROOF and FORGIVENESS OF WRONG

This article is a reprint from the old **Watch Towers**, and we trust will prove helpful to all the friends. As followers of the Master, Christians are being prepared to judge the world during the future Judgment Day, hence the importance of learning how to properly apply the principles of justice and righteousness in their dealings with each other now.

SILENT BEFORE GOD

God talks to us through His Word, and it is necessary, if we are to learn to know Him and know His will for us, to give heed to what He says. This article points out how inappropriate it is for anyone to talk back to the Lord, or in any way to question the wisdom of what He tells us through His Word.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British Address: Bible Students Committee, 24, Darwin Road, Welling, Kent, England; Australian address: Berean Bible Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.

NEWS and VIEWS

"HE UTTERED HIS VOICE— THE EARTH MELTED"



UMAN wisdom is utterly unable to pierce the storm clouds of trouble that hang over a distressed world at the beginning of the new year and predict with any degree of certainty the details of developments that will be unfolded before us as day by day the scenes which make up the closing drama of the present world unfold before us. Nor would it be advantageous to be able to do so. To the Christian it is sufficient that as each event in the world transpires he is able to see further evidence of the approaching new order, the long-foretold and glorious Kingdom of the Messiah.

Nineteen thirty-eight was a most momentous year when viewed in the light of divine prophecy. Crises, wars, distress and calamities here there and afar, constituted the daily diet of news that filled the papers, magazines and radio programs most of the time throughout the year. Even the customary Christmas festival which usually promotes at least a measure of outward peace and goodwill seemed this time to lose much of its magic influence so that above the singing of the hymns of peace on earth and goodwill toward men could be heard the angry mutterings and threats of the world's many selfish and war-making rulers. A very vivid cross-sectional view of the world's condition at the Christmas season of nineteen thirty-eight is given to us in *Cavalcade*, a British news magazine, under date of December 10. We quote in part:

"What used to be known as the season of goodwill and peace on earth draws near. In a couple of weeks a large portion of mankind will be celebrating a festival dedicated to the Man who preached a gospel of brotherly love and universal kindness. Millions—with hatred in their hearts—will pay lip service to One who knew no hatred.

"Disrupted World

"How far mankind has strayed from the sublime philosophy is revealed by a quick glance at the world scene today. Never in the history of man has there existed at any one period such universal turmoil as that which now currently scars the face of the globe. [See Daniel 12:1.]

"It is as though a madness has seized civilization—a madness which impels man to destroy—to pour out most of his wealth on the things which shall hasten his own doom.

"Tale of Woe

"And each day seems to produce a new outbreak of the malady in some part of the globe. The news-

papers, the radio news, even the newsreels, are in these days chiefly—and inevitably—catalogues of calamity."

Shortly after the Great Crisis of last September—an event so outstanding that many of the World's present developments are dated from Munich—Herr Hitler promised the people of the German Reich peace for Christmas; but even before Christmas arrived the agitation provoked by totalitarian states began to produce trouble spots in a number of places; and apparently the development of these artificially provoked grievances will, ere we get very far into nineteen thirty-nine, again result in greatly strained relations between the various nations involved, thus renewing the dangers of a world war. Whether the breaking point will be reached within the year, or not, is impossible to predict; but one thing is certain, namely, that each recurring crisis leaves the world order weaker and more shattered. It is this gradual breaking down of the structure of so-called civilization that is described in the Bible as the "melting" of the earth. See Psalms 46:6.

It is the competition between the three popular forms of government—Democracy; Fascism or Nazism; and Socialism or Communism—that seems to be rapidly fulfilling the foretold melting down of earth's society, coincident with the Lord's return to establish His Kingdom. Concerning this the prophet writes: "The hills [kingdoms] melted like wax at the presence of the Lord." In describing the conditions in the earth which bring about this melting, the prophet says: "Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled."—Psalms 97: 2-5.

Even in democratic America the necessity of cultivating friendly cooperation among the nations of the Western Hemisphere to prevent the importing of Fascism probably accounts largely for the genial policy of the United States towards its neighbors, and especially toward Mexico. In the latter country large estates belonging to Americans have been expropriated for division among the people; the great oil companies have been taken over and the production of oil has become a government monopoly.

And the United States is making great efforts, through the display of naval strength and otherwise, to impress her weaker neighbors to the south of her ability to protect them in the event of aggression from European countries. These efforts are quickly countered by the completion of commercial pacts between Italy and some of the South American coun-

tries; backed up by an announced purpose of sending an armada of air planes across the ocean to our Latin neighbors on a mission of "goodwill." Thus, by these straws in the wind, it can be clearly seen that the class struggle going on within and among the great powers of Europe is destined to sooner or later reach the Americas, with probably equally devastating results. Realizing this, the United States is preparing to build and equip more than ten thousand fighting air planes, and each year to train twenty thousand pilots—all for the purpose of preventing, if possible, the encroachment of forces which will hasten the melting of the American idea of civilization.

In Russia the melting, occasioned by the breaking down of old ideas and standards, is being accomplished most rapidly. There all property was taken by the State without exception, and is operated for the benefit of the workers. Fascism and Nazism were expected to preserve property rights, and were supported, if not created, by the property owning and industrialist classes, to prevent the development of Socialism. In operation, however, it appears that these dictatorships are powerless to maintain the former status with respect to property rights. They must make concessions to the people in order to retain their enthusiasm and support for these new forms of governments which exact so much devotion and service from their citizens.

This, no doubt, is one of the immediate contributing causes of the seizing of Jewish property and the desire for the expulsion of the Jews. The governments involved need this wealth, and through their propaganda agencies they are able to make the people believe it is being used for the common good. This also, in part, would seem to be the explanation of the actual and threatened expropriation of church property within these totalitarian states. But whatever the motives and immediate causes back of this general breaking down of an order consisting of the privileged few and the under-privileged masses, we can see that the "melting" processes are in operation, causing all the former foundations of the earth to tremble.

Back of the economic pressure upon the dictator governments, we can see that they are used as God's instruments to drive the Jewish people back to their own land; and in the case of the false church systems, to execute the judgments so definitely stated in Revelation and elsewhere in the Lord's Word. In both cases these are unprotected and defenseless, hence the first to feel the heat of the melting time. The Jews are a distinct race, have great wealth, and yet have no national government to protect them. The false church now seems to have reached the "widow" condition and none of her former protectors or "husbands"—civil governments—come forward to espouse her cause against her spoilers; although some stand afar off and bewail her torment, they are fearful to come to her aid lest they be made to feel her torment.—Rev. 17:16-18; 18:9, 10.

The following reflections on the 20th anniversary of Armistice Day, penned by Harry Elmer Barnes, Ph. D., reveal the plight of the world and the disappointment resulting from the "war to end wars":

"Among the outstanding announced aims of the Allies during the great conflict were the following:—It was promised that the World War would put an end to armaments and the expenditures connected therewith. We had a promise of the end of military preponderance of any one great power or group of powers. We were told that the war would put an end to the secret diplomacy and secret treaties which did so much to cause the war.

"Perhaps the most widely publicized of all the war ideals was the determination to make the world safe for democracy. Likewise we were assured that arrogant nationalism would be curbed and an adequate world organization would be created. It was maintained that the economic causes of war would be resolutely attacked. Economic imperialism would be ended, colonialism discouraged and tariff reductions brought about on a wide scale.

"Let us see how far these laudable objectives have been realized. In 1937 the world spent just 500 per cent more for armaments than it spent in 1913, the last pre-war year. Further, there has been a very notable increase of armament expenditures in 1938 over 1937.

"There is no evidence whatsoever that secret diplomacy has been ended or that secret treaties are no longer made. It seems probable that the actual diplomacy leading up to the Munich conference last September was thoroughly secret. What the public got was only the stageplay designed to dupe the French and British populace and to deceive world opinion.

"Far from making the world safe for democracy, the World War succeeded in putting democracy in greater jeopardy than at any time since the collapse of the revolutions of 1848.

"These are not pleasant reflections, but they represent the stark truth, and the quicker we recognize this fact the better. Only by so doing can we take steps to avert another world war. Above all, these facts reveal the absurdity of trying to promote peace and civilization by means of war." (New York **World-Telegram**.)

So the poor world is confused; and no wonder. As yet the people generally reject the testimony of the Bible, the only reliable source of information, which can tell them the meaning of present conditions, so they continue to stumble on in darkness and in distress. That we are living in a "time of trouble such as never was since there was a nation" is further attested by an article appearing in the New York Times magazine, entitled, "Can We Conquer War?" No definite answer is given to the question in the article, but the writer does show that what is happening in the world today is not a case of history repeating itself, as is often claimed, hence that history furnishes no clue to guide us in what to expect in the near or distant future. We quote:

"History has no answer to the question, not only because the peace movement is so new, but because the processes of history are no longer the same now as they were in the pre-scientific era. Then life repeated itself and the future was like the past. But now the world is changing into new forms continually [melting], more and more unlike what had been. Therefore the historian cannot forecast the answer to the question we are pursuing [Can we conquer war?]."

So the distressed people of the world enter nineteen thirty-nine wondering what the weeks and the months may bring forth in the way of further bloodshed and suffering. The Bible alone tells us what is to be the final outcome; namely, the establishment of the Messianic Kingdom. But first must come the complete dissolution, or "melting" of the present order; and it is this that students of the prophetic Word can now see taking place on every hand. But to appreciate how fully the "melting" processes are already under way we must keep in mind that it is the "world," or "earth," that existed prior to the end of the Gentile Times in 1914 that is being dissolved. Finally, of course, the forces that are bringing about this dissolution will also go into "perdition," but at present it is chiefly the pre-war world order that is disappearing.

And, as we have seen, wherever either the Communist or Fascist powers spread, it spells doom for that order of things that was once called civilization. And no part of the earth today is free from the influences of one or another of these post-war forms of government. For the moment Fascism seems to be spreading itself the most rapidly; and as we enter the new year we find the "unclean spirit"—propaganda—emanating from this source stirring up trouble in a number of places.

Hitler is looking more particularly to the East, and probably before the year is over will attempt to gain a foothold in the Ukraine, with the hope that from there he may be able to strike successfully at Russia. At the same time his recently announced intention of increasing Germany's naval strength—particularly in submarines—is worrying Great Britain so that she has hurriedly sent a commission to Germany to see if these plans cannot be modified. Coincident with this Italy is making territorial demands which complicates the situation still further. Concerning these two items a writer in the New York *Herald Tribune* says that the Fascist partners are seemingly working to deliver blows at the London-Paris axis, with the thought, possibly, of wringing further concessions from Chamberlain when he visits Mussolini early in January.

Thus, no matter from what angle we view world conditions today, we see changes taking place which are aptly symbolized by the term "melt." The hills are indeed melting like wax at the presence of the Lord; and the trouble spots that appear from time to time are much like the bubbling of melting wax. Both Fascism and Communism are now being used to affect these world changes, and sooner or later

these two mighty forces will doubtless come to grips, and then will appear the final phase of the melting process, when world-wide anarchy will bring the people to the place where they will gladly welcome the incoming Kingdom of the Messiah.

In the 46th Psalm—from which the caption at the head of this article is taken—the earth is said to be "removed," and also to "melt," but in neither case is the literal earth referred to, for in the 10th verse we find that the literal earth still exists and that God's name is exalted in it. The text reads, "Be still and know that I am God, I will be exalted among the nations, I will be exalted in the earth."

Today the earth is filled with much "noise," consisting of the clashing and clanging of human threats and claims. St. Peter, in fact said, that the present symbolic heavens and earth were to pass away with a great "noise." But finally the time will come when the warring factions of earth will be told that they have made enough noise, that now they are to be still and recognize the authority of the new Kingdom in their midst. It is for this outcome that the people of God are looking and praying; meanwhile rejoicing in the fact that while surrounded with trouble on every hand yet the God of Jacob continues to be their refuge and strength.

Because of the glorious vision of truth in which the followers of the Master are privileged to rejoice, they do "not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof make glad the city of God, the holy of the tabernacle of the most high. God is in the midst of her, she shall not be moved. God will help her, and that right early. The heathen raged, the kingdoms were moved, He uttered His voice, the earth melted. Come behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth, He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire.. Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

Then, the 47th Psalm continues on with a further description of the exercise of Kingdom power over the nations. It tells us that the Lord is to be a "great King over all the earth. Also, that the Lord is gone up with a "shout" and with the sound of a "trumpet." This, evidently, is descriptive of further details of the manner in which Christ takes over the rulership of the earth; and is perhaps what St. Paul had in mind when he wrote that Christ would descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. (1 Thes. 4:16.) In the last verse the Psalmist declares, "The princes of the people [the ancient worthies] are gathered together [from the tomb], even the people of the God of Abraham: for the shields [protections] of the earth belong unto God: He is greatly exalted."

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal. 3:8

Lu. 2:10

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

Lu. 3:6

28 For ye are all the children of God by faith in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb. 11:8, 10

9 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5

The Judgment Day

"And if any man hear My words, and believe not, I judge him not;... the word that I have spoken, the same shall judge him in the last day."—John 12:47, 48.

THE Apostle Peter in 1 Peter 4:17 inquires as to what will be the end of those, who, in this present age, do not hear and obey the gospel of our Lord Jesus Christ. Peter does not, in this passage, give us the answer to his question, but in the words of our text the Master does, declaring that those who do not now believe His words are held over for judgment until the "last day," and that then they will be judged by His words. That is, the divine word will then be the basis of judgment, even as it is at the present time.

Thus we see that in the future age of judgment, God's Word, His commandments, will continue to be the means by which He will deal with and control the people. And we shall see as we continue our study, that just as the whole world of mankind was plunged into death, and has been walking through the "valley of the shadow of death" because of disobedience to the divine word, so in the age of judgment all will be given a full and comprehensive opportunity to obey the word, and those who obey will live—everlastingly.

In Acts 17:30, 31, we read: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which, He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Notice, in this passage, how the ignorance of a former time is contrasted with the call to repentance and

the future work of judgment. Jesus will be the Judge in that future judgment day, and because His words, which, in John 12:48, 49, He tells us are in reality the commandments of His Father, will be the basis of judgment, we get the thought that the judgment work will involve the enlightenment of the people with respect to what the divine commandments really are, in contrast to the ages of the past during which ignorance of the divine word has been well nigh universal.

Judgment—Trial

The judgment day mentioned in the Bible is often erroneously thought of as being merely a time during which rewards would be distributed to the righteous, and punishments meted out to sinners; the matter of who were righteous and who were sinners having been definitely determined in advance. If this were true, the judgment day would be "doom's day" for nearly all of the human race. But the Scriptures do not bear out this thought. Rather, from the standpoint of the Bible, the judgment day of the future is seen to be a day of enlightenment, and upon the basis of this enlightenment, a time of trial to determine who will and who will not be worthy of everlasting life.

Those who, during this Gospel age, hear the words of Christ in a sufficiently comprehensive manner to believe on Him and undertake to follow Him, are now on trial; but such compose a very small percentage of the human family. And even this opportunity was not afforded to any who lived prior to the first advent of Christ. In Acts 4:12 we read concerning Christ, that "there is none other name under heaven given among men, whereby we must be

saved." This shows that the millions who died prior to the first advent of Christ, as well as the millions who have died since without a true knowledge of Him, are without a hope of salvation except as we take the view outlined in the Scriptures; namely, that the great future day of judgment has been set aside in the divine plan as a time during which all these are to be awakened from the sleep of death, enlightened and thereby given an opportunity to believe, obey, and live.

Paul raises the question, "How shall they believe in Him of whom they have not heard?" (Rom. 10:14.) And in 1 Timothy 2:3-6, he explains that it is God's will that all shall be saved (awakened from the sleep of death) and given a knowledge of the truth concerning Jesus and His redemptive work—that the great truth of God's provision of life as it centers in Christ Jesus is to be "testified in due time." And that "due time" for the vast majority is the world's judgment day.

The Opening of the Books

The Revelator gives us a picture of the future judgment work, saying, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—Rev. 20:12, 13.

The "books" referred to in the passage just quoted are not, as sometimes mistakenly supposed, the records of the past lives of those to be

judged. This is clearly shown in the passage by the fact that the "works" of the people are listed as separate from the things written in the books; that is, the judgment is said to be based upon the things written in the books, "according to their works." The thought clearly is that the "works" are squared up with what is revealed in the books. What then is symbolized by the opening of the books?

God is His own interpreter, and in Isaiah 29:11-18 He gives us a definite clue as to the symbolism of the "books," and what is implied by their opening. In this passage, we are told of a "book that is sealed." This book is given, first to one who is learned, and then to one who is unlearned, but neither is able to "read" it nor to reveal the meaning of its contents. This inability to understand the "book" is used to symbolize a lack of vision, or understanding on the part of the people.

This lack of understanding results, the prophet shows, in a general turning of matters upside down. But finally, the "book" is opened: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Verse 18.) The period designated as "that day" is clearly shown by the context to be the Kingdom period, or Judgment Day, during which the world is on trial and those who then demonstrate themselves as being the "meek of the earth" are rejoicing in the Kingdom blessings. Verse 19 says: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

In the beginning of Revelation 20, we are told of the binding of Satan; and it is towards the end of this same chapter that the opening of the books is described. Through Isaiah, the Lord gives us the same information; assuring us that when the time comes for the deaf to hear the words of the book, it will also mean that "the terrible one [Satan] is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off." (Verse 20.) The time in the divine plan when this blessing comes to the people is clearly indicated in verses 22 and 23, which read: "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob, shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst

of him; they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." This shows that when the books are opened the resurrection will be taking place, hence Jacob will be back from the grave, and also his children.

And then, in the next verse, the last of the chapter, we are given a further clue as to the effect of the opening of the books. We quote: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Doctrine is teaching, and because to nearly the whole world the teachings of Christ—the commandments of God—have been a sealed book, they have never had a real opportunity of knowing the divine will and, upon the basis of such knowledge, being able to render obedience. Indeed, because the time for the enlightenment of all the people had not come in Jesus' day, He quoted the prophecy of Isaiah to show why He so often spoke in dark sayings so that the people could not understand Him—"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—John 12:40.

To Save the World

The foregoing passage would be difficult, indeed, to understand should we take the view that the opportunity for salvation is limited to the present life. But when we get the enlarged vision of the divine plan as it is revealed in the Bible, it appears quite different.

Indeed, it is in this very discourse of Jesus that the words of our text are found in which He explains that those who do not believe because of inability to understand, are held over until the "last day" to be judged. And the Master explains that His purpose in coming into the world was to bring salvation, not condemnation; and this salvation reaches the people as they are enlightened concerning the will and purpose of God.

Just as Jesus purposely spoke in parables so that only a few have been able to understand—that is, those who now have the "hearing ear"—so the prophet explains that the Lord has caused a spirit of deep sleep to come upon the professed teachers of the people, and hath closed their eyes. And it is because of this, the prophet explains, that the "vision of all is become unto you as the words of a book that is sealed." (Isa. 29:10, 11.) The principle expressed by the apostle when

he raised the question, "How shall they hear without a teacher?" shows that inasmuch as the prophets and teachers are unable to understand the "book," the people in general are therefore left in darkness. Hence it is true, that "darkness shall cover the earth, and gross darkness the people."—Isa. 60:2.

In addition to the fact that as yet no effort has been made on the part of God to enlighten the world of mankind in general, there also has been the blinding influences of Satan, the god of "this present evil world," of whom it is said that he "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.) But at the beginning of the world's Judgment Day, Satan is to be bound that he might deceive the nations no more; hence, when the "books" are opened there will be no counter influences to hinder the general diffusion of knowledge that will then be sent throughout the earth. Of that time, the prophet writes that God will "turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent."—Zeph. 3:8, 9.

Judged By Christ's Words

Jesus says, in our text, that those who do not believe on Him now will be judged by His words in the "last day." It is clear, then, that it is these words of the Master, which He explains are the commands of His Father, that are contained in the "books" which will be opened during the Judgment Day. The opening of the books is a beautiful symbol of the revealing of the divine will to the people. It will be a perfect revelation of God's will, unhampered in any way by the bewildering influences of false teachings, and unconfused by the deceptive doctrines of the adversary, the arch-deceiver of mankind.

Upon the basis of this revealed knowledge of God and His will, the people will be judged—according to their works. Not their past works, except as their past lives have been contrary to the light they then possessed, but primarily according as their works "shall be." (Rev. 22:12.) And as the works of the individuals are brought into harmony with the revealed will of God, their names shall be placed in what is referred to as the "book of life." Not that there will be a literal book, with literal names written in it. No, this is but a symbol of the fact that those who obey the laws of the new

Kingdom will be put in the way of life.

Man, during his first judgment day, back in Eden, disobeyed the divine law, and death came as a result. The future judgment day is for the purpose of giving all the world an individual trial for life, based upon a full understanding of the divine will, even as Adam had a clear understanding of the divine will in the beginning; and the book of life is a symbol of the blessing of life that will come to all the obedient ones of that time.

The Highway Made Plain

The return to life is described in Isaiah 35:8 as an "highway," that is, a public roadway; and its destination is "holiness," or perfection—the condition that was lost by Adam because of his disobedience to the divine law. Of that "highway" the prophet says that it will be made so plain that the "wayfaring men, though fools, shall not err therein." Surely that has never been true in the past, neither is it true now. Today there are a multitude of voices calling from all directions, purporting to point out the way of salvation; hence, unless God takes one specially in hand to help him, he is quite liable to become hopelessly confused as to which is the right way.

But conditions will be vastly changed when the "books are opened," revealing clearly the outline of the "highway" which leads back to life everlasting. Of that highway the prophet writes, "No lion shall be there." Peter, speaking of the present time, describes Satan as a "roaring lion" who goes about seeking whom he may devour. But at the beginning of the judgment day, as we have seen, Satan will be bound, hence will not be permitted to put up "detour" signs to lure the people away from the "highway" that leads to perfection and life.

But this does not mean universal salvation. It is simply that all will be given a fair opportunity for salvation—the salvation that was purchased for them by the death of Jesus, who gave Himself a ransom for all. The opening of the books will be so complete during the Kingdom period that any disobedience to the divine law will be wholly wilful even as it was in the case of Adam. Concerning the result of that future disobedience the apostle says, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23.

Resurrection By Judgment

Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:28,29; Revised Version and Diaglott.) The "good" referred to in this passage, and who come forth to a resurrection of life, are evidently, those who, having been enlightened in this life, and having been faithful to the light, have passed their trial successfully. During this present Gospel age, this class would comprise, primarily, the "little flock," who will, in the Kingdom period, be reigning with Christ. These, indeed, will take part in the judging of the world of mankind. "Do ye not know that the saints shall judge the world?" enquires the apostle.—1 Cor. 6:2.

Those who have done evil, on the contrary (which, undoubtedly refers to the vast majority of mankind in all ages) are to come forth to a resurrection "of judgment." This seems like strange language until it is examined more carefully. For example, the coming forth from the grave is shown to be but preparatory to the "resurrection." In this connection, we are reminded that when Jesus raised Lazarus from the sleep of death, He called him to "come forth, and he that was dead came forth." (John 11:43, 44.) But Lazarus was not, strictly speaking, resurrected, because he went back into death again in later years. However, those who are called forth from the sleep of death during the world's judgment day, will be called forth for judgment or trial, and if they pass the trial successfully it will mean their complete raising up to perfection—the full restoration of that perfection that was lost because of the sin in Eden. And those who attain to that perfection, and who continue to obey the divine law, will live forever.

Thus the evil ones will come forth to a "resurrection of judgment." The Greek word here translated "judgment" clearly includes the thought of a trial, or a test, leading up to and culminating in a sentence. If the lives of these, when they are brought forth from death and enlightened by the opening of the books, are made to conform to the divine will, their resurrection, or raising up will be complete, and their names will be permitted forever to remain in the "book of life." That

is, they will live forever upon the restored earth. But if, when that full opportunity comes to them, they disobey, they will be returned into death—the "second death."

More Tolerable For Sodom

In order to assure us that the blessings of the Judgment Day have been provided for all those who have not sinned against full light, Jesus tells us that it will be "more tolerable" for Sodom and Gomorrah in the day of judgment than for the Jews who have rejected Him at His first advent. (Matt. 10:15.) Many are the promises that point out the blessings that are coming to those Jews who rejected the Lord. Paul discusses this point in the 11th chapter of Romans. There he refers to them as unbelievers, and who were cast off from the special privileges of this Gospel age because of their unbelief. Yet, explains Paul, "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." In fact, the apostle explains that God hath concluded all the Jews "in unbelief, that He might have mercy upon all."—Rom. 11:26-32.

From this it is clearly apparent that it is to be very "tolerable," or favorable, for the Jews in that future day of judgment; hence, when Jesus declares that it will be even more favorable for the Sodomites, we are doubly assured that the blessings of that day will indeed be all-comprehensive. The Prophet Ezekiel (ch. 16:55-63.) leaves no doubt about the fact that the Sodomites as well as the people of Israel are to be brought back from the tomb; and from Jesus' words, we can see that rich blessings await them if they then conform their lives to His words which will then be revealed to them by the opening of the books.

Men Make God's Love Too Narrow

How much better and broader is the divine plan for the blessing of the people than the many misconceptions of that plan that have been and still are advocated by man. Satan has ever sought to misrepresent God's plan in this connection, and many are the false arguments he sets forth through various channels in an endeavor to show that there will be no opportunity after death for any to gain life. True, those who wilfully disobey the light they now have will suffer accordingly; and, if their light is sufficient, and their disobedience fully wilful, there will be no further opportunity for them.

But we cannot be the judges of who is thus guilty and who is not.

There are many professed teachers of the people who set forth the thought that unless one accepts wholeheartedly the particular interpretation of the Scriptures which they set forth, he is forever doomed. But the weakness of this position is quickly seen when we think of the many different ones making the same claim, yet having divergent ideas of what constitutes the will of God. Such conflicting claims must surely leave the people in a state of bewilderment as to which is the right way. No, God will not make the eternal salvation of any dependent upon obedience to the conflicting teachings of men, no matter how loudly they claim that their ideas come direct from God.

Just as God made the understanding of His will very plain back in Eden, so in the world's future day of trial, it will be made equally clear. The knowledge of His glory will then fill the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14.) All the blind eyes will then be opened, and all the deaf ears unstopped. (Isa. 35:5.) Then He will turn to the people a pure language, or message. (Zeph. 3:9.) The "river of water of life" will be pure. (Rev. 22:1, 2.) Satan will be bound that he may deceive the nations no more. (Rev. 20:

1, 2.) And, upon the basis of the clearly revealed will of God, the world will be judged in righteousness.—Acts 17:31.

Harmony and Life Restored

Thus, when the great plan of God for human restoration to life shall have been completed, it will again have been demonstrated that only through obedience to the law of God can peace, happiness, and life be attained and maintained. Then, because the divine law will have been fully restored among men, that harmony that is seen in the inanimate things of God's creation will also be manifested among His intelligent creatures here upon the earth. No longer will it be said that "only man is vile," because man will have learned the terrible results of disobedience to the divine law, and will have joyfully returned to the path of obedience.

Thus man will become a willing slave to the divine law, having been brought into that condition of harmony and life, not through coercion, but by choice—a choice that will be based upon the true knowledge of God, revealed by the love and patience of the Creator throughout the ages of the outworking of the divine plan. And when we realize that this glorious consummation of the divine

plan is to be realized through the future work of judgment, which will be based upon His revealed word of truth to the people, we can better understand the significance of those beautiful prophetic words of the Psalmist:

"O sing unto the Lord a new song; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity."—Psalm 98.

5 CENT VEST-POCKET BOOKLETS

THE vest-pocket size booklets are proving to be very satisfactory for general distribution; and their use has resulted in a greatly increased circulation of the truth. These little booklets have been found to be very convenient for use at public meetings. The following are now obtainable:

"**God and Reason**"—A brief outline of God's plan as it relates to present world conditions, showing the remarkable fulfilment of prophecy since the expiration of the Gentile Times in 1914. This little booklet has been very effective in stimulating interest in the truth.

"**Hope Beyond the Grave**"—A comprehensive treatise of the entire subject of life, death and the hereafter. The soul, immortality, hell, heaven, paradise, spiritism, and related points, are discussed. So far as we are aware, there is no other single piece of truth literature which deals with all these various phases of the subject of hope beyond the grave.

"**The Day of Jehovah**"—A reprint from The Divine Plan of the Ages, chapter 15.

"**The Truth About Hell**"—A slightly condensed edition of Brother Russell's original hell booklet. This new edition is very attractive.

"**What Is Man?**"—A reprint from The Atonement Between God and Man, chapter 12.

ZIONISM IN PROPHECY

This booklet was prepared specially as a message of comfort to the Jews, and has had a wide circulation among them, both in America and in Europe. It has also proved to be very effective as a means of introducing the truth to Gentiles. Its review of the fulfilment of Bible prophecies arouses interest and a desire for further information. Single copies are 20 cents; \$1 procures 7 copies, postpaid; and in lots of fifty or more they are 10 cents each, carrying charges collect.

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The distribution of Kingdom Cards still seems to be the most effective method of arousing interest in the truth message. A brother in the South reports an average of one literature request for every 12 Kingdom Cards placed. These cards are adapted for either mailing or house-to-house distribution.

Also we have on hand a specially prepared "Consolation Card" suited for giving to bereaved ones. It carries a loving message of hope and offers free, the booklet, "Hope Beyond the Grave."

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

The Christian Life

Through Our Window In 1939



SOME of us have been looking through our window. This window is a pure crystal, and through it we see many things—things pertaining to the ways of men, the course of time, and divers matters great and small. For our crystal window is the wonderful window of divine Truth.

Through our window, in this the year 1939, we can see the palace chambers of the ages, and, in these spacious halls, behold the aristocracy of the Facts of Truth as they progress toward their respective goals with stately grace. One is impressed with their quiet, prevailing strength as they brush aside superstitions, specious dogmas and idle speculations. Their penetrating eyes appear to look through time and through the world's affairs. They unlock many secrets and rise above conventionalities and shams. We recognize them as the world's true nobility.

Through our window, we can see that love is still not dead to the world. It still shines here and there. It is still proved by sacrifice and self-denial. And, although we know that much that passes for the real thing fails to stand the test, we know that the triumph of true love is assured, and its glorious banner, emblazoned with the light of verity and joy, shall yet float over the world.

Through our window, too, we can see that there is still some faith—faith in the divine promises, faith in the destiny of man. One power that attests this fact is natural sunlight, which finds its counterpart in the faith of the Christian. A faithless, unbelieving world would be a world lost to every good impulse.

Peering forth, we behold in true poise and meaning, the form of nature as it preaches the majestic sermon of Reason and speaks of the eternal drama of affairs governed by the law of Cause and Effect. Moreover, we perceive that nature's operations are characterized by a marvelous simplicity notably lacking in almost all human achievement.

Through our window, we discern a specious philosophy which teaches that the end justifies the means. This philosophy now prevails in the world. Also, there looms up an inconsiderate acquisitiveness that surges with desolating force upon society. We see the strength of a few brave, unselfish minds as they endeavor to hurl back this poignant foe of true civilization and real progress, pointing to the great law of Reproduction in Kind and compensations



that whatsoever nations or individuals sow, they must invariably reap, be it good or bad, and that no one is ever justified in doing an ill deed, even though the purpose and motive seemingly were to a good end.

By means of our seeing powers and our wonderful glass, we can observe that the political structure of Europe, yes, and of the world, is so delicately balanced, that at any time, some trivial occurrence may overthrow the present order. The recent crisis in Europe helps us to realize how near the brink of ruin the world is. How the world waited in suspense! How it figuratively held its breath! Would those mighty winds of Revelation blow or would they not? They seemed on the very verge of sweeping the world, but some great power held them back. For what reason? The Bible answers that question—"Till we have sealed the servants of our God in their foreheads." When that sealing work is completed, then the winds will be allowed to blow and will no longer be held in restraint.

Looking through our window, we can see the approach of a New Day, a New Era, A New World. In the great denouement of the divine plan there appears to us the vision of Life riding in to win the victory over Death, health and happiness coming in to gain the mastery over tears and pain; Love advancing with potent strides to subdue those monstrous emotions of selfishness and pride. Then, too, there towers aloft the mighty form of Faith in human destiny, faith in the possibilities of the race, confidence in a great, supervising Intelligence that from the beginning has known the end and that beats out the golden finality of human affairs with the mighty hammers of circumstances and events.

Still looking out, we see the one great Head of the Church of God. Yes, we hear His voice saying, "Follow Me, and I will make you fishers of men." Moreover in vision we see heaven opened, "and behold a white horse; and He that sat upon Him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God."—Rev. 19:11-13.

And now we behold the Master as He trod Judea's hills so long ago. We can see Him heal the deaf, the halt and the blind. We can see Him as He exercises power over death and speaks to the tomb and says, "Lazarus, come forth!" We can see Him feed the multitude, walk upon the water, take a coin from the mouth of a fish, and baffle the catch questions of the Pharisees and Scribes. We can see Him as He says to the disciples, "Whosoever he be that forsaketh not all that he hath, he cannot be My disciple," and again, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." We can see Him as He went to Calvary as the world's great sacrifice. We can see Him as He arose from the dead, and we can sing,

"Up from the grave He arose
With a mighty triumph o'er His foes.
He arose from the dark domain,
And He lives forever with His saints to reign."

And we can see Him as He ascended to heaven, and as a cloud received Him from the disciples' sight.

Again, we behold Him at His second coming. We know that He is here by the many evidences and the disintegration of earth's kingdoms. We can realize that the waters [peoples] are rising and the mountains [kingdoms] are being shaken. We can see that the Harvest work is still going on, for some are still being separated from systems of bondage. We know that the "sealing" of the saints in their foreheads still continues; and we can see that some are cooperating with Him and doing His will in witnessing for the truth.

Through our window, we can see a great change taking place in human affairs. Before the World War broke out in the year 1914, there was not that sense of insecurity which has been characteristic of the times since then. Religious liberty was decidedly more general then than it is now and most of those who had been thrifty and diligent during their lifetime felt reasonably sure of the means for their needs in their declining years. But today there is no security, and in many parts of the world religious freedom is a thing of the past.

Then, too, a considerable part of the world is at war. Before 1914, there was much talk of the permanence of peace. Many persons believed that another great war between nations would be impossible. Now, however, every one believes to the contrary, for every intelligent person knows that a war can be precipitated over night. And so terrible is modern warfare that none of the belligerents can possibly hope to reap rewards of victory—it means loss and destruction to all.

The young people of today are to be pitied. Their prospects are poor, indeed, because all fields of pecuniary endeavor are over-crowded. It was not very long ago that a good mechanic and tradesman could

work almost anywhere, but today there are thousands of the finest tradesmen and mechanics walking the streets. And the population continues to increase apace, and the profiteering system continues its exploitation of the poor, and from every point of view the world is in a very precarious condition.

Through our window, then, we can see the need of the divine Kingdom. We know that it is the one and only hope for the poor, groaning creation. And in the words of the Master we can pray, "Thy Kingdom come, Thy will be done in earth as it is in heaven." We can see the utter failure of all human policies and aims to reestablish a fast disintegrating society. The world is in serious difficulty and is unable to extricate itself. We can see that God's people are properly pictured as standing on a sea of glass mingled with fire—that to them the transpiring events are clear and transparent and therefore they can see through them the ultimate disastrous conclusion to this "present evil world."

It is also evident to our mental perception that God is dealing with His people, that He is gathering together His scattered sheep. Jesus said, "My sheep hear My voice and I know them, and they follow Me. They know not the voice of strangers." (John 10:27, 5.) So today they clearly recognize the Shepherd's voice. Ere long the last sheep will be gathered into the fold, and then, as the Master said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." (John 10:16.) No doubt our Lord here referred to the sheep of the Millennial age.

Then we can see the power of truth as it enables us to develop the beautiful fruitage of patience, faith and love. By it, we are enabled to recognize and acknowledge all those who are laying down their lives for its sake and the brethren. Their hearts are not disposed toward the perishing things of this world, but their hope is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." (Heb. 6:19.) They can say,

"I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see
Which beckons me away."

And to be sure, the world cannot hear the voice of truth as it calls or see the invisible finger of truth as it beckons certain ones to follow the divine principles set forth in the Word of God and to be faithful unto death.

A certain writer has said, "The providence of God over His sons is a very particular providence. All their steps are ordered of the Lord (Psa. 37:23.) and the very hairs of their head are all numbered. (Luke 12:7.) His eyes are ever upon the righteous, and His ears are open to their prayers. (1 Pet. 3:12.) Angels are ministering spirits sent forth to minister to these heirs of salvation. (Heb. 1:14.) All

things are made to work together for these, who love God and are called according to His purpose. (Rom. 8:28.) And no good thing is withheld from them. (Psa. 84:11.) How wonderful and particular is His care; and they have the promise of it to the end of their trial state. God is indeed a Father to all who put their trust in Him; but there is a wide difference between those who are His sons, and those who remain aliens, and even enemies."

It was our Father who gave us the window or glass through which we are enabled to see so many things in their true setting. Jesus was the greatest of all exponents of truth, and He prayed, saying, "Sanctify them through Thy truth; Thy Word is truth." (John 17:17.) He also said, I thank thee, O Father, Lord of heaven and earth, that Thou hast revealed them unto babes." (Luke 10:21.) We know that various persons are looking through this great and wonderful window today, and that their hearts are cheered and blessed by the things which they see.

We would rejoice if all could look through our window, which is indeed the Lord's window. But all have not the seeing eye or the hearing ear for the things of truth. We are glad, however, to know that ere long the people of the world will be able to see some of the things that we can see today. When the New Age is ushered in, and love comes to reign in the hearts of men, its glorious banner will be

seen to float over all the world. When war is abolished, they will rejoice in a peace that shall encompass the earth. When life wins the victory over death, they will sing the alleluia chorus in praise of that God "from Whom all blessings flow." And when the divine Kingdom is fully established, they will forget the long nightmare of sorrow and pain in the universal joy then shared by all.

After seeing some of the things already described, we were weary and we fell asleep. It was just a natural sleep, for the body required rest. It seemed but a brief span till we were awakened by the songs of birds. We opened our eyes and arose. The mountain's brow was touched with rosy light. The great sun was rising in a bar of gold. A new day was here, a few more precious hours in which to follow the Master, to comfort the brethren, to hold up the message of the divine Kingdom, to fight with the sword of the spirit beneath the banner of the cross, to rejoice in divine love and grace, and to lay down life itself in the service of the truth.

Ah, yes, a new day with birds and flowers, with peace, with responsibility and work, and with a vision of the Lord to chase away sorrow and gloom, and to fill our hearts with inexpressible joy, had presented itself to our mental vision and we were keenly alert to all its glorious implications; for it was a reality, a never ending scene of harmonious accord and resplendent glory.

If Thine Eye Be Single

"The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness."—Luke 11:34-36.



HERE has never been a time when the light of knowledge on every subject was so prevalent and so eagerly sought as the present; and yet the strange paradox occurs that, with respect to the most important truths, an accurate knowledge of God, His character and plans, the world is in dense ignorance. It is even as the Prophet foretold, "Behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2.) For the explanation of this phenomenon we must go to the Bible; and there we find that the condition did not come about by chance, but is the deliberate work of Satan, the great adversary of God. This fact is clearly stated by St. Paul: "If our gospel be hid, it is hid to them that are lost: In whom 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. 4:3, 4.) For centuries the most misleading doctrines have been labeled truth, and conversely truth has been labeled error. This has been Satan's way of blinding the minds of fallen man: "He was a murderer from the beginning, and abode

not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44.) "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isa. 5:20.

The nation of Israel was greatly favored above all other nations in that God gave them His law, adapted for the instruction of fallen man. He gave them also prophetic statements of His purpose to bless all the families of the earth through Abraham's seed, Notwithstanding God's dealings with them, the great majority of them were unprepared to receive the Lord Jesus and His message at His first advent. As St. Paul says, "their minds were blinded," their table (of truth) had "become a snare" and because of hardness of heart and pride they had missed the very essence and purpose of the law, which was to make them realize their inability to gain life under the law covenant, and thus to prepare them the more readily to receive the gift of imputed righteousness through Jesus. Concerning which St. John says, "In Him [Jesus] was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—2 Cor. 3:14; Psa. 69:22; Rom. 11:9; John 1:4, 5.

Darkness Dissipated by Jesus

The darkness in which the whole race had been enveloped was less realized during the law dispensation. St. John, himself a Jew, indicates this, when he says in 1 John 2:8: "The darkness is past, and the true light now shineth." For the church, the darkness has been dissipated by the knowledge of the abounding grace of God through Jesus. This accords with the words of St. Paul in 2 Corinthians 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It was God Himself who, through the Logos, had commanded at the beginning of the earth's history, "Let there be light." And it is this same Eternal One who later sent "His only begotten Son" into the world to be its mental and moral light. "I am the light of the world," said Jesus. "He that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12.) In Jesus, then, as a man, was the perfect example given; and that life was the light of men, revealing complete faithfulness both in mental attitude, and conduct of what a perfect life should be. And how different was that Paragon, from the failures of imperfect man! What humility was His! What lack of over self-confidence! What glorifying of His heavenly Father! What self-sacrificing love! What trust in God!

"Christ Glorified Not Himself"

In Him was *life*, and let us note carefully how perfect life manifested itself. Listen to His words:

"As I hear, I judge: and My judgment is just: because I seek not mine own will, but the will of the Father which hath sent Me." (John 5:30.) "The word which ye hear is not mine, but the Father's which sent Me." (John 14:24.) "For I proceeded forth and came from God; neither came I of Myself, but He sent Me." (John 8:42.)

Again with reference to His miraculous works, He said, "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." (John 14:10.) What humility is here revealed in the One who had been used as God's agent in the creation of all things! "All things were made by Him; and without Him was not anything made that was made."—John 1:3.

Again, when one addressed Him as "Good Master," before answering His inquirer's question, He first of all gives testimony to the fact that all "goodness" is of God: and that those qualities in Him which prompted this one to speak of Him as "good," were but an illustration of the goodness of God, and evidence of His Father's power and spirit in Him. As He again explained, "I do always those things that please Him," and "God giveth not the spirit by measure unto Him [the Son]."—John 8:29; 3:34.

These illustrations of life present lessons of great importance to us as followers of Jesus. What room have we for self-confidence in either material or

spiritual matters? What power or goodness have we except as we have been emptied of self and are the subjects of God's holy spirit and Word. Jesus ascribed all wisdom, power and grace to His Father as the source as well as the great giver—to Him as well as to all His creatures. This honoring of His heavenly Father was characteristic of Jesus' teachings and this attitude is especially emphasized in St. John's Gospel, where we may note many impressive illustrations of this principle of "greatness in humility." This characteristic of strength through dependence upon His Father was prophetically foretold as Jesus' testimony—the course which enabled Him to overcome in the supreme tests which the Father in His infinite wisdom permitted: "I have set the Lord [Jehovah] always before Me: because He is at My right hand, I shall not be moved." Let us likewise in every experience in which we have any measure of success, recognize also that it is due to God's power working in us. St. Paul testifies along this line, saying: "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." (1 Cor. 15:10.) And again, "Whereunto I also labour, striving according to His working, which worketh in me mightily."—Col. 1:29.

In our text at the head of this article we have one of our heart-searching messages expressed in figures of speech. As Jesus was the light of the world, so He said of His followers—they were also to be the light of the world. And this responsibility to let our light shine is repeatedly expressed by both our Lord and His Apostles. Luke 11:33 emphasizes this responsibility in the familiar words: "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."

Importance of a Single Eye

Then, in the succeeding verses—34 to 36—Jesus gives the essential internal conditions for one of His representatives enlightened similarly to Himself, and therefore, an efficient light-bearer. To be fully enlightened, one must have a single eye we are told. In examining the word "single" we find that it does not today indicate the meaning of the original. Instead, it would better be translated "free from defect, unspotted." And that coincides with our own observation. One with defective eyes is handicapped, he cannot clearly discern natural light. Defective spiritual vision is a similar handicap to clear discernment of truth. Neither is it enough that we become acquainted with great truths. To really appreciate these truths it is necessary that we digest and act in harmony with them. Many have learned something of the origin and power of sin, and have casually listened to words of divine wisdom, even as the multitude listened to the gracious words that were spoken by Jesus. No doubt, those words have had some effect on many of the hearers. But our Lord, in this three-verse sermon, tells of a class who are "doers" and not "hearers" only; "when thine eye be single, thy whole body also is full of light."

Some have progressed to a point where, with sinful self clearly discerned, there has been awakened a sincere desire for freedom from sin. Such have repented of sin, and some of these have gone on further to learn of and to accept Jesus as their redeemer, as the One who gave His life to be "the propitiation for...the sins of the whole world." Thus they have progressed to justification from sin, and through the increasing light they have become tentatively of the household of faith.

To follow the light thus far has been the experience of many thousands during the Gospel age. But to go no further is unsatisfactory to the justified believer and to the great Justifier. To the one who has the "single eye" the righteousness imputed to him through faith in Jesus is sooner or later recognized to be but a beginning; and that those who "hunger and thirst after righteousness" have other steps to take in order that they may be "filled." In the possessor of the single eye there is then awakened a longing for "that holiness without which none shall see the Lord;" and, in accord with the Lord's Word, the light is still further increased and reveals that the only way to attain personal and eternal holiness—and not merely imputed righteousness—is to follow the Lord in consecration *even unto death*. As the Apostle says: "Present your bodies a living sacrifice...and be not conformed to this world but be transformed by the renewing of your mind, that ye may ascertain that good, and acceptable, and perfect will of God."—Rom. 12:1-3.

To the rational believer this invitation to come nigh God for the present life and for eternity is most welcome. Their attitude is the same as St. Paul's: "But what things were gain to me, those things I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."—Phil. 3:7-8.

Progress in Enlightenment

From his original state—a child of wrath even as others—the one with the single eye has now come a long way. Enlightened as to his sinful state, Jesus has now been made unto him "wisdom," in giving him the knowledge of God's provision of a covering of the believer's sin through faith in Jesus. Further, Jesus has been made unto him "justification," through repentance from sin and faith in His shed blood. Now he follows on, for Jesus has become his Leader, Teacher, Head—his sanctification has begun, which will mean his complete setting apart to God and holiness, and his ultimate perfection in the likeness of Jesus—"conformed to the image of His Son."—1 Cor. 1:30, 31; Rom. 8:28-30.

Those who have come thus far are indeed a favored few as compared with the world of mankind. And yet, even for this few, there remain varied possibilities as to their destiny. As St. Paul says of those to whom he had delivered, and who had accepted, the Gospel Message: "Through which you are *being saved*, if you retain a certain word I evangelized to you." (1 Cor. 15:2, *Diaglott*.) It is still possible for

these favored ones who have given so much evidence of the single eye in their course thus far, to either build into their character structure "gold, silver, precious stones," representing the principles of God as revealed in His Word; or "wood, hay, stubble," representing incomplete and imperfect apprehensions of God's holiness, and hence a character which will not stand in the tests to which all the saints must be subjected.

Even after St. Paul's confession (Phil. 3:7, 8.) to which we have referred, he says (Verses 12-14.), "But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

But let us turn again to our text (Luke 11:34.) and note that our "whole body" shall be "full of light" if our eye be single. (Matt. 6:22.) This little word "if" indicates that something may hinder full, complete enlightenment. Thy body shall be full of light *if*—thine eye is sound. We know none would intentionally permit his physical eyes to become defective, and so we ask what might injure our spiritual sight and hinder our becoming "full of light"? The answer to our question is given in the next clause: "but when thine eye is evil, thy body also is full of darkness." The contrast then is between the desirable non-defective, sound, clear eye, and the "evil" eye; the latter causing the body to be "full of darkness." What, then, did the Lord mean in warning us against the evil eye? This expression occurs but a few times in the New Testament. It is found in St. Matthew's account of this parable (Matt. 6:22, 23.), and again in Mark 7:22, where the "evil eye" is one of the evil things proceeding out from the heart of imperfect, fallen man. It is also found in the parable of "the penny," recorded in Matthew 20:1-15. In that parable, it will be recalled, the Kingdom of Heaven is likened to a householder who, at the beginning of the day, hired servants to work in his vineyard, agreeing to pay each of them a penny for his day's labor. Later in the day he hired other servants, agreeing to pay them "whatsoever is right" for the shorter periods. At the close of the day the householder instructed the steward to call the laborers and pay them their wages, beginning with the last hired, who had worked the shortest time. The record says that each of the laborers received a penny, and that when those first hired came, they supposed they would receive more than those who worked a shorter time, and murmured against the householder, saying "These last have wrought but one hour, and thou hast made them *equal unto us*, which have borne the burden and heat of the day." While there may be additional lessons to be learned from a critical examination of this parable, there is one outstanding lesson which is related to our present study. The householder had paid full wages to all the laborers, even to the ones who did not work all day. It is recorded that the reason the laborers employed at the eleventh hour had been idle thereto-

fore was—not that they did not wish to work, but—that “no man hath hired” them. Incidentally we are well able to understand this reply, for today there are many who are idle through no fault of theirs, and who likewise would reply if asked why they are not at work—“Because no man hath hired us.”

However, the point of special interest at this time is the reply of the householder (verses 13-15): “But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?” Here is a striking illustration of an “evil eye.” The householder asks one of the murmuring laborers, “Is thine eye evil, because I am good?” Perhaps he would have us infer that the laborers employed at the eleventh hour were in equal need of a full day’s pay, and therefore, being a “good,” generous employer, he gave them more than they had earned, but not more than they had need of. But if so, we see these murmurers did not show that same benevolent spirit. They wished to be paid *more* than their fellow laborers; they wished an exaltation over those they considered their less worthy co-workers; they displayed a spirit of selfishness and not the spirit of benevolence that rejoices in the good fortune of another: they were not pleased that others should *receive* the same reward as they.

The Parable of the Penny

What a lesson there is in this parable for every follower of the Lord! The murmuring laborers had worked all day in the vineyard and yet the Lord implied that their disposition toward their co-workers was indicative of an “evil eye”—a disposition that hindered their seeing the benevolence of the “good” householder and rejoicing in it. This caused them, instead, to be preoccupied with their own reward, and displeased, discontented, because it was not more than that of others. Here we have the secret of our text. The “evil eye” is here revealed as a selfish disposition, the desire for self-exaltation rather than “in honor preferring one another.” To what will such a disposition lead? The Lord answers in Luke 11:34, “But when thine eye is evil, thy body also is full of darkness.” In other words, no real progress can be made in the light by anyone whose heart is selfish, who cannot rejoice in the good fortune or the opportunities of service accorded his fellows in the narrow way. How important the Master’s admonition then in verse 35: “Take heed *therefore* that the light which is in thee be [come] not darkness”—evidently by loss of the single eye.

The single eye, then, we recognize to be the “pure heart,” or complete, all-embracing, unreserved consecration to God. Such a disposition as manifested by our Lord and expressed in His words: “Lo I come to do Thy will, O God; I *delight* to do Thy will.” What glorious opportunities for growth in grace belong to such!

In verse 36, our Lord completes His impressive lesson. In this verse He gives a test or method by which we may examine ourselves and know whether

our bodies are full of light. This is a most important feature of the lesson. How may we be sure that our eye is single and that our bodies are full of light? Or if our bodies are not full of light, if there is some “part dark,” how may we discern that, seek for the cause and apply the corrective?

Thy Whole Body Full of Light

Our Lord gives a simple illustration to answer these important queries. He says (verse 36.): “If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.” In other words, if thy whole body be full of light with no part dark, you will be like a candlelight. When we enter a room with a light in the center, we do not find it necessary to say, “Well I must go over in this or that corner so I can get the light; or on this, or that, side of the light, in order to receive its illumination.” No, a light shines on all sides; from whatever way approached it still shines; it shines out with equal brilliance on every side and in every direction. And thus, our Lord says, we can test ourselves to see whether our body is full of light. If it is, the light of God’s Spirit will shine out of our life in every direction. There will not be some dark side to our course in life and our character. Our brethren or others will not be able to say of us, “Well, he is all right, except on that point, that side of his character.” A searching thought is here presented by our Lord, namely, that it is possible for one to have light—yes, even to show forth light in some respects—but in some other respects to be “dark” or the reverse of a light-giver. Let us search our own hearts, brethren: let us see to it that our appreciation and understanding of God’s Word is such that from every standpoint we may be seen to be holding forth the light. As St. Paul says, “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”—Phil. 2:15.

Let us make sure that in our course in life, in our home, our business, among the brethren, we show forth the great principles of God’s character—love, justice, righteousness, equity. Let us see that not only our doctrinal expressions are squared with the Word of God in every detail, but that our course in life is such as to honor Him and not hinder our effectiveness as bearers of His message. Let us see that all the rays of light are shining clearly from us as His children: love, joy, peace, long-suffering, humility, meekness, gentleness. Let us cultivate that humble spirit which recognizes that even one unjudged, “little” fault in ourself is vastly more important to us—because it affects our destiny—than many hundreds of faults in others.

May this simple illustration our dear Master has given in this lesson abide with us and, when we approach a light and receive its welcome illumination and assistance, let it remind us that the test of our success and of His approval as one of His followers, is that our body (our life, our character) shall be “full of light,” as a candle—shedding forth the light

on every side. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who

hath called you out of darkness into His marvellous light."—1 Pet. 2:9.

Contributed

Apparent Failures



THE beginning of a new year is a fitting time for the Christian to examine himself and to note the measure of progress he has made in the narrow way—how successful he has been in doing the Heavenly Father's will. Every Christian should think of Christ as being a true example of what it means to walk in the narrow way; yes, He should be our inspiration in all Christian endeavor. There is much in the life of the Master that stands out with considerable glamour; such, for example, as His miracles. While Jesus promised that His disciples should do greater works than these, we know from the divine plan that this phase of His ministry illustrated principally the miraculous works of His Kingdom when the church will be joint-heirs and collaborators with Him.

There were other phases of the Master's life, which, from the human viewpoint, would seem to indicate that He failed; and it is some of these that we wish to look at for the moment in the belief that they may help us to get a better, and perhaps more encouraging, viewpoint of our own experiences as we strive to follow in His footsteps. Obviously, however, it is necessary to be careful how we talk about failures; for there are some apparent failures that are actually successes; even as there are some apparent successes that turn out to be miserable failures. Whether we succeed or fail in our efforts depends entirely upon how God views the matter; and this was true in the case of Jesus, our pattern.

It is necessary to see a great deal further than human wisdom permits in order to be able to accurately judge of the failure or success of a Christian life. As usually understood a man is a failure if he starts out to reach a certain goal, and fails to reach it. This is failure so far as human wisdom can determine, but it *may* be only *apparent* failure. The world is full of failures in this sense. The fact is that for most people today life is a tremendous struggle; and in this struggle there is a successful one here and there, but failure almost everywhere. Those who have to be helped and assisted through life, who have never gotten ahead and never will, may be found everywhere—they may have tried their best but they have failed. If we add to these the numbers who have failed in some one direction at least, the total is greatly increased. Some succeed in business but fail at home. Some are successful in youth, but afterlife does not fulfil youth's promise. Failure includes us all when we think of failure in special attempts.

But in the Christian life everything should be viewed from the divine standpoint; and when we do this we discover that those things which men have con-

sidered failures, turn out in reality to be glorious successes. So it was in the case of the Master. It is therefore of interest to us as His followers to note some of the *apparent* failures in Jesus' life, and to discover why they were not actually so, as this should help to give us a touchstone, so to speak, by which we can measure the success of our own endeavors to do the Heavenly Father's will.

His Family Did Not Believe in Him

In John 7:5 we read, "For neither did His brethren believe in Him." Yes, Jesus seemed to fail in His own home. Some might be inclined to say that a holy life ought to be an unfailing witness; that goodness finds recognition in the long run, so if a man lives in accordance therewith he will live down opposition. But Jesus lived that kind of a life among His brethren for thirty years, yet for the most part they did not believe on Him. And this is an amazing fact recorded in a book written to cause others to believe on Him, for John says at the end of his gospel, "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through His name."

We could easily damage one's reputation by saying that his relatives do not believe in him; but the One who was guiding in recording the facts concerning Jesus' life was not looking at matters from the human standpoint. This apparent failure of Jesus at home might seem to be a real failure; but was it the Master's fault? Certainly not. Actually it is a misuse of language to say that Jesus failed to make people believe on Him. Does the sunshine try to persuade you that it is warm and bright? If you are unable to see beauty in the summer sky, there is nothing more to say about it. And, if most of the brethren of Jesus could live so long under the same roof with Him and not believe in Him, we know that human weaknesses and the influence of Satan had prevented them from seeing Jesus in His true light. Also, that it was not then due time for them to believe.

A beautiful character often fails to meet with recognition. The same thing is going on in many homes today even as it went on back there. There are pure and lovely Christian lives which are not appreciated by those who live with them. Like our Lord's brethren, some people have neither eyes nor ears for the beautiful things that are before them. Much has been said, and properly said, about the powerful influence of a Christ life, but it is not true to say that it is an influence that never fails. It fails often. It largely failed in the home of Jesus.

It is the privilege of all of us to try as best we can with the Lord's help to lead a true Christian life in the home; but in many instances the whole home seems in rebellion against the one who tries so hard. Where this happens the follower of the Master feels out of place. He is not believed. No one pays any attention to him; no encouragement comes his way. How often indeed it has been experienced that a prophet has no honor in his own country nor among his own kin. Surely, such experiences must tend to make those who go through them feel as though they have measurably failed. But this may not be so. Out of this apparent failure may arise a glorious triumph of faith; so let us "consider Him who endured such great contradiction of sinners against Himself, lest we be wearied and faint in our minds." —Heb. 12:3.

So let us not be discouraged by the surroundings in which divine providence has placed us, nor mourn because the light we seek to let shine does not pierce the darkness as we naturally desire that it should. Neither Ezekiel nor Jeremiah was given any encouragement. Each was given a hard and thankless task; and so great was the wickedness of the city to which they preached that it is recorded that there was not one that executed judgment or sought the truth. Were their lives then a failure? No, not from God's standpoint.

It would be a serious thing for most earnest witnesses to the truth if they were to be judged by the outward success of their efforts. How thankful we are that God does not say, "Well done, good and *successful* servant," but "Well done, good and *faithful* servant." True service for God may have no apparent outward results, yet will be honored by the great Judge who makes no mistakes. So, go on, beloved, continue to reflect the light which has been given to you. By doing this as did Christ, you will become more gentle and Christ-like every day. And, if you should fail to influence the one over whom your heart yearns, the great Burden-bearer understands—"His own brethren did not believe in Him."

Hindered By Unbelief

Matthew 13:58 reads: "And He did not many mighty works there because of their unbelief." Belief, wholehearted and sincere, is the condition upon which salvation from the curse of death and reconciliation with God are available to fallen humanity. "God so loved the world that He gave His only begotten Son," but only to "whosoever believeth in Him" will the benefits of this great gift of divine love reach the sinner. It is this principle of co-operation in connection with the receiving of the blessings of divine grace that is illustrated in Jesus' inability to perform miracles where the element of belief, of faith, was lacking.

Yes, there were times when Jesus felt Himself fettered and handicapped. He could not do the good He longed to do. Here were sick people to be healed, lepers to be cleansed, demoniacs to be cured, but He stood in the midst of them, sympathetic but helpless. He could do nothing; the conditions rendered failure inevitable had He attempted it. We think

of a miracle as a dramatic thing, as a startling display of power; and it is; but the greatest miracle of restoring the dead world to life will not be performed except upon the basis of belief on the part of each individual who receives that great gift of life in its fullness; and it was this great lesson that was taught by the fact that unbelief hindered Jesus in the performing of miracles of healing which otherwise would have been possible.

"If thou canst believe, all things are possible," Jesus said. It is as though He placed Himself in man's hands, utterly giving Himself to them, saying, Make use of Me. If any man thirst, if any man be hungry, if any be weary, let him come to Me for help. If any be sick let him come and be healed. The woman who touched the hem of His garment came to Him in the right spirit. But Jesus might pass a town and not a soul be the better for it. They tied His hands, they stopped the fountain of His grace by unbelief. He even had to turn out the unbelieving, sneering crowd before He healed Jairus' daughter. The failure due to unbelief, however, was not in Jesus, but in those He had to deal with—it was they who were faulty.

What is unbelief? Is it open hostility? Not always. Many times it is fear, or simply lack of full confidence; or perhaps a want of full acceptance, or of preparedness. In some of these ways probably all of us are guilty at times of a measure of unbelief. If we are out of touch with Christ, our Advocate; if in some way or other we have gotten out of step in our walk with Him, He is hindered in helping us except as we are able to put our full confidence in Him. As we think over our experiences in the narrow way from this standpoint perhaps it will help us to realize what has been the cause of some of our failures.

It was a miracle of grace in us that we were made members of His body; and only the continuance of divine grace can keep us there. "All power in heaven and in earth is given unto Me," said the resurrected Christ." We know of this, but do we fully believe it? Do we always think of our Advocate as those who know that He has all power? Surely any failures we experience in the narrow way must be due to ourselves and not to the provisions of divine grace that have been made for us through Christ. But here again apparent failures, by divine grace, are transformed into glorious successes; because it is through our weakness that the Lord's strength is made the more manifest. We may stumble and fall, but if by faith we are able to keep our eyes fixed upon Him, victory will be ours, but the glory will be the Lord's.

Many Left Him

Another apparent failure of the Master is revealed in the words of John 6:66, 67: "From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away?" Here again however, is merely an apparent failure; for Jesus knew that in the divine plan it was not to be expected that the multitudes would actually become faithful disciples—that

the time for the visitation of the world in general was yet future. Nevertheless it must have been a great test of His faith to see one after another of those who apparently loved and believed in Him, walking no more with Him. They did not say they were never going back to Him, but the next day, when they heard that Jesus was going to another place, instead of going after Him as they previously had done, they found some reason for not going. A sort of a cold indifference came over them. Surely this must have pained the loving heart of Jesus.

We notice that the point at which so many turned back from following the Master is where His ministry began to reveal more and more of the aspect of sacrifice. There is a point up to which following the Lord is a pure delight, then it becomes increasingly hard, because it calls for greater and greater sacrifices. Some start out in the narrow way full of confidence and hope, but trials and disappointments follow. The path of sacrifice reveals hardships, and the ardor of the first love cools, and then dies altogether. The experience of some who have come into the truth is just like that. But was Jesus' ministry a failure simply because all who were at first attracted to Him did not prove to be faithful disciples? Is the ministry of the truth today a failure simply because many who at first say, "This is the most wonderful thing I have ever heard," do not continue their interest when the aspect of sacrifice appears? Nay! The great success of God's plan, and of those who labor in it during this age, is the finding and making ready of a little flock who are willing to sacrifice all in the Master's service. There were a few such in Jesus' day, and there are a few such today.

"Take Heed Unto Thyself"

Out of this apparent failure of Jesus to keep all those who at first believed on Him we may gain a profitable lesson for ourselves. We might well ask if we are continuing to follow Him as we ought, or whether, on the other hand, we may be finding excuses to follow no more with Him. Probably those who left the Master back there did not at first actually intend to leave Him. It was simply that they did not show up for a time or two, and finally never came back. Drift! It is so easy to drift. Relax a little, admit the life of the world, and your spiritual life is heading for shipwreck.

It is an awful thing to make shipwreck of our spiritual lives. The writer to the Hebrews gives us many warnings against shipwreck. (See Hebrews 2:1, margin.) If we do not watch very carefully the drifting process will come about unseen. One important thing as a safeguard against drifting is the assembling of ourselves together—we must not forsake this. We know, of course, that there is nothing that can take the place of individual reliance upon the Lord—we must work out our own salvation—but there is necessary encouragement and help in regularly meeting with those of like precious faith wherever and whenever possible.

Who can say what blessings we might miss through our neglect of assembling ourselves togeth-

er? We may not have reached the stage where we gladly avail ourselves of an excuse not to meet with the brethren, but we need to constantly guard against lukewarmness along this line. Suppose we have been passing through difficult circumstances, and have prayed for guidance and help in our trouble. God has heard our prayer, and yet we are not conscious of having received any answer. Why? The answer, beloved, may have been waiting for us at the meeting room, and we were not there to get it. God knows where we should have been, and He may have sent the message there.

Have we thought of our meeting place simply as a place where the class meets together? It is more than that. It is a place where God meets His people. This being true, would it be strange to suppose that God in His wisdom sometimes selects that place to answer our prayers? If we neglect His place of meeting let us not complain of His failure to hear our cry. Proof that God knows our address, and the address of the meeting place is found in Acts 9:11.

Failed to Convert Jerusalem

Another of the apparent failures of the Master is revealed in His words as recorded in Matthew 23:37. We quote: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." These words are a cry from the heart of Jesus, revealing the severe agony which He experienced in not being able to accomplish that which He would like to have done. From childhood that beautiful city had attracted Jesus. It was the city of David. He longed to see it cleansed and purified. He had lingered near it at the peril of His life, yet Christ felt that He had never won Jerusalem.

But all the failure lay at the door of man, never at Christ's door. An improper view of these seeming failures of Christ when here on earth have led men to strange conclusions. They have argued that men are so desperately wicked that God has been proved helpless to recover them. We are glad that by divine favor we are able to say that this is not so. We rejoice that through the divine plan we are able to see this and other experiences of our Lord as merely apparent failures. Yes, we have seen that God, through Christ, has as yet made no attempt to convert the world in general. The real work of the Lord thus far has been to select from the teeming millions of the world of mankind a "little flock" of followers of the Master in the way of sacrifice, with the view of using them later when the time comes to deal with the world in general.

The world is still in the power of the evil one. Christ was the light that shined in darkness, but the darkness comprehended it not. His family even did not fully understand Him. He came to His own and His own received Him not. His own town cast Him out. His Father's house preferred money making. The city of David was filled with a crowd that hailed Him one day as king and four days later cried "crucify Him." Of His little band of friends, one

denied Him, another betrayed Him, and the rest fled from Him. It was like that all through, right from the beginning. There was no room for Him in the inn. There was no place of His own in which to lay His head. No burial place for that broken body except a borrowed tomb. Humanly speaking, if ever there was a wasted life was it not the life of Jesus when here amongst men?

But what a different conclusion is reached when the whole matter is viewed from the divine standpoint. God, who knows all things, was not taken by surprise when the world treated Jesus as it did. Everything worked out according to foreknowledge, and from the divine standpoint the whole earthly life of Jesus was a complete success. The resurrection of Jesus is a proof of this. On the cross He said, "It is finished," and the victim became the victor, and through this victory His life is seen to be a glorious success all through. Indeed, through the great sacrifice which He made, the joys of salvation will yet flow out to the whole world of mankind.

As He Was, So Are We

We, like Jesus, have consecrated to do the Heavenly Father's will. If we should now look at matters from the standpoint of the flesh it would be easy to conclude that we had made a wrong decision. However, we must continue to view our lives in the narrow way from the standpoint of faith. If we are consecrated to God, our lives are in His hands, our ways are entirely guided by Him, then ultimate success is assured. If we would have things different from what they are, then we are expressing our wills, not His will—we are saying that in one point in our lives our Father has misdirected us.

If we follow closely the Heavenly Father's leading, then we may be sure that whatever our lot may be God has permitted it to fulfil some part of His plan in us and through us. God has a purpose in each life that is consecrated to Him and through which He is working. Abraham had a call which marked him out for a particular work. Joseph, by a seeming tragedy, was carried off to Egypt, but he said afterward that it was God who sent Him there. Jesus said, "To this end was I born, and for this cause came I into the world." Paul knew that he had been called by a higher power, and that his life was appointed by divine wisdom and foreknowledge.

There is an object in our lives. God governs by a plan which is for eternity, and that plan includes dealing with individuals. We cannot choose the part He would have us play—that is His work. He has a particular task appointed for each one of us. How can we fulfil the part He has planned for us? First, we must be ourselves. God has arrangements for each of us, so we must not try to be somebody else. When Jesus said, "Be not as the hypocrites," He meant in our language, Do not be an actor, do not merely play a part. Many fail in their service by not heeding this principle. Let us not leave our own job to take on the job of another.

Let us humbly endeavor to fill the position which is ours to His praise and glory, then our lives will not be failures. They may appear to be failures,

but there can be no real failures in the lives of faithful followers of Christ, any more than there could be a real failure in Christ's own life. He did the will of His Father, and not His own will—that's why His life was a success. It will be the same with us, if the doing of the will of God is the supreme goal of all our endeavors. The spirit of Christ was that of loving obedience to the Father. Let us fix our gaze on Him and try to imitate Him.

The secret of every happy and successful Christian life is to do the will of God, having no desire apart from that. The end of life is to do the will of God, and this all must learn who obtain lasting life. The end of life is not merely doing good to others, but if we seek diligently to know the Father's will we will find that He wants us to do good unto all men, and especially unto the household of faith. Indeed, it is the will of God that we lay down our lives doing good to others, even as Jesus did; but we should ever keep God's will before us as the incentive for all our efforts—then there will be no failures in our lives.

The doing of the will of God makes all lives equally great and equally small. Yes, the maximum achievement of life is to do the will of God. No man or woman can do more with their lives than this. The doing of God's will may lead some Christians out into the front of the battle, as it were, it may mean for others that they remain in the quietness of their homes, waiting upon the Lord. But no matter how the will of God may work out in the details of our lives, our happiness, our success, will depend upon the measure to which we are able by His grace to yield ourselves in full obedience to His will. It may mean to work or to wait; to stand fast or to lie still and helpless. To be moment by moment in the will of God should be our ambition as Christians. And, if the surrender of our wills is complete, He will keep us, and guide us, and finally the victory will be ours through our Lord Jesus Christ.

This will be success!

—Contributed

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The Chastenings of the Lord

(The Epistle to the Hebrews Series)

"Have ye forgotten the exhortation which speaketh unto you as unto children: My son, despise not thou the chastenings of the Lord, nor faint when thou art rebuked of Him; For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

—Hebrews 12:5, 6.



NE thing that stands out prominently in the Epistle to the Hebrews is the fact that those to whom it was addressed were having difficulty in reconciling a continued life of hardship and suffering with that of being Christians. To them, as Hebrews, Christ was the Messiah. For centuries the Jewish nation had looked forward to the coming of their Messiah in the belief that when He did come a signal victory over and deliverance from their enemies and persecutors would be accomplished through Him. These Hebrews had accepted Jesus as the Messiah of promise; but their acceptance of Him had not brought deliverance from suffering but an increase of it; for now they must suffer persecution from their own brethren who had not accepted Jesus as the Messiah.

In our previous studies we have noted the apostle's painstaking care in pointing out to the Hebrews that the Messianic purpose in this age is still in its preparatory stage; and that those who are privileged to be associated with Jesus in His suffering will also, if faithful, share with Him in the glory of the Messianic Kingdom. We have noted the explanation of chapter two that suffering was the path to glory for Jesus, and that He became the Captain of this great salvation by which many sons are similarly led to glory. In the apostle's lesson just preceding the passage quoted above he admonishes the reader to "consider Him who endured such great contradiction of sinners against Himself" lest they "be wearied and faint" in their minds. And then he asks the question, "Have ye forgotten the exhortation which speaketh unto you as unto children?"

It seems clear from this, as from other portions of the epistle, that these Hebrews were inclined to forget (if they had ever clearly known) the purpose of their being sons of God, and as such, followers of the Master. It seems clear also, that the chastening referred to in this manner is not to be looked upon as punishment for wrong doing, but as necessary training—disciplinary in character—to prepare the sons of God for their future great work in the Messianic Kingdom. While some of the trials that come upon the followers of the Master may be in the nature of stripes for sins committed, yet this does not seem to be what the apostle is specially referring to in this instance.

The fact that the followers of Jesus are also sons of God, and brought to glory by the path of suffering even as He was, is clearly shown in chapter two of the epistle. And now, in this 12th chapter, the apostle is giving us more of the details as well as some of the reasons why this is so. We are to

look unto Jesus, who suffered, leaving us an example. We are to consider Him, in order that we may know that our experiences are not different nor more severe than His. When going through trials incident to our following the Lamb we are not to be wearied and faint in our minds—for "have ye forgotten the exhortation that speaketh unto you as unto children?" reasons the apostle?

Clearly, from this, the apostle would have us look upon our chastening as a part of the training experiences that the Lord lovingly permits to come to us in order that we may be properly prepared for joint-heirship with Christ. And this, indeed, when viewed in the light of other Scriptures, is the purpose back of a great deal of the sufferings of the Christ. As we have noted in previous studies, neither the sufferings of Jesus, nor the sufferings of His body propitiate for sin. But this suffering is valuable in training The Christ to deal properly with sinners whose sins are propitiated for through the death of Christ. And this is in keeping with the lesson of Hebrews twelve, namely, that the suffering involved in the chastenings that come upon all the sons of God, whom He loves, are disciplinary in character, and intended to train them, or to perfect them, to serve as the future priesthood of the world.

The Importance of Wisdom

The object of our chastenings is clearly shown again in the Old Testament Scripture that the apostle quotes in this connection. It is found in Proverbs, chapter 3. Nearly this whole chapter is telling us about the importance of wisdom—a wisdom that is possible to attain by those who are the sons of God. "Trust the Lord with all thine heart, and lean not on thine own understanding," the prophet urges. "In all thy ways acknowledge Him, and He shall direct thy paths," he continues. "Be not wise in thine own eyes; fear the Lord and depart from evil." And then, after explaining the advantages of observing and doing the Lord's ways, the lesson continues: "My son despise not the chastenings of the Lord, neither be weary of His corrections; for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth."

We are not to suppose that Jesus ever sinned, or did anything that was displeasing to His Father; yet the apostle tells us that He was perfected, trained, by the things which He suffered. It was this training that prepared Jesus for His priestly office, and enabled Him to sympathetically "succor" all them that come unto Him. He was always perfect as a Son, but He needed training for the great work that God had entrusted Him to do. It seems reasonable, therefore that the expression in Proverbs 3:12—"the Son in whom He [the Father] delighteth," is a special reference to Jesus, the One in whom the Heavenly Father always delighted.

If this be the correct application of this text, then it follows that the prophet, as well as the apostle who quotes the passage in Hebrews twelve, is tell-

ing us that just as the Heavenly Father trained by the process of suffering that only begotten Son in whom His soul specially delighted, even so He is training us. And this makes just one more reason why we should "consider Him who endured such great contradiction of sinners against Himself, lest ye be wearied and faint in your minds." What a glorious "fellowship" in the Master's sufferings this really is; and how very practical is the reason back of the suffering.

The prophet continues, "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." (Prov. 3:13, 14.) And what will be the "merchandise" and the "gain" with respect to the wisdom acquired by Christ and His church through the training processes of suffering? In Jesus' case the Prophet Isaiah answers directly: "He shall see of the travail of His soul and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquity."—Isa. 53:11.

As has been pointed out in these articles before, in order for the sinner to be fully reconciled to God more than the propitiation for sin is necessary. In addition to having the penalty for sin cancelled through the blood of Christ, he needs to be sympathetically dealt with by one who through experience understands his position. Jesus, by the things which He suffered, was prepared to render this additional service. During the Millennial age "justification" will be largely upon a basis of works, and how vital a part will the work of the sympathetic priesthood then play in bringing about justification.

"For He shall bear their iniquity," adds the prophet. He died for the sins of the whole world, and now, through His knowledge, gained by suffering, He is able to bear understandingly with their iniquities whilst they are making progress over the highway to complete holiness. How wonderful indeed, therefore, is the merchandise of wisdom, as it becomes the stock in trade of Jesus, the beloved Son of God—that Son in whom the soul of the Heavenly Father delighteth.

The Church Also Priests

The church does not share in the ransom, but the Scriptures emphatically show that she shares in the sufferings of Christ and is thus prepared to be a colaborer with Him in the future Kingdom work of dispensing blessings of health and life. She is baptized for the dead." She suffers with Him that she may be glorified together with Him as the "many sons" of Hebrews two. The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of these sons of God; as shown in Romans eight. Thus it becomes clear that the "merchandise" of the wisdom gained by the church through suffering, is also intended for the blessing of the world by aiding sinners in their return to full harmony with God. "But if we be without chastisement," the apostle continues, "whereof all are partakers, then are we bastards and not sons."

(Ch. 12 vs. 8.) This also indicates that the chastenings of the Lord are not to be looked upon as punishments for sin. True, there may be times when the followers of the Master need "stripes," but the suffering that is permitted to come to us to train us as pupils in the school of Christ, are not to be viewed as stripes but as experiences of training which are preparing us to be merciful priests together with Jesus in administering the blessings of the Messianic Kingdom.

Speaking then of our natural fathers who corrected us, and to whom we gave reverence because they did, the apostle adds, "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." (Vs. 10.) Here is the lesson—"for our profit, that we might be partakers of His holiness." How could we expect to assist in leading the world of mankind over the highway that leads to holiness unless we first of all had been properly prepared for the work, by ourselves being partakers of God's holiness?

The Peaceable Fruits of Righteousness

The apostle knew full well that the ministry of suffering is not an easy one in which to share. He knew that the Hebrews were having difficulty in reconciling it with their outlook of the Messianic purpose; so he touches upon this aspect of it saying, "Now no chastening for the present seemeth to be joyous." How true! How very, very true! Oft-times does the heart bleed, and the follower of the Master, even as He, feels like crying, "If it be possible, let this cup pass from me." But having entered the school of Christ, we press on, encouraged by the joy of graduation and the Kingdom work that lie ahead.

"But afterward," the apostle adds, "it yields the peaceable fruits of righteousness unto them which are exercised thereby." Ah yes, this is the "afterward of joy." The suffering yields something—the peaceable fruits of righteousness—that righteousness which is understood and appreciated by the wisdom from on high, which is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—James 3:17.

And this is the wisdom that each member of the Christ is gradually acquiring through suffering, through the corrective and disciplinary experiences that come to Him as a member of that company of sons being led to glory by the Captain of their salvation who Himself reached glory by the same pathway. What an asset such wisdom will be in dealing with the world of mankind in the next age!

This wisdom is first pure! That is, it is unmingled with worldly wisdom which so often is selfish and ungodly. This wisdom is pure because it is wholly in harmony with God. Those who acquire it are partakers of His holiness. Then it is peaceable. It will promote peace between God and men, but only upon the basis of God's holiness. It will offer no

compromise, or short cut arrangements to the world whereby they can return to life and to favor with God. And, as we are being prepared to administer the laws of the Kingdom in the future, we will endeavor to so conduct ourselves now. Yes, we will even now, walk "as the children of the light"—as though we were living in the full light of that new day.

This wisdom, the merchandise of which is so precious, is, the apostle adds, "Gentle and easy to be entreated." What a necessary quality this will be for the priests of the next age. Indeed, it should be an outstanding characteristic of the Lord's people today. But our attainments of today are but preparatory for the work of the future. Do we find that the trials through which we pass are tending to make us more gentle? Are they teaching us patience toward others, especially toward those who may have wronged us, or who we suppose have wronged us? Are we more gentle, and more easily entreated than when we first entered the school of Christ? If so, the chastenings of the Lord are beginning to yield the "peaceable fruits of righteousness" in our lives.

"Full of mercy and good fruits" also, is the wisdom which is from above—the wisdom which we are seeking to attain, and which the Lord is helping us to attain through the disciplinary experiences by which He is training us for our future position of glory with the Master. Yes, just as Jesus was prepared by suffering to be a merciful priest, so we are learning the quality of mercy also. And how significant that mercy should be coupled with good fruits. How rich will be the fruitage of mercy when upon the basis of mercy the world of mankind is being dealt with by the merciful priesthood that God is now preparing. Indeed, how rich should be the fruitage of mercy even now, as we deal with and associate with each other in the church, and in our contacts with the world.

"Without partiality, and without hypocrisy." It will never do for the priests of the next age to show partiality in dealing with the fallen race. And partiality in our dealing with others even now works injustice to many. God is no respecter of persons, and if we are to be like God we too must learn to deal with all impartially. It will not do for us to judge others and say that this or that one is only fit for the Great Company, etc. We must learn not to be hypercritical. Our Yea should be Yea, and our Nay, Nay. This, as well as all the other qualities of true wisdom are important now and will be even more important in our dealing with the world of mankind in the next age. Let us ever remember, that it is for this future great work that we are now being trained. Shall we not then take patiently the chastenings of the Lord?

Viewed from this standpoint the lesson of Hebrews twelve pertaining to the chastenings of the Lord is seen to form an integral part of the great fact set forth by the apostle throughout the entire epistle, namely, that the brethren of Jesus are to be looked upon not merely as those who are saved through grace, but as coworkers with Him in the divine pro-

gram of making available salvation for the whole world of mankind. They are to be sons in glory with Him, trained for that position by suffering, even as He was trained. Their hope of glory is the hope of entering into the holiest of all; and it is this hope that anchors their souls, both sure and steadfast.

As partakers of this heavenly calling, they are to count themselves as part of a priesthood—a royal priesthood—being trained for the future administration of divine blessings of life through the medium of the new covenant. Their relationship to that covenant is that of servants of it, not as children developed under it. They are the children, or seed, of the Sarah feature of the original Abrahamic covenant, and through them the blessings of the new covenant will be dispensed. If we view the members of the church as Sons of God, Joint-heirs with Christ, and members of the royal priesthood, we will see their true position in the Epistle to the Hebrews.

A SERVICE TO BRETHREN

We take this occasion, at the beginning of a new year, to reemphasize the fact that the opportunity of sending in 3-months trial subscriptions to *The Dawn* is still open. **And there is no limit to the number of names and addresses you may send to us.**

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International Sunday School Lessons



PETER SEES CHRIST'S GLORY

January 15—Matthew 17:1-9, 14-18

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them into an high mountain apart,

2 And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with Him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.

5 While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

* * *

14 And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying,

15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to Thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

GOLDEN TEXT: We beheld His glory, the glory as of the only begotten of the Father.—John 1:14.



ACCORDING to St. Luke's account, eight days previous to the events of our lesson, our Lord had told His disciples that some of them would not taste of death till they had seen the Kingdom of God (Luke 8:28.) Whether they would see the Kingdom in actuality, or in a vision of the Kingdom, He did not explain. No doubt, He left them in a state of wonderment concerning the matter, and then, at the proper time, He took them up into a mountain and they had a wonderful vision.

Every part of the vision seemed so real to the disciples that they thought it was actual. At a later time, the Apostle Paul said that he had a vision so real that he could not tell whether he was in the body or out of it. That Moses and Elias were not actually in the mountain, however, we know beyond a doubt, because Jesus Himself was the first fruits of the resurrection—the first to arise from the dead.—Rom. 8:29; Col. 1:18.

Manifestly the vision on the mount in some pictorial way represented the glory and power of the divine kingdom. Thus Peter afterward said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." 2 Pet. 1:16.

In this remarkable vision, the mountain would picture the Kingdom itself. Jesus was the central figure. Moses and Elijah were introduced evidently because they were typical characters; the former, representing the Mosaic dispensation and natural Israel, and Elijah, picturing the Church of the Gospel age. That Elijah was a type of the church there can be no doubt, for the 1260 days that he was in the wilderness correspond with the 1260 years of spiritual famine while the church was in the wilderness during the "dark ages." Back in the time of natural Israel, the persecutor of Elijah was Jezebel, while the persecutor of the church of this Gospel Age is also called Jezebel. (Rev. 2:20.) As Elijah came out

of the wilderness, so the church emerged from a symbolic state of wilderness at the time of the Reformation in the sixteenth century. Then Elijah's victory over the priests of Baal represented the ultimate victory of the church.

The entire vision, therefore, pictures Jesus glorified, and with Him in the kingdom the Elijah class, the Gospel church, and also associated with Him, the ancient worthies portrayed by Moses. No doubt, the purpose of the vision was to convince the disciples that Jesus was the promised Messiah, that He was the mouthpiece of God, and that they should listen to his words; for a voice speaking from a bright cloud said, "This is My beloved Son...hear ye Him." The remembrance of these things afterward would be a great source of help and encouragement to Peter, James and John; for they were to undergo many hardships and to witness what would appear to them to be a complete failure of their cause when its great Leader was put to death on Calvary.

Is it not the vision of the divine kingdom that sustains God's people at the present time? The world is full of darkness, uncertainty and danger; but as we look into the Word of truth and lay hold on the great promises therein set forth, we can rejoice in the assurance that, in the near future, the kingdom of righteousness will "sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding place." The vision of the two-fold kingdom—the heavenly phase, and the earthly phase—affords comfort under all the vicissitudes of life.

QUESTIONS:

What prophecy had Jesus made concerning the kingdom either six or eight days previous to the events of our lesson?

How do we know that Moses and Elijah were not actually in the mountain?

What did Moses and Elijah, respectively, represent?

What lesson does the entire vision bring to us?

PETER DENIES HIS LORD

Jan. 22—Luke 22:31-34, 54-62

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.

54 Then took they Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down amongst them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

57 And he denied Him, saying, Woman, I know Him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

GOLDEN TEXT: Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.



IN THE evening of the last supper, the disciples had a discussion among themselves as to who should be the greatest in the kingdom. From the nature of the narrative, it would seem that this originated with Peter, since a portion of the answer was addressed especially to him. Peter, being one of the most active and zealous of the disciples, evidently was a kind of leader among them. But the Lord realized how dangerous even a little preferment and prominence might become if not accepted in a right way, with proper humility. Hence a warning was given to the disciples, pointing out that self-exaltation was not for the people of God. Indeed, Jesus Himself gave a striking example of a spirit of humble service in the washing of the disciples' feet.

Our Lord said that the kings of the world exercise dominion over the people, but that it must not be so with His followers. "In honor preferring one another," should be the rule for the Christian. "Who-soever will be great among you, let him be your minister; and who-soever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Matt. 20:26-28.

While the disciples were discussing the matter of superiority, little did they guess the trials that awaited them. But Jesus knew what was coming, and He said to Peter, "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Peter unconscious of his weakness, said, "Lord, I am ready to go with Thee, both into prison, and to death." And no doubt, at the time he said these words he thought he would be loyal and faithful. But he had many things to learn, both about himself and about the cause for which he stood. Very soon he was to deny his Lord, just as Jesus said he would. But doubtless, subsequently he never forgot that experience, and from a place of apparent failure, he eventually rose to sublime heights of faith, loyalty and trust, under the illumination and inspiration of the holy spirit of the truth.

From Tower Reprints, P. 1988, we take the following: "The present Gospel age is the appointed time for this cross-bearing, when all the true members of the body must 'fill up that which is behind of the sufferings of Christ;' for the body, as was also the Head, must be subjected to the discipline of suffering and thereby proved worthy to reign with Him. It is important, therefore, that we realize this; for if we turn aside from the path of humiliation and daily cross-bearing, and strive for present exaltations and preferment, we are forgetting the very conditions upon which the future exaltation depends, and seeking instead the mean rewards of the present."

It is easy to censure Peter for his deflection, but it devolves upon each one of us to look at himself and see if his own standing for the truth is a strong and uncompromising one. Jesus said, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." (Matt. 10:32.) The Christian life calls for stamina and courage. There can be no weaklings in the army that God will lead to final victory. These soldiers must be like the warriors of Gideon—devoted to one great cause, animated by a conquering zeal, and filled with faith in the great Captain of their salvation. We can be assured that no one will "be carried to the skies on flowery beds of ease." There is no such entrance to the heavenly kingdom. So then let us say, "Sure I must fight if I would win, Increase my courage, Lord. I'll bear the cross, endure the pain, Supported by Thy Word."

QUESTIONS:

What led to our Lord's prediction regarding Peter's denial of Him?

What examples did Jesus give of true humility?

What is the practical value of humility in the Christian life?

In what ways does self-exaltation manifest itself? How can it best be avoided?

Is Christ being denied by professing Christians today? If so, how?

Quote Scripture texts showing the value of loyalty and faith.

PETER DECLARES HIS LOVE

Jan. 29—John 21:11-19

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, who art Thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, the fish likewise.

14 This is now the third time that Jesus shewed Himself to His disciples, after that He was raised from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He saith unto him, Feed My lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, thou knowest all things; thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me,

GOLDEN TEXT: If ye love Me, keep My commandments—John 14:15.



ESUS was risen from the dead, and the disciples were aware of the fact; for He had manifested Himself on several occasions. Yet each meeting with the Lord was a brief one, so those from Galilee who had followed Him decided to return home, and the fishermen once more resumed their former occupation of fishing in the lake of Gennesaret. This, indeed, is little to be wondered at; for these men had not yet received their new commission, nor, in fact, were they as yet prepared for it.

So seven of the disciples went back to the nets and the boats, the one business with which they had had experience. The fishing was mostly done at night. This was the opportunity which the Master seized upon in order to impress upon the disciples some further truth regarding the plans and purposes of God. Early in the morning He appeared to them. Standing upon the shore, He called out to them to inquire if they had any fish. They replied that they had toiled all night and caught nothing. He told them to cast their net on the other side of the boat, and lo, it became filled with fish of a large size. Then the disciples knew that this was the Lord.

When Jesus said to Simon Peter, "Lovest thou Me?" the word used in the Greek was "agapee." This was used in the first two inquiries. This signifies love in its highest, purest form. It is the kind of love expressed in John 3:16—"God so loved the world." In the third inquiry, however, our Lord used the word "phileo," which carries the thought and meaning of personal attachment, the kind of love that relatives and friends have for each other. It is the latter word that Peter used in his answers, thus declaring his close personal affection for the Lord. Having been humbled by recent experiences, he did not claim to possess the highest form of love as perhaps he might once have done. He had, indeed, learned his lesson about boasting, and, doubtless, now feared his own weakness. When Jesus inquired the third time and used the term "phileo," it was equivalent to saying, "Are you sure that you have even common personal affection or

duty-love, Peter?" And this question caused Peter to feel aggrieved.

It is noteworthy that, apart from the three questions concerning His love, Jesus did not administer to Peter any rebuke for his deflection. Without doubt He knew that Peter had learned his lesson, and that was all that was required. There is a valuable lesson in this for us. Some persons in Jesus' place would have required of Peter an abject apology for his disloyalty in denying him. But all that the Master was concerned with was the **PRES-ENT** condition of the heart of the disciple, not the **PAST** condition. We should not be so concerned about meeting out punishments as about recovering the erring one from a wrong course of action. It is not for us to recompense evil for evil. Of Jesus it is said, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself unto Him that judgeth righteously." (1 Pet. 2:23.) And that is the proper course for all His followers to pursue.

Jesus tells Peter to feed His lambs and His sheep and thus to manifest his love for Him. And, no doubt, this injunction is applicable to all those who profess to serve the interests of the truth today. We still find the lambs and the sheep, the immature brethren, "babes in Christ," and the ones more advanced in the faith. All need to be fed on the spiritual food provided by God, and those who are impelled by true love will be found rendering assistance of the right kind to those who need it. There may still be some in Babylon who are starving for the sustaining meat of the Word. It is, indeed, a blessed privilege to carry to these the light and joy of the glorious message of the divine kingdom.

QUESTIONS:

What caused the disciples to go back to their fishing business?

What was the full significance of the questions that Jesus addressed to Simon Peter?

Did Jesus rebuke Peter for his former act of disloyalty? How should we act under similar circumstances?

What should be our chief concern when a brother or sister errs?

PETER PREACHES AT PENTECOST

February 5—Acts 2:12-18, 36-41

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out My spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on My servants and on My handmaidens I will pour out in those days of My spirit; and they shall prophesy.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked to the heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy spirit.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized; and the same day were added unto them about three thousand souls.

GOLDEN TEXT: Not by might, nor by power, but by My spirit, saith the Lord of hosts.—Zech. 4:6.



IN THE day of Pentecost, the apostles were together in one place. This day of Pentecost, as a jubilee day, followed a cycle of seven times seven days from the time of the ingathering of the sheaf of the first-fruits, which was used as a "wave-offering" before the Lord, and which evidently typified Jesus in His resurrection.

The outpouring of the holy spirit at Pentecost signified the divine acceptance of the offering for sin, which Jesus, by this time, had presented to the Father. It also meant that God's people henceforth were to be begotten to a new nature, and that the Adamic condemnation upon them as members of the fallen human family was cancelled, and that they were to be accepted as sons of God and joint-heirs with Christ on condition of their willingness to suffer with Him.

The holy spirit of God had previously been manifested in various ways. At the time of creation, "the spirit of God moved upon the face of the waters," bringing order out of chaos. Then, as the Apostle Peter said, "Holy men of God spake as they were moved by the holy spirit." (2 Pet. 1:21.) He also states that the things they spoke and wrote they did not understand, because their writings and preaching were mainly for us of the Gospel age. Therefore, the outpouring of the spirit at Pentecost marked the beginning of a new dispensation—the dispensation during which the church of Christ was to be developed.

It was appropriate that there should be an outward manifestation at this time. It was very important that the church should have a solid foundation of faith and knowledge upon which to build. The apostles must be assured that the cause for which they had been standing was of God, and that God intended to stand by and support that cause. They had to realize that instead of their work being ended, it was only beginning, and that it was to go on until the divine purpose should be accomplished in the church as a body and in every individual member thereof.

The rushing wind at Pentecost fittingly symbolized the holy spirit

it, which is mighty yet invisible. The "cloven tongues like as of fire" would signify that God was to use the tongues of men in promulgating the Gospel message. Here the fire or light would suggest the brightness of the truth. To be sure, miracles were used at the beginning of the age, but subsequently these passed away, just as the Apostle Paul said they would, but the preaching of the Word has continued and is the means by which the Lord has been calling out from the world the members of His church.

At Pentecost, Peter delivered a powerful discourse, and it is likely that the other apostles took some part in the service, for the number of converts was about three thousand. Strangers said, "We do hear them speak in our tongues the wonderful works of God." These wonderful works related to our Lord's death and resurrection and to the features of the great divine plan of the ages. Although the apostle accused the people of the death of Jesus, he said, "I wot that in ignorance ye did it, as did also your rulers." Here, indeed, was the kind of expression that would make a strong appeal to the hearers, and which is a good lesson for us today, showing, as it does, that the most effective method of preaching the gospel is the most loving one, yet the one that employs great plainness of speech in setting forth the facts and the principles of the truth, and that leaves no doubt as to our meaning.

As the Jewish age had its harvest time, even so the Gospel age ends with another ingathering of God's people; and soon this work will be completed and the divine Kingdom will then be established.

QUESTIONS:

What did the day of Pentecost mean to the Jews?

In what ways had the spirit of God previously manifested itself?

Explain the significance of the rushing wind, and the "cloven tongues like as of fire."

How does the holy spirit manifest itself today?

What should be the character of our preaching at the present time?

PETER HEALS A LAME MAN

February 12—Acts 3:1-10; 4:8-12

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Acts 4:8 Then Peter, filled with the holy spirit, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

11 This is the stone which was set at naught of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

GOLDEN TEXT: Then Peter said, Silver and gold have I none; but such as I have give I thee.—Acts 3:6



AFTER the bestowment of the holy spirit at Pentecost, the disciples went frequently to the temple to give expression to their new-found joy in thanksgiving and prayer. One afternoon at about 3 o'clock Peter and John attended the temple service. These two had been with the Lord for several years. They had been in the Mount of Transfiguration, and had been in the Garden of Gethsemane on the night of Jesus' betrayal. Hence, it was natural that they should be a good deal in each other's company.

Just why the Apostle Peter directed to heal this lame man, we do not know, for doubtless there were many sick ones whom the apostles did not heal. However, it may have been because this man was right at heart, as manifested by his subsequent gratitude. Indeed, his asking of alms was considered quite proper at that time because there was no public provision for the needy and helpless. It is very different today when the poor are provided for either by their relatives or by the country in which they live; so there is little excuse for begging at the present time.

"Silver and gold have I none," said the apostle. We think the meaning of these words is that he had no silver and gold to give away indiscriminately, since all he possessed was held in trust for the Lord and consecrated to a higher service. Of course we know that Peter had been only a poor fisherman, and on this particular occasion he may not have had any coins on his person. At any rate, he had something far better than money for this poor man—something that all the gold and silver in the world could not buy. So, while the cripple sought a favor, he little dreamed of the magnitude of the boon he was to receive. Just think of it—"In the name of Jesus Christ of Nazareth rise up and walk." And then, straightway he was able to walk and leap and run. An outstanding miracle had been publicly performed and all who beheld the once lame man now fully restored to usefulness, were amazed.

And it is very much the same today. God's people are not rich in

the things of this world. Mainly, it is the poor whom God has called, and all they have is consecrated to Him. Yet, by the divine authority vested in them through the truth, they can say to the spiritually crippled, "In the name of Christ rise up and walk." They can tell people that they need not be crawling about when they might be leaping and running in the joy of the Lord. A knowledge of God and His great plan of salvation is the one thing required to put people on their feet today.

We note that Peter acknowledged the source of his power. He did not make any claim of superior ability on his own part. He came out with the matter boldly and uncompromisingly. It was in the name of the despised Nazarine that the man had been healed, and the apostle said so. It would be a great thing if we could all follow Peter's example and not be ashamed of the truth, for he who is ashamed of the truth is ashamed of God. So, then, Peter used this miracle as a means of preaching the Gospel, as a text, as a demonstration of the power of the risen Christ. He did not say that the man had been healed by the operation of any natural law and because of faith. He gave the credit to God and he drove home the truth concerning Jesus and His Messiahship with all the power at his command. It was a wonderful sermon that he preached, for he called attention to the future glory of the divine Kingdom, even to the "times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." His discourse has been a great blessing to the church, especially during the harvest period of the Gospel age.

QUESTIONS:

Did the apostles heal all the sick? Why was this particular man healed?

Why has God sent the great boon of the truth to some, while others have been passed by?

Have we all something to give to others? If so, in what ways can we give it?

How can we best honor God by our present-day service?

CHILDREN'S HOUR



The Reign of Solomon



HE reign of King David was forty years long," said Uncle Eb. "Before the king died, he gave some good advice to his son Solomon, who was to succeed him on the throne. The reign of Solomon began very favorably. One of the first things the new king did was to marry the daughter of the king of Egypt. Then Solomon went to Gibeon and offered a thousand burnt offerings upon the altar in sacrifice.

"In the early part of his reign, Solomon loved the Lord and desired to do what was right. One night the Lord appeared unto him in a dream and said, 'Ask what I shall give thee.' And Solomon replied to the Lord and said, 'You showed great kindness to my father, and you gave him a son to sit on his throne. Yet I seem but as a little child. Give me, therefore, an understanding heart to judge your people, so that I may be able to discern between good and bad.'

"And God was much pleased that Solomon had asked for this boon and He said, 'Because thou hast ... not asked for thyself long life, ... neither riches for thyself; but hast asked for thyself understanding to do judgment; Behold, ... I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee ... riches and honor: so that there shall not be any among the kings like unto thee all thy days. And if you will keep my commandments, I will lengthen thy days.'

"Very soon the wisdom of Solomon was put to the test. One day there came to the king two women with a little child, and each claimed that the baby belonged to her. Then Solomon called for a sword and commanded that the child be cut in two and half given to each of the women. But the one to whom the child really belonged said, 'No, do not do so, but give that woman the child, only save its life.' Then the king said, 'Do not slay the child but give it to the one who wished to spare its life, for she is its mother.' And all Israel heard of the king's judgment, and the people saw that the King had his wisdom from God, and they were much pleased.

"Now Solomon wanted to build a temple to the Lord. And he sent the word of his intention to his friend Hiram king of Tyre. And he asked Hiram to

hire an army of people to hew timbers of cedar and of fir for the house of the Lord. And the king of Tyre was much pleased to do this. And Solomon sent thirty thousand men to Lebanon to also become engaged in this work; that is, they went there ten thousand at a time. And he had seventy thousand to bear burdens, and eighty thousand in the mountains to hew the timbers, and thirty-three hundred who had charge over the others. And the king commanded and they brought great, costly stones to lay the foundation of the house. And the stones were all made ready beforehand, so that there was no hammer, axe, or any iron tool heard in the house when it was being constructed.

"On the walls of the temple there were carved figures of cherubim, and palm trees and flowers. And the floor of the house was overlaid with gold. It took seven years to build the entire temple.

"And when the temple was completed, Solomon assembled the elders of Israel, and all the heads of the tribes, that they might bring up the ark of the covenant of the Lord out of the city of Zion. So the priests took up the ark and they brought it up, together with all the holy vessels of the tabernacle. And after the ark had been put in the holy place, the glory of the Lord filled the house in a bright cloud, so that the priests could not remain there but had to come out because of the dazzling brightness. And there, at the dedication of the temple, the king turned to all the people and blessed them. Then Solomon worshipped the Lord God and said, 'Lord God of Israel, there is no God like thee, in heaven above, or in earth beneath ... But will God indeed dwell on the earth? behold, the heavens ... cannot contain thee; how much less this house which I have builded? Hearken to the supplication of Thy servant, and of Thy people Israel when they shall pray toward this place: and hear Thou in heaven Thy dwelling place, and when Thou hearest, forgive.'

On the eighth day Solomon sent the people away to their homes, and blessed the king and departed joyfully, glad at heart for all the things that the Lord had done for them.

"Now down in Arabia there lived the Queen of Sheba. This ruler had heard much of Solomon, and became curious to meet him and see if he really did excel in wisdom. So she came to Jerusalem with a

very great train, with camels that bore spices and with very much gold, and precious stones. She presented a lot of hard questions to the king, but he had no difficulty at all in answering them. When this queen had taken knowledge of all Solomon's wisdom, and the temple which he had built, and the meat of his table, and his numerous servants, and the attendance of his ministers and their apparel, and all the other glorious things about his palace, she realized that the reports which she had heard concerning him were not exaggerated. In fact, she declared the half had not been told her of the greatness, wisdom and wealth of this monarch of Israel.

This Queen of Sheba presented to Solomon a vast quantity of gold, and an enormous amount of precious spices, and gems of great value. On his part King Solomon gave unto the Queen all she asked, nor did he refuse her anything; and he gave her a great treasure besides: so she turned and went to her own country, both she and her servants.

"Now King Solomon had a great throne of ivory, and it was overlaid with gold. Beside the throne there were twelve lions. All Solomon's drinking vessels were of gold. And he had a great fleet of ships which brought him many things from other lands. So King Solomon excelled all the kings of the earth for riches and for wisdom. People came from far parts of the world to hear the wisdom which God had put in the king's heart.

"The sad thing about Solomon is that when he grew older, he departed from the way of the Lord, doing certain things which God had forbidden. God then spoke to him and told him that He would take part of the kingdom out of the hand of his son. For there was much idolatry in the land at this time. The fact is that Solomon had taken wives from peoples not of the nation of Israel; and, naturally, each of these women wanted her own religion recognized by shrines and otherwise. Thus, therefore, the people drifted away from the worship of the true God, and did that which was an abomination in the sight of the Lord, Who had said, 'I am the Lord thy God: . . . Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.' And the people were breaking this law to such an extent that God became angry with them.

"King Solomon reigned in Jerusalem for forty years, the same length of time that David his father had reigned. Then death came upon him, and he slept with his fathers, and Rehoboam his son reigned in his stead.

"I think Peter wants to ask me a question. Is it not so, Peter?"

"Uncle Eb, would you say that Solomon was a good king or a bad king?" asked Peter.

"Solomon was a good king till he broke the commands of God," replied Uncle Eb. "Perhaps he

became too big in his own eyes. As a rule, men cannot stand as much prosperity as came to Solomon, or even a comparatively small amount of it.

"When Jesus was on earth, He referred to the reign of Solomon. He said, 'The Queen of the south shall rise up with this generation and will condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.' By the 'greater than Solomon' Jesus was referring to Himself. The truth which He had was greater than anything that Solomon had. Then, He Himself was greater than Solomon because He was the only begotten Son of God, who had come down from heaven.

"There is also a temple which is mentioned in the New Testament, and it is a greater temple than the one that Solomon built. Now I think, perhaps, not one of you can tell me just what this temple is. What is another name for it? Who knows? Or, who can make a good guess? How about you, Paul?"

"I think it was called Herod's Temple," said Paul.

"Now that wasn't a bad guess at all," said Uncle Eb, "for there was a Herod's temple. Yet that was not the particular temple that I mean. Who will make another try?"

"I think you told us one time that the church of Christ is called a temple," replied Ruth.

"Right you are, Ruth," said our Uncle. "And that is the very temple that I mean. The stones in this temple are human beings. They are commonly called Christians. They are taken out of that quarry which is the world. As followers of Jesus, they are cut and chiseled and shaped by their experiences and then, finally, they will be set in the glorious temple above.

"To Christians the Apostle Paul says, 'You are the temple of the living God.' He tells us that the great foundation stone in this temple is Jesus Himself; and he says that no man can lay any other foundation than this. So, then, if we are to become part of this wonderful building, we must be established upon Jesus."

"How can we do this, Uncle Eb?" asked John.

"We can do it by believing and trusting in Jesus," replied Uncle Eb. "By so doing, we are showing our faith and trust in God, the great heavenly Father; for it was the Father who sent Jesus into the world to die for us, so that we might have life.

"While the reign of Solomon was glorious until he disobeyed the Lord, the reign of Jesus will be far more glorious. Solomon made the people of Israel slaves to serve His purposes, but Jesus will be the great liberator and emancipator not only of Israel, but of all humanity—every nation. He will see that everyone is kindly and mercifully dealt with.

Talking Things Over



COOPERATION AND LIBERTY



ALL of the blessings that come to us from God are available upon the basis of our cooperation with the divine Giver in the receiving of His gifts. He gave His beloved Son to be our Redeemer but to receive the blessings of life made possible through this gift we must believe on Christ and through whole-hearted belief accept this wondrous gift. The Heavenly Father gives us His Word of truth, but if we are to be blessed by it, we must study it and be willing to be guided by it. Indeed, in every aspect of the Christian life we are coworkers together with the Lord; and this means that to the extent possible we will rejoice in the privilege of being collaborators with each other.

The Scriptures make it plain that we should fellowship with the saints; that we should build one another up in the most holy faith; that we should not forsake the assembling of ourselves together—and so much the more as we see the day approaching. It seems to us that this is an important thought to keep in mind as we enter the year nineteen thirty-nine. May it be the prayer and earnest desire of all the consecrated followers of the Master that this new year will be one in which our wills shall be more fully submerged into the will of our Heavenly Father, thus the more fully cooperating with Him in His plans; and also that we will appreciate, and be more faithful in the use of, every possible opportunity to fellowship and cooperate with all others who are walking in the same narrow way with us.

As individuals each one of us has a responsibility before the Lord. We must work out our own salvation—no one can do that for us. God works in us to will and to do of His good pleasure to the extent that we work with Him. But God has His own way of working in us, and He will not depart from it. Hence, if we desire His cooperation our efforts must be made to conform to His arrangements. He has, for example, provided prophets, apostles, pastors, teachers and evangelists. All of these “gifts” from God are for our blessing; and through them He works in us. Then there are all the rest of us in the “body,” each one placed therein as it has pleased God; and all in order that we may cooperate with each other in the doing of His will as He expresses it through our Head, Christ Jesus.

From the Scriptural standpoint, and while the church of Christ is in its preparatory stage, each local ecclesia of consecrated believers is looked upon

by God as constituting the church. There was the “church at Rome,” in the apostle’s day, and there is the church at Chicago, today; and also the churches at hundreds of other places. Now God works in us through these local assemblies of His people, and many of the rich blessings He has provided for us during the new year will be missed if we fail to meet with those with whom it may be possible for us to meet. As a brother suggests in one of the articles in this issue of *The Dawn*, perhaps even the answers to some of our prayers are waiting for us at the meeting room of the local ecclesia.

The brethren of *The Dawn* intend that throughout the new year, even as in the past, their efforts to help safeguard the liberty of local ecclesias shall be continued. And in this connection we wish to reaffirm that whatever service we render shall be at the full approval and hearty invitation of the local ecclesias involved. While we appreciate the fact that large numbers of classes have extended to us a standing invitation to supply speakers whenever possible, yet in routing the pilgrim brethren we will continue to give the ecclesias the opportunity to express their wishes with respect to each speaker’s appointment that is made.

The printing press together with modern methods of travel obviously make possible a larger degree of association and fellowship among the Lord’s people than could have been enjoyed in previous periods of the church’s history. These present-day blessings can be used to great advantage by us all, if used properly. The fact that they have been misused by some is no valid reason why any should now feel that their only safety is in a state of almost complete isolation from those of like precious faith in other parts of the country or of the world. To the extent that it was possible the various ecclesias in the early church cooperated with each other in various ways, thus widening the sphere of their fellowship and thereby increasing their blessings. Doubtless rich blessings are still in store for the Lord’s people along this line today.

But we do feel that, in the interests of proper Christian liberty, each local ecclesia should safeguard well its own independence of choice and action. We have said this many times before, but believe that at the beginning of another year is a good time to say it again, and to assure the brethren that we intend to continue fostering this spirit of liberty among the local ecclesias. Shortly we hope to make some suggestions in connection with the service of the truth

which we trust will promote still further the true spirit of Christian liberty among the ecclesias.

The desire to break away from human headships and humanly devised channels of exclusiveness has greatly increased during the year that is passed. Many new ecclesias have been formed—ecclesias in which Christ alone is recognized as Head. If we can judge from present trends, many more ecclesias will be formed during the present year. Let us all seek, through cooperation, to do all we can to welcome these brethren and to assist them. They need our help, and we need theirs. Yes, we need the help that "every joint supplieth." So may we all seek and use all possible means of cooperating with each other and with the Lord in this final work of "sealing" the saints of God in their foreheads; remembering that we too are among those being sealed, and that therefore as we endeavor to help others, we are also working out our own salvation.

The following extracts from a few of the letters recently received will illustrate how additional ones here and there are rejoicing in the pure message of truth from the Word, and are finding rich blessings and joys as they feed in His green pastures; and in the spirit of liberty and Christian helpfulness, seek to pass the message on to others:

"Dear Friends: Was so happy to know about The Dawn just at this time when I seem to be enveloped in confusion. So glad to know that there are those who still stick to the fundamentals we once learned. Please send me a copy of The Divine Plan of the Ages—I want to read that grand book again. I'm sure it will help to dispell the confusion and gloom. Will be glad for any tracts that I can use in the service. E. M. L."

* * *

"Dear Brethren: Kindly send me God and Reason, Tabernacle Shadows, The Divine Plan of the Ages, and also, Hope Beyond the Grave. Also one thousand Do You Know tracts, and one thousand Kingdom Cards. Also, please send some Coming World Dictator Tracts and a year's subscription to The Dawn.

"I am one that has supported the Watch Tower since 1902 with everything possible; but now that its teachings have changed I can no longer do so. Evidently the Lord is stirring up the nest causing the eaglets to fall out. All of them that have learned to fly (to stand) must now fly away. . . . Most clearly the truth is the test. I am glad to find some who will hold on against all opposition. —C. G. B."

* * *

"I have read a copy of The Dawn magazine, and would like to receive a few copies of late issues. Also, any copies of the Bible Students News that you may have. And I would also appreciate any available tracts and other material that would be helpful, including Kingdom Cards. I love to witness for the truth of the Kingdom as I have opportunity, but not under commercialized and enforced drives."—W. I. J."

* * *

"Dear Sirs: Please accept my subscription for The Dawn for one year. Please start it with the October

issue as I wish to keep the articles entitled 'And God Said.' I have indeed appreciated your kindness in sending me your wonderful books. Since I have been reading the Scripture Studies and The Dawn I can't understand how I ever lived as long as I did without this blessed belief. I thank the Lord for His favor. May He bless you and your work. —R. M."

* * *

"Dear Brethren: The grace of our Lord Jesus Christ and the communion and fellowship of the holy spirit be with you all.

"For some time prior to the Pittsburgh Convention I had thought much about the prospects of revival of interest in the truth of former Bible Students. And by truth I mean the Plan as given to us through Brother Russell. As an answer to my prayerful enquiry I was given a wholly unexpected opportunity to attend the convention; and because of what I saw and heard I am writing this letter. After several years spent in connection with the 'hidden things of dishonesty, and the 'handling of the Word of God deceitfully,' it was most refreshing to me to witness honest brethren 'by manifestation of the truth, commending themselves to every man's conscience in the sight of God.'—2 Cor. 4:2.

"I need not tell you of the great peace and joy that have come back into my life since I returned to active service in the truth, and how faith, hope and love have been augmented and enhanced by God's manifest approval of our efforts to assemble to study His Word. And, being so blessed by Him, I am anxious to cooperate with His people in every way possible. Rejoicing with you in the refreshing revival of interest in the truth, and in anticipation of the coming reign of Christ, I remain, your brother in Christ. —W. G. B."

* * *

"Dear Brethren: I am writing in haste to send you subscription to The Dawn. Will you also kindly send me five of the 'Witness Bulletins. It was through the kindness of a very dear brother in Tacoma, Wash., that I have again found the truth as it was revealed by Pastor Russell. . . . Count on me to do all I can to serve the Lord by showing others the truth. That is why I want the literature which I have requested. May the Lord bless you richly. . . . —J. A. B."

* * *

USE OF CONSOLATION CARDS

A few months ago we reported the results of the efforts being made by Brother Gates, of Memphis, Tenn., in sending out the Consolation Cards to relatives of the deceased. Learning that God was continuing to bless his efforts we have asked him for an outline of the method he is using. In response to our request Brother Gates has sent us the following letter, which we hope will furnish information that may prove helpful to others interested in this form of witness work:

"Dear Brethren: Christian love and greetings! Agreeable with yours of the 12th, I am outlining our method of handling the Kingdom Cards: We secure our

names from the death notices published in the newspapers. A list of survivors is usually given, and as a rule their addresses are shown in sufficient detail to enable us to reach them. In listing the survivors on cards we show the age of the deceased, his relation to the survivor, and if he met a tragic death, we so indicate. Of course this is not really necessary, but it gives us a better mental picture of the situation should we later have correspondence with the survivor.

"There are some instances in which we are unable to reach the survivor, either because no address is shown, or because the person resides in a large city where a street address would be necessary in order to reach him. In such cases we write the following on the printed side of one or more of the cards we send out: 'We will be glad to send this booklet free to other relatives who will make request for same.' As a result of this notation we have received requests for 25 or 30 booklets. As a rule we do not send cards to persons residing in cities of more than about 50,000 inhabitants, as the local postal authorities have advised that the cards would most likely be thrown in waste basket by them, due to insufficient address.

"We do not usually send cards to more than one Catholic survivor. Our past experience shows that such persons do not ask for the booklet. We do send one card, however, as we do not wish to pass the Catholics up entirely; and, too, the one card gives us an opportunity of witnessing.

"We seldom send cards to aunts, uncles, nephews, nieces, cousins, in-laws or grand-children. We do, however, send them to grand-parents. We do not usually send cards to the survivors of small children; for, as we know, most people believe that the little ones go to heaven at death, hence a suggestion of 'hope beyond the grave' would most likely make no impression. We sometimes deviate from the foregoing for a special reason, but follow it as a rule in order to obviate a possible unnecessary waste of postage.

"We do not always send cards to all survivors listed. For instance, if the deceased father was, say, 45 to 50 years of age, or less, and residing in, say, Clarksdale, Miss., and several surviving children are listed as also living there, we do not send cards to them; except in case of a married daughter being shown. We feel that the age of the deceased in such cases warrents the assumption that the children are single and living with the parents. We therefore send a card to the wife and place the aforementioned notation thereon; as we feel this will take care of those who may be interested. We follow a somewhat similar method in some cases where the deceased was even older and has a number of relatives living in the same town. That is, we select a representative number from the listing, usually the women folk, and then place the foregoing notation on their cards. Unless, however, the number of such survivors is unusually large, we send a card to each one.

"Our method of servicing the request is as follows: First, unless unavoidably hindered, we mail the booklet the day the request is received. After an elapse of

13 days we follow up with either an offer of God and Reason, or send about three tracts, one of which is always the 'Do You Know?' tract. If the follow-up is the offer of 'God and Reason,' and is accepted, we wait another 13 days and offer The Divine Plan of the Ages. If the follow-up consisted of tracts, we wait only 7 days before offering the First Volume. If the follow-up is the offer of 'God and Reason,' and is ignored, we do not usually proceed further; although we have in some instances sent along a few tracts later, hoping to thus revive the interest. This latter, however, has met with practically no success.

"We keep a record on the face of the inquirer's card, showing how we have serviced it. For convenience in making this record, we have given each tract a number, as it is much easier to simply jot down a number than to describe the tract by its title. We keep this record in order to prevent the possible duplication of literature, as the inquirers sometimes ask for additional literature without stating specifically what is wanted, or what they have already received. "To those requesting The Divine Plan of the Ages we send a postal reading as follows:

"Dear Friend: The book you requested is going forward today. We are delighted to send it. It is our prayer that it may be as helpful to you as it has been to many others. It is the best Bible help obtainable from any source, so far as we know. Indeed, it is a veritable 'key' to the Scriptures on the many subjects it covers; all of which are of great importance to Christians. The author cites 846 Bible texts in support of his deductions, and we suggest having your Bible handy for reference as he cites them, thus satisfying yourself respecting his application. There are 5 additional volumes, all of which cover subjects highly important to Christians. If, after reading The Divine Plan of the Ages you wish these volumes we shall be delighted to loan them to you, one at a time, without obligation, until you have read them all. All our literature is free. Sincerely yours,
ASSOCIATED BIBLE STUDENTS."

"We allow 5 days to elapse before sending the Consolation Card to surviving relatives. We feel this is preferable to mailing them at once, as it serves to separate them somewhat from other cards of sympathy, thus making them a little more outstanding. It also allows the relatives a little more time in which to regain a measure of composure from their first shock. We therefore believe the card is more apt to receive attention than if mailed the day the newspaper notice appears.

"Including those of Oct. 24th, we had sent out 6724 cards and from these we have received requests for 630 booklets, an average of a little more than one request to each 11 cards sent out.

"In our recent letter we said we had received about one request to each four cards sent out offering to loan the First Volume, but a recheck shows we were

slightly mistaken, as the ratio is a little less than one to five. On four successive days week before last we received requests for the First Volume, and we now have them in the hands of a number of readers who seem to be quite interested.

"One woman here in the city seems, from all outward appearances, to be the most likely prospective grain of wheat we have contacted in many a day. We realize, however, that like Paul and Apollos of old, all we can do is the 'sowing' and 'watering.' Only our dear Heavenly Father Himself is able to give the 'increase.'

"We shall appreciate your prayers that we may be faithful in our efforts to serve His precious truth at every opportunity afforded us. Your fellow servant in the Lord.
—P. A. Gates"

* * *

We rejoice with Brother Gates in the blessings he is enjoying through this method of sending out the light of truth. Many others throughout the country are likewise being blessed in their endeavors thus to bear witness to the truth. The Consolation Cards are now being quite widely used, by individuals and by ecclesias; but there is still room in this field of service. The Consolation Cards are supplied free, in any quantity desired.

The Kingdom Card work is also being blessed by the Lord. Kingdom Cards can be distributed from house to house, or sent through the mails, as the friends prefer. We will be glad to furnish samples of these and the Consolation Cards; and also any further information desired, to any interested in taking up one or both of these methods of making known the Kingdom message.

Friends will be interested to know that as a result of the distribution of these cards which bore The Dawn address, approximately 3,000 requests for literature were received during the last ten months of 1938. This is in addition to the number of requests sent to individuals and ecclesias which used their own addresses on the cards.

* * *

THE OLD MAN'S STORY

"I've read the books they've brought to me—
The comfort of the Lord.
Divine Plan of the Ages was
The first that proved God's Word
And showed me all the glorious boon
The Age of Life will bring,
When earth shall wear its robes so fair,
With Christ as Lord and King.

"It told me of the Mystery,
Now to the church made known,
Of those Christ calls to suffer here,
And then to share His throne.
It told in full of Nature planes,
The Human, the Divine,
And that of Angels; all these truths
In radiant light did shine.

"And then I read the *Volume Two*,
About the Ages vast,
The Times and Seasons as they come,
And go into the past.
It proves the Gentile Times are sped,
'Their Kings have had their day,
And with them sin and sorrow shall
Forever pass away.'

Thy Kingdom Come—that was a book
That moved my heart to tears,
For I could see the pain and woe
Of men throughout the years,
And well I knew that only God
Could give the world relief
And through His matchless Kingdom send
The anodyne of grief.

"Then *Number Four*—that Volume fine
Is just as real today
As when God's servant gave its truths
To us in strong array.
Great Babylon I found condemned
In her entirety;
And yet, each fact with hope was packed
Of better things to be.

"The *Fifth One* told me What Is Man,
And all about the Soul,
And Death, and Hell, and it was well
I came to know the whole;
For now I realize why Christ
Came here for man to die,
And this gives peace and doubt's surcease
And to false creeds the lie.

"Then *Volume Six*, about the church
Its call, its goal above,
Its joy, its hope, the wondrous scope
Of truth and heavenly love.
The Resurrection life divine
The saints with Christ will share,
The Marriage Supper of the Lamb,
And all the glory there.

"So when I take the Bible now,
To read things old and new,
I follow all its mighty Plan
As once I failed to do—
Right from Creation through the years
Of shame and sorrow long,
To restitution peace for man,
And earth's rejoicing song.

"My hair is gray, my younger days
Seem as a tale that's told;
'The mourners go about the streets,'
That say I'm growing old;
But still my heart keeps young, and still
I want to thankful be
For all the light, and joy, and truth
My God has given me."

—W. S.

COMING CONVENTIONS

SAN FRANCISCO, CALIF., Jan. 8. This is the regular gathering of the friends in the San Francisco territory, which is held on the second Sunday of every other month.

* * *

JERSEY CITY, N. J., January 15. One-day convention. Sessions morning and afternoon, with an advertised meeting for the public at 3 P. M. All sessions in Lawyers Building, Bergen Square. First meeting begins at 10:30 A. M. All believers in the ransom are cordially invited.

* * *

BROOKLYN, N. Y., Jan. 29. The usual Fifth Sunday Convention will be held at 109 Remsen Street. Lunch served in the hall at noon. Secretary, Mr. Wm. Josiah, 117-34 123rd St., So. Ozone Park, L. I., N. Y.

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ZION HILL SCHOOLHOUSE, near WEATHERFORD, Texas, January 29. The first meeting of this 5th-Sunday gathering will be at 11 o'clock in the morning, followed by lunch at the schoolhouse. The afternoon session will start at 1:30. You are invited to come and fellowship with the friends. For further

information, address Mr. Robert Plumlee, Route 4, Weatherford, Texas.

* * *

LOS ANGELES, CALIF., July 1-4. A letter from the Secretary of the Los Angeles Ecclesia advising us of their annual convention reads as follows:

"We are happy to advise that there will be a Los Angeles General Convention every year as long as the Lord is pleased that there should be. These conventions are for the purpose of bringing blessings and encouragement to our brethren everywhere, and we trust that as many as can will avail themselves of the opportunity of meeting with those of like precious faith. For the summer of 1939 we have planned a four-day convention. The dates are July 1, 2, 3, and 4, which fall on Saturday, Sunday, Monday and Tuesday. We believe that these dates will provide an ideal time for such a gathering, taking advantage of the week-end through to the holiday which falls on Tuesday. We ask an interest in your prayers and in the prayers of all, that the Lord will see fit to bless this convention richly to the end that His name may be praised and His people blessed. Your brethren in Christ, Bible Students Ecclesia of Los Angeles, A. W. Abrahamsen, Secretary."

Zionism in Prophecy

Today the Jew is a very prominent character in world events. This should make it very opportune to bear witness to the Messianic Kingdom hope as it relates to the return of divine favor to this much persecuted people. Many should be interested in learning why this ancient race is now undergoing such trials; and even the Jews themselves should be more receptive to a message of comfort at the present time than in the past. "Zionism in Prophecy," then, should be a very timely piece of truth literature for use just now.

"Zionism in Prophecy" points out unmistakably from the Scriptures that the time is here when God is restoring His favor to the Jew, and shows that the present temporary persecution of this people is permitted and intended by the Lord as a means of turning their hearts towards Him and towards the promises He has made to restore them to safety and peace in the land that was given to their father, Abraham.

If you have not read "Zionism in Prophecy," send for a copy now. They are priced at 20 cents each, single copies. In quantity lots for witness work, 7 copies for \$1. In lots of 50, or more, 10 cents each.

Tabernacle Shadodws

An increasing number of friends are again taking up a study of the types and shadows of the tabernacle and its services; and are reporting the receiving of rich blessings as a result. The Tabernacle Shadow booklet has been republished in order to supply the needs of the brethren who are desirous of going over these vital and fundamental truths of the divine plan again.

The new edition of Tabernacle Shadows has included with it, bound under the same cover for convenience, the original Berean Questions on the booklet. The questions have been found to be very helpful in the study of the types, particularly in classes. The new edition, including the questions, is priced at 25 cents each, in any quantity.

ITALIAN TRACT "THE COMING WORLD DICTATOR." This is a translation of the English tract by the same name.

THE DAWN 136 Fulton St., **BROOKLYN N. Y.**



To Us the Scriptures Clearly Teach

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

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

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

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

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

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