

The DAWN



OCTOBER

1944

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A HERALD OF CHRIST'S PRESENCE

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The DAWN

Vol 13, No. 10

OCTOBER 1944

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THE MORNING HOUR

*Watchman, how readest thou touching this hour?
Fearful confusion in places of power;
Presidents, princes and kings in dismay—
Tragic unfoldings, the news of the day.*

*Is it the sign of the presence again
Of the Messiah, in person to reign?
Has sin attained to its manhood of power?
Is this its zenith? Is morning the hour?*

*Christ is come! O let it be known,
Jehovah's Anointed now takes the throne;
He takes the helm and the power to command,
He'll guide the affairs on the sea and the land.*

*Christ is come! let all the world hear;
"Who's on the Lord's side" let him draw near,
Come with your armor, your loins girt about,
Come with your trumpets, and join in the shout.*

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THE FIFTH UNIVERSAL EMPIRE

"And the Kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." Daniel 7:27.

THERE IS an expectancy that the European phase of the war will soon be over. With this prospect in sight there is much discussion, many proposals, and a prolific array of rumors relating to the post-war world—what it ought to be, and plans for what it is hoped it shall be. Looming up in the mists of uncertainty as the most likely pattern of things to come is a triumvirate of military power by which peace will be enforced world-wide by the three great victors in the present struggle—Russia, the United States and Great Britain, with China and possibly France nominally co-operating. These powerful allies seem destined to work together for an indefinite term with the view of holding

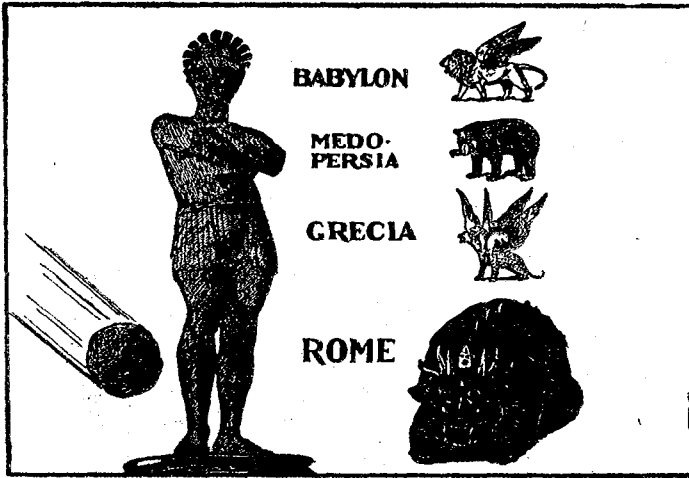
down all aggressors and of maintaining a political and economic world-order which best suits their purpose following the hour of triumph.

The British and American public will not find it easy to become reconciled to such a cold reality but, nevertheless, will continue to hope that the idealistic platitudes of freedom, equality, anti-imperialism, etc., will be among the spoils of war to be guaranteed by the victors. And there seems little doubt but what the governments in whose hands will rest the destiny of the post-war world are intending to do the very best they can for all nations under the circumstances.

As Christians, our interest in the march of events is particu-

are given the image picture of the four world empires, identifies ancient Babylon represented by the head of gold, as being the first. To Nebuchadnezzar, the head of the Babylonian Empire, Daniel said, "Thou art this head of gold."—Dan. 2:38.

Greece as the third in this succession of authority over the then civilized world when he conquered the Persians in 331 B. C. The Roman conquerors finally gained ascendancy over Greece and it was made a Roman province in 146 B. C.



Daniel forecasts the downfall of Babylon and the rise of its successor, the Medo-Persian Empire, which he indicates would in turn be succeeded by another—Greece. Like its predecessors, Greece also was to succumb to the growing power of its successor, which would be the fourth empire. The accuracy of this prophecy is attested by history. Babylon fell at the hands of the Medo-Persian conqueror, Cyrus, in 538 B. C. Alexander the Great established

It was the Roman Empire that held sway at the time of Jesus' first advent. The universality of Rome's authority is indicated in the Scriptures by reference to the decree of Caesar that all the world should be enrolled, evidently for the purpose of taxation.

The prophet's interpretation of Nebuchadnezzar's dream explains that the head of the image was the Babylonian kingdom, the breast and arms the succeeding Medo-Persian Em-

THE FIFTH UNIVERSAL EMPIRE

pire, the belly and thighs of brass the Grecian Empire which followed, and the legs of iron the succeeding Roman Empire. The Roman Empire, as history portrays, was first pagan, and later, papal. The prophet calls particular attention to the disintegration of power and division of authority that would occur in the Roman Empire, as represented by the feet and toes of the image. Instead of the solid iron, like the legs, the feet and toes were of iron and clay mixed.

Most reliable students of prophecy suggest that the feet represented the Holy Roman Empire and its successors, the various church-state governments of Europe as they existed prior to the first World War. These divisions of papal Rome seem clearly represented by the ten toes of the image. The accuracy of this prophetic outline is most striking when we note its description, not of a fifth earthly power to succeed Rome, but the disintegration and division of Rome.

THE STONE KINGDOM

In this prophecy the world government which succeeds the fourth, or Roman Empire, is depicted by a stone which smites the image on its feet, destroys it, and then grows to mountain-

like proportions, filling the whole earth. The prophet's interpretation of this is that in the days of the kings pictured by the toes of the image, the God of heaven would set up a Kingdom. It is significant that in this explanation Daniel uses the term "kings" in the plural. The Holy Roman Empire, as a unified organization under one representative head, ceased to function in the year 1806, when Francis the Second of Hapsburg, Archduke of Austria, and King of Hungary and Bohemia, resigned his imperial title as the head of the Holy Roman Empire. The Germanic empire which came into existence on December 31, 1870, when the King of Prussia accepted the title of Emperor, occupied a somewhat similar position in European affairs, but was not legally a continuation of the Roman-Germanic Holy Roman set-up.

When the time came for the Kingdom of God to exert its influence toward the establishment of God's new order, the old Roman Empire was most correctly identified by the term "kings" in the plural. It was no longer a unit. It had already begun to disintegrate and to divide. There is nothing in this prophecy to justify us in expecting the establishment of a fur-

ther unified world government prior to the manifestation of the Kingdom of God. Any and all human efforts to do so, therefore, are against the Lord because they are out of harmony with His plan.

DANIEL'S DREAM

ANOTHER VIEW

The four world empires foreshadowed by the gold, silver, brass and iron of Nebuchadnezzar's image, God showed under different symbols to the Prophet Daniel. Instead of an image, Daniel saw four great beasts. As already noted, this means that the Gentile governments thus portrayed, which in the heyday of their existence appeared so grand to worldly men, have been beastly from the divine viewpoint. It is not difficult to see why this is so when we look over the bloody pages of history, for the world has been under beastly rule even though it was the best that it was able to provide for itself.

The first beast of Daniel's dream was like a lion. It represented Babylon. The second beast which the prophet saw was like a bear, representing Medo-Persia. Then there appeared on the scene a beast that looked like a leopard, prophetically symbolic of the Grecian world power. This

leopard had four heads, which seemingly represented the four generals who became the successors of Alexander the Great as rulers over this third empire. The fourth beast indescribably ferocious, foreshadowed the Roman Empire. This beast had ten horns which correspond with the ten toes of the image.—Daniel 7: 7, 19.

Daniel's fourth beast had a horn which was quite different from its other horns. In fact, when it appears on the head of the beast it is seen to replace three of its original horns. (Daniel 7: 8-11; 20-27) This horn, to which special attention is called by the prophet, had eyes, and a mouth speaking great swelling words. It is believed that this horn represents the ecclesiastical power of Rome enthroned amidst political power in the Roman Empire.

Daniel's prophetic vision, not only shows the same succession of world powers as represented in Nebuchadnezzar's image, but also reveals that there is to be no intervening stabilized world-order between the beast-like empire of Rome and the Kingdom of God. In Daniel's vision was a judgment scene in which all the governments represented by the four beasts were disapproved and the dominion taken from

them and given to one who appeared like unto the Son of man, while all the beastly governments were destroyed. This corresponds with the smiting of Nebuchadnezzar's image on its feet by the stone-power, which is the Kingdom of God that becomes the fifth universal empire. The prophecy reads: "But the judgment shall sit, and they shall take away his [the fourth beast's] dominion, to consume and to destroy it unto the end. And the Kingdom and dominion and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him."—Daniel 7:26, 27.

THE SAINTS

The Scripture last quoted explains that the Kingdom is given to the saints of the Most High. The first of these saints, and chief among them, is Jesus. Many promises of the New Testament show that His footstep followers who suffer and die with Him are to share in His Kingdom reign. (Rom. 8:17) Hence, in Daniel's prophecy they are represented as together taking over the rulership of earth. The Kingdom or dominion which the saints possess is

the same as described in Revelation 20:4 where the Apostle John says, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years."

The New Testament teachings show that those who share the Kingdom with Christ first suffer and die with Him. Daniel's prophecy also discloses that these saints of God, before their exaltation in the Kingdom, are persecuted by those who dwell in darkness. The fourth, or Roman beast, after it comes under the direction of the little horn that speaks great swelling words, is said to wear out the saints of the Most High.

This power to persecute the saints, the prophecy declares, was given to the fourth beast "until a time and times and the dividing of time." A "time" as a prophetic symbol is a period of three hundred and sixty years, based upon the Biblical year of three hundred and sixty days, each day standing for a year. A "time, times, and the dividing of time" would therefore be a period of twelve hundred and sixty years. This is the length of the period during which Papal Rome exercised almost undisputed power in Europe to persecute all those who

disagreed with its policies, either politically or religiously. It began in 539 A. D. and ended when Napoleon overthrew the pope, made him prisoner, and took him to France where he died in 1799.

During all this time great swelling words from the mouth of the little horn were being uttered. Samples of these swelling words of blasphemy are the titles applied to the pope, some of which are as follows: "Most Divine of all Heads," "Overseer of the Christian Religion," "Christ by Unction," "Moses in Authority," "Heir of the Apostles," "Peter in Power," "Key-bearer of the Kingdom of Heaven," "Vicar of Christ," "Ruler of the House of the Lord," "Apostolic Lord and Father of Fathers," "Infallible Pope," and "Head of all the Holy Priests of God."

The complete destruction of the Roman Empire with its horns or divisions follows the consuming of the papal horn. Concerning this we quote from page 259 of *The Divine Plan of the Ages*:

"Its power and influence began to consume when Napoleon took the Pope prisoner to France. Then, when neither the curses of the Popes nor their prayers delivered them from Bonaparte's power, it became evident to the nations that the divine authority

and power claimed by the Papacy were without foundation. After that the temporal power of the Papacy waned rapidly until, in September, 1870, it lost the last vestige of its temporal power at the hands of Victor Emmanuel."

Having traced the fulfilment of prophecy portraying the rise and fall of Babylon, Medo-Persia, Greece and Rome, and noting the foretold associated efforts of modern nations to perpetuate some sort of centralized world control, it becomes apparent that we are now living in a transition period. It is a transition, however, not between a Roman world-order and a United Nations' world-order, but between the fourth prophetic kingdom of Daniel's vision and the Kingdom of God. What intervenes in the way of temporary national and international changes of government is relatively unimportant. It is already clear to the thoughtful observer that chaos is gradually taking the place of order, and that the sporadic efforts to stem the rising tide of disintegration are futile. Concerning the fall of the old world and the establishment of God's new order, Pastor Russell more than fifty years ago wrote:

"No matter what may be the means or instrumentality used, the cause of this fall will be the es-

tablishment of the Fifth Universal Empire of earth, the Kingdom of God, under Christ, whose right it is to take dominion. The transfer of the kingdom from the fourth beast, which for its appointed time was 'ordained of God,' to the fifth kingdom, under the Messiah, when its appointed season has come, is described by the prophet in these words: 'And behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given unto Him [the Christ—head and body complete] dominion, and glory, and a Kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed.'—Vol. 1, page 260, 261.

THE IRON RULE

Many have erroneously supposed that when Christ's Kingdom—the fifth universal empire of earth—is inaugurated, everyone will be pleased with its rule. Eventually this may become quite generally so, but not at the beginning. In the prophecy of the 2nd Psalm, from which we have already quoted, the kingdoms of this world are shown to be superseded by Jehovah's King exalted upon the symbolic holy hill of Zion. In Revelation 14:1, the 144,000 saints are shown to be with Christ on

Zion's Hill. They are there to rule with Jesus; but according to Psalm 2:9, it is to be a rule of the iron rod. (Rev. 2:26, 27) No interference with that rule will be tolerated for the 12th verse states, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

The regulations of the Kingdom of Christ will be far more exacting than those of any previous government. The liberties of the people will be restricted to a degree that will be very displeasing to many now clamoring for an increase of liberty. There will be full liberty to do good, to practice righteousness, but no liberty at all to deceive, to misrepresent, nor to defraud others. Liberty or license to do wrong of any kind will not be granted. Nothing will be permitted to hurt nor to destroy in all that holy Kingdom.—Isaiah 11:9.

Because of this, the final result of that iron rule will be most satisfying. It will be a time of judgment and of trial based upon the enlightenment of the people as symbolized by the opening of the books mentioned in the prophecy of Daniel 7:10 and in Revelation 20:12. As a result of this work of judgment

the peoples of the earth will learn righteousness. (Isa. 26:9) They will learn by precept and experience that "righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34) They will learn that God's plans and laws are best for all concerned, hence they will love righteousness and hate iniquity.

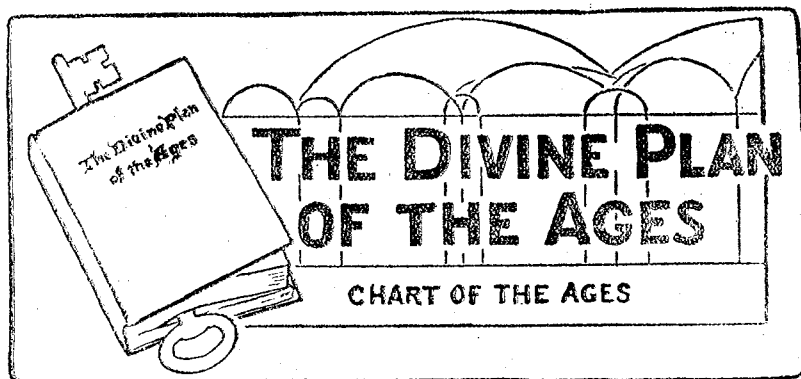
These instructions in righteousness under the iron rule of the Kingdom of Christ will be given first to the living generation, but this will be only the beginning of the Kingdom and judgment work. During the thousand years of the fifth universal empire all the dead are to be awakened and come into trial under the terms of the Kingdom laws in which they will be instructed. All the living and those who will be awakened

from death—who fully demonstrate their love for righteousness when they are instructed in its principles and advantages—will be given life everlasting.

Those who fail to obey, and thus demonstrate their incorrigibility under those most favorable conditions of the Kingdom, will be destroyed from among the people. (Acts 3:19-23) Thus, under the authority of the fifth universal empire, humanity will be purged of selfishness, instructed in righteousness, and given the opportunity to develop in love. Those who accept the opportunity will be restored to human perfection and to the image of God in which they were originally created, His law being written in their hearts.—Jer. 31:33; Acts 15:14-17.

*Look up, O Earth; no storm can last
Beyond the limits God hath set;
When its appointed work is past,
In joy thou shalt thy grief forget.
Where sorrow's plowshare hath swept through,
Thy fairest flowers of life shall spring;
For God shall grant thee life anew,
And all thy wastes shall laugh and sing.
Hope thou in Him; His plan for thee
Shall end in triumph and release;
Fear not, for thou shalt surely see
His afterward of peace.*

All Human Plans are Failing
BUT GOD HAS A PLAN



"The Title, 'The Divine Plan of the Ages,' suggests a progression in the divine arrangement, fore-known to our God and orderly. We believe the teachings of divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other.

"The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and

blessing, will more than counter-balance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'—Psa. 30:5.

"As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's purposes, but their highest conceptions of such an age fall far short of what the reality will be."

The foregoing quotation is from the three hundred and fifty page book, "THE DIVINE PLAN OF THE AGES." This wonderful key to the Bible is available in cloth binding at fifty cents each; in paper binding, only twenty-five cents.

THE DAWN

East Rutherford

NEW JERSEY

Broadcast Schedule

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, N. F. VOCM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Baltimore, Md.	WFBR 9:15 a.m.
Bay City, Mich.	WBCN 10:00 a.m.
Binghamton, N. Y.	WBNF 10:00 a.m.
Columbus, Ohio	WHKC 11:30 a.m.
Dayton, Ohio	WHIO 12:30 p.m.
Detroit—Windsor	CKLW 1:15 p.m.
High Point, N. C.	WMFR 9:45 a.m.
Jacksonville, Fla.	WPDQ 9:00 a.m.
Kirkland Lake, Ont.	CJKL 6:15 p.m.
New York, N. Y.	WMCA 9:30 a.m.
Philadelphia, Pa.	WIP 9:30 a.m.
Pittsburgh, Pa.	WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM)	9:45 a.m.
Toledo, Ohio	WTOL 9:15 a.m.

CENTRAL TIME

Chattanooga, Tenn.	WDEF 5:00 p.m.
(Saturdays)	
Chicago, Ill.	WAAF 9:00 a.m.
Cincinnati, Ohio	WCPO 10:15 a.m.
Clinton, Iowa	KROS 9:45 a.m.
Dallas, Texas	KSKY 9:30 a.m.
Fergus Falls, Minn.	KGDE 9:45 a.m.
Grand Rapids, Mich.	WLAV 9:15 p.m.
(Thursdays)	
Knoxville, Tenn.	WBIR 9:00 a.m.
Louisville, Ky.	WGRC 8:45 a.m.
Medford, Wis (Wed.)	WIGM 9:45 a.m.
Minneapolis, Minn.	WTCN 9:15 a.m.
Muskegon, Mich.	WKBZ 8:45 a.m.
St. Louis, Mo.	KXOK 10:00 a.m.
San Antonio, Texas	KMAC 9:00 a.m.
Traverse City, Mich.	WTCM 8:45 a.m.
Wausau, Wis. (Sat.)	WSAU 4:45 p.m.
Wichita Falls, Texas	KWFT 9:15 a.m.
Winnipeg, Man.	CKRC 10:30 a.m.

MOUNTAIN TIME

Calgary, Alta.	CJCJ 10:00 a.m.
Durango, Colo.	KIUP 9:45 a.m.
Globe, Ariz.	KWJB 9:15 a.m.
Grande Prairie, Alta.	CFGP 10:15 a.m.
Jerome, Ariz.	KCRJ 9:15 a.m.

Kalispell, Mont.	KGEZ 4:45 p.m.
Mandan, N. D.	KGCU 9:45 a.m.
Nampa, Idaho	KFXD 4:00 p.m.
Phoenix, Ariz.	KTAR 9:15 a.m.
Prince Albert, Sask.	CKBI 10:45 a.m.
Prescott, Ariz.	KYCA 9:15 a.m.
Safford, Ariz.	KGLU 9:15 a.m.
Saskatoon, Sask.	CFQC 10:45 a.m.
Tucson, Ariz.	KVOA 9:15 a.m.
Yuma, Ariz.	KYUM 9:15 a.m.

PACIFIC TIME

Berkeley, Calif.	KRE 9:05 a.m.
Fresno, Calif. (Sat.)	KMJ 5:00 p.m.
Hollywood, Calif.	KMPC 9:15 a.m.
(Saturdays)	
Kelowna, B. C.	CKOV 8:45 a.m.
Portland, Ore.	KWJJ 5:15 p.m.
Riverside, Calif.	KPRO 12:00 m.
San Diego, Calif.	KFMB 8:45 a.m.
Seattle, Wash.	KJR 8:45 a.m.
Seattle, Wash. (Thurs.)	KJR 11:00 p.m.
The Dalles, Ore.	KODL 9:15 a.m.
Vancouver, B. C.	CKMO 10:00 a.m.
Vancouver, Wash.	KVAN 9:15 a.m.
Walla Walla, Wash.	KUJ 12:45 p.m.
Wenatchee, Wash.	KPQ 6:45 a.m.

POLISH BROADCASTS

Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:30 a.m.
Chicago, Ill. (Wed.)	WGES 6:45 p.m.
Detroit, Mich.	WJBK 3:45 p.m.
Jersey City, N. J.	WHOM 4:30 p.m.
Mpls.-St. Paul, Minn.	WMIN 8:45 a.m.
Niagara Falls, N. Y.	WHLN 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

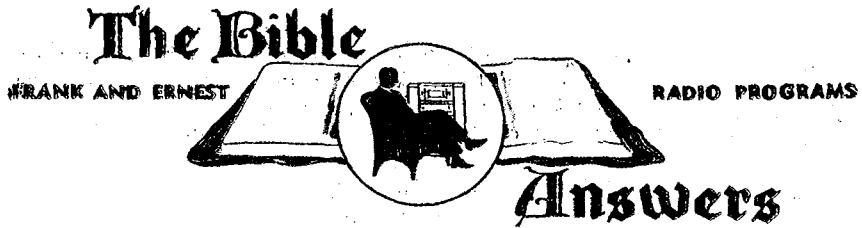
Geelong	3GL 222 Metres 10:00 a.m.
Swan Hill	3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide	5AD 229 Metres 9:30 a.m.
Port Pirie	5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth	6PM 227 Metres 5:15 p.m.
Northam	6AM 306 Metres 5:15 p.m.



THE EARTH DEVoured

Ernest: Frank, as usual, I have a Scripture I would like explained. This time it is in the Old Testament,—the third chapter of Zephaniah to be exact, verses 8 and 9. It says, "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

Frank: Part of that prophecy is descriptive of conditions we see developing in the world today.

Ernest: That may be, but what puzzles me about it is the fact that in the 8th verse it declares that the entire earth is to be devoured with the fire of God's jealousy and in the 9th verse God says that following this He will turn to the people a pure language.

Frank: Why should that present any difficulty?

Ernest: For the very obvious reason that if the whole earth is devoured by fire, how could there be any people left to whom God could turn a pure language? It seems to me that if the whole earth is devoured by fire, the people would also be destroyed. Is that not true?

Frank: Yes! However, the very fact that people are left upon the

BROADCAST SUBJECTS FOR THE MONTH

Oct. 1—Christ the Foundation

Oct. 8—Beasts

Oct. 15—Hope of Immortality

Oct. 22—The Earth Devoured

Oct. 29—Gehenna

THE DAWN

earth after it is said to be devoured indicates that the fire and the devouring are both symbolic terms, being descriptive of the cataclysmic trouble that brings to an end the reign of sin and selfishness, preparatory to the establishment of God's Kingdom.

Ernest: It's all very well to say arbitrarily that certain language of the Scriptures is symbolic, but how do we know that it is actually so? How do we know, for example, that there is any other way for the earth to be devoured than in a literal sense?

Frank: Ernest, I believe the Prophet Daniel in the 7th chapter of his prophecy furnishes a very good answer to that question. It might be well for you to read it for yourself.

Ernest: I'll be glad to read what Daniel has to say on the subject of the earth being devoured: "Thus He said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall **devour** the whole earth, and shall tread it down, and break it in pieces." Well, what do you think of that, here Daniel says that the earth is devoured by a beast—

Frank: Would you say, Ernest, that it is an actual devouring of the earth by a beast?

Ernest: Of course not! I don't think that is possible. As a matter of fact, I notice that the Prophet makes it clear that this beast which devours the earth symbolizes a kingdom—

Frank: Well, would it be possible for a kingdom to devour the earth?

Ernest: No, at least not in a literal sense. I'll admit, Frank, that you have furnished substantial Scriptural proof that there are other ways in which the earth can be devoured besides in a literal sense. But what about the term fire as used in Zephaniah's prophecy? It says that the earth is devoured by fire. Doesn't that indicate an actual conflagration that will destroy the material earth?

Frank: No, not necessarily. As a matter of fact, it is said to be the fire of God's jealousy, which indicates that it is not real fire at all. And then, too, the Scriptures often use the term fire in a pictorial manner. Peter, addressing Christians says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Pet. 4:12) Here the trying experiences that come upon the Christian on account of his faithfulness to the Lord are represented as fire. They are referred to as fire because they have a purifying effect upon the Christian's character. The Apostle Paul alludes to the act of doing good to our

THE EARTH DEVoured

enemies as "heaping coals of fire" upon their heads. (Rom. 12:20) Another interesting Scripture proving that the Bible often uses fire symbolically is that of Isaiah 47:14. It reads like this: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."

Ernest: That's an odd Scripture! First it says that there is a devouring fire and then it declares there is no fire—

Frank: Which proves that one of the fires must be symbolic.

Ernest: I can see that all right, but at the same time, how are we to determine when the expression fire is intended to be symbolic rather than literal? In the prophecy of Zephaniah which we are considering, for example, how are we to know that the fire which devours the whole earth is not an actual fire?

Frank: Well, in the first place, the Scriptures declare definitely that so far as the literal earth is concerned, it "abideth for ever." (Eccl. 1:4) This means that the earth itself is never to be destroyed by fire, or otherwise. It is, therefore, the symbolic earth—the human institutions of selfishness under the domination of Satan—which is to be destroyed by the fire of God's jealousy. It would seem evident, therefore, that a symbolic earth would not be destroyed by a literal fire. It seems reasonable to conclude that the fire also is used in a symbolic sense. We use the term fire in this same pictorial way today. President Roosevelt, for example, spoke of the four-alarm fire that broke out in Europe. It is in this same manner that the Bible uses the term fire when describing the overthrow of Satan's empire. Besides this, of course, is the further fact that after the fire has destroyed the earth, the prophet indicates that people are still here and will be given the opportunity to call upon "the name of the Lord to serve Him with one consent."

Ernest: Well, I think I am beginning to understand the matter better now. But tell me, isn't it reasonable to suppose that a great many of the earth's inhabitants will be destroyed in this symbolic fire which devours the earth?

Frank: Yes, Jesus indicates that such would be the case. In fact, Jesus in His prophecy concerning the conditions which are developing in the world today, declares that unless those days be shortened, no flesh would be saved. However, we can take comfort in His assurance that the days of this trouble will be shortened by the establishment of the Messianic Kingdom and that, therefore, all flesh will not be destroyed. A very interesting prophecy pertaining to this, is that of Zechariah 13,

THE DAWN

verses 8 and 9. Perhaps you would like to read it?

Ernest: I surely would! It certainly is wonderful the way the various prophecies of the Bible explain each other. It reminds me of what the poet said, that "God is His own interpreter and He will make it plain." Zechariah 13, verses 8 and 9 read, "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them; and I will say, It is My people; and they shall say, The Lord is my God." I notice that this prophecy also uses the term fire and declares that a third part of the people shall be brought through the fire. Are we to understand from this that those to whom God turns a pure language, as promised in Zephaniah's prophecy, constitute this third part that is brought through the fire?

Frank: Yes, it is evidently the same.

Ernest: Does it mean that two-thirds of the population of the earth are to be destroyed in this great time of trouble?

Frank: No, that is not necessarily so. The two parts may refer to classes rather than to proportions.

Ernest: Who, then, are those brought through the fire and afterward receive the divine blessing?

Frank: The Scriptures do not go into sufficient detail to reveal definitely, but there is a prophecy in Zephaniah 2:3 which says "Seek righteousness: seek meekness, it may be ye shall be hid in the day of the Lord's anger." You will notice that this is not a definite promise of protection throughout all the calamitous events with which the present world comes to an end; but it does indicate that those who are following in the path of righteousness and justice will, at least, stand a better chance of passing through the symbolic fire, and thereby be the first to enjoy the blessings of the Messianic Kingdom which is soon to be established.

Ernest: That's all very interesting. I notice you say those who do pass through the fire will be the first to enjoy the blessings of the Kingdom of Christ. Will there be others later to enjoy those blessings?

Frank: Yes, I used the word first advisedly, because those who fail to live all the way through the time of trouble to the establishment of the new Kingdom are not to lose its blessings. Christ's Kingdom will not only provide health and life for the living generation who shall be the first to receive them, but

will also extend its blessings to those who have died, because Christ will then raise the dead.—John 5:28, 29.

Ernest: Frank, if what you say is right, the divine plan certainly is all-comprehensive in the blessings of life and happiness it provides for the people. Certainly all Christians believe in the resurrection of the dead, and I'm glad to learn that it is such a practical matter, and will be so far-reaching in its restoration of joy and happiness to all the families of the earth. But tell me, what is the pure language that is to be turned to the people, and as a result of which they are all to call upon the name of the Lord to serve Him with one consent?

Frank: That is just another of the many promises in the Scriptures which indicates that when Christ's Kingdom is established the knowledge of God's glory will fill the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) The religious devotions of the people will not then be divided into hundreds of different viewpoints. All will know the truth concerning God and will serve and worship Him in the same way. As the Prophet Zechariah declares, they will all acclaim their allegiance to the true God and He, in turn, will recognize all the families of the earth as His people.—Zech. 13:9.



He Wouldn't Worship Cruelty

"Henry Ward Beecher broke with his father's theology because he was not a 'hell and damnation preacher.' In 1877 he said in a sermon at Plymouth church: 'To tell me that back of Christ is a God who for unnumbered centuries has gone on creating men and sweeping them like dead flies—nay, like living ones—into hell, is to ask me to worship a being as much worse than the conception of any medieval devil as can be imagined. But I will not worship that devil though he should come dressed in royal robes and sit on the throne of Jehovah. I will not worship cruelty. I will worship love—that sacrifices itself for the good of those who err, and that is as patient with them as a mother is with a sick child.' "

LIFE MAGAZINE





The Christian Wife

GOD'S COVENANTS

The Scriptural use of the term covenant, as descriptive of the relationship between God and His creatures, conveys the idea of being in harmony with Him. Thus, when one enters into covenant relationship with God it means that he agrees to do God's will, and God has agreed to accept him and bless him because of this mutual understanding. The Scriptures also use the term covenant with reference to God's solemn promise to do certain things for His creatures. For example, God promised Noah that He never again would destroy all flesh with a flood. This was an unconditional promise or agreement on God's part to do something that was in His plan to do irrespective of Noah's acquiescence in the Lord's arrangements.

To a large extent the term

covenant, as used by God, is pictorial in that it conveys to our minds a state of at-one-ment with the Creator in contrast to a condition of alienation from Him. It does not mean that an individual, in entering into covenant relationship with God, signs a literal document or agreement, but rather that in his heart he gives assent to the divine will and determines faithfully to obey that will.

There are five special covenants referred to in the Bible related to God's plan. The first of these describes the relationship which existed between Adam and the Creator. The prophet speaks of this, saying, "But they [the Israelites] like Adam, have transgressed the covenant." (Hosea 6:7 marginal translation) Adam was in covenant relationship with God as soon as he was created.

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God's law was written in his heart, and he was able to keep that law because he was perfect. Man's part in this covenant was to obey his Creator. This was the least he could do to show his appreciation for his existence and for the manifold blessings of life bestowed upon him. God's part was to continue man's life indefinitely, provided man continued to obey His law.

But Adam broke that original covenant, and brought upon himself the penalty of death. God was not bound to continue Adam's life after he had violated the covenant to which he was a party. Under this covenant it was necessary for Adam to pay for his wrongdoing, and the only means of paying was by the surrender of his life. Thus, by his breaking of the covenant, Adam lost his friendly relationship with the Creator, and also lost life.

The second covenant mentioned in the Scriptures is that recorded in Genesis 9:8-13. It is the covenant which God established with Noah, assuring him that never again would all flesh be destroyed by a flood of waters. God sealed this covenant with the rainbow. It was a one-sided covenant in the sense that it represented only that which God promised to do. The promise was made to Noah

without asking him to obligate himself in any way in connection therewith.

The third covenant is the great oath-bound covenant made with Abraham and his seed by which God agreed to bless all mankind through that seed. The apostle, speaking of this, says that because God "could swear by no greater, He sware by Himself"—thus sealing this covenant by His oath. (Heb. 6:13) This divine promise to Abraham was two-fold: (1) Abraham's seed was to inherit the land of promise, and (2) "in thy seed shall all the nations of the earth be blessed." (Gen. 13:14-17; 17:8; 22:18) In Genesis 15:18, this oath-bound promise to Abraham is specifically called a covenant, and in Galatians 3:17, the Apostle Paul also calls it a covenant.

Later, another covenant is brought to our attention in the Scriptures. This is the law covenant, entered into between God and the house of Israel at Mount Sinai. This covenant promised life to Israel in return for obedience to its terms. However, as we read in Hosea 6:7, the Israelites, like Adam, broke the covenant. Because the Israelites did not faithfully keep their part of the covenant they failed to receive the blessing of life which God promised as His

part of the agreement. While they did not obtain life in this covenant, nevertheless they were furnished many valuable lessons. The apostle tells us that the law was a schoolmaster or pedagogue (child leader, Greek) to "bring us unto Christ."—Gal. 3:19, 24.

True, while not many Israelites during the Jewish age learned the lesson of the law—that is, they did not, because of their failure to keep the law, learn their need of Christ as a Redeemer—yet God is not through dealing with them, and when the proper time comes for their eyes to be opened, the lessons of the law will be of inestimable value to them. Meanwhile we, who can look back upon Israel's failure, already have learned the lesson that only through the Redeemer is it possible for any member of the fallen race to come back into harmony with the Creator and live.

The final great covenant mentioned in the Scriptures is described in Jeremiah 31:31-34 as the "new covenant." The prophet explains the reason for its name, saying that it is a new covenant because it takes the place of the original law covenant. This covenant, the Scriptures show, is to be made with those who previously had par-

ticipated in the covenant inaugurated at Mount Sinai. The principal facts concerning the new covenant are that it is made with the "house of Israel and with the house of Judah," and that the law of the covenant is written in the inward parts and in the hearts of the people.

The prophet also shows that when this covenant is instituted its effects will be so universal that all shall know the Lord "from the least . . . unto the greatest." This covenant will be so far-reaching and all-inclusive that it will no longer be necessary for teachers to instruct the people in the law of God, and sins of Israel and mankind will no longer be remembered by the Lord.

The Scriptures clearly show that under the operation of the new covenant, the law of God will be imbedded in the hearts of and control the lives of the people. Hence it will mean the re-establishment of that original covenant relationship which existed between God and father Adam. It will include Adam and the entire race that lost life because of his disobedience, for Jesus died "the just for the unjust [Adam and his posterity]." See R. V. 1 Peter 3:18.

THE ABRAHAMIC COVENANT

Examining more carefully

God's covenant with Abraham, we notice that it contains not only the promise of blessing, but also provides for the development of the seed through which the blessings are to be dispensed. In chapters 3 and 4 of Paul's epistle to the Galatians we are furnished with considerable information concerning the larger meaning of this covenant. In chapter 3, verse 16, the apostle identifies Jesus as the seed of promise, and in the 27th and 29th verses explains that the followers of Jesus who become members of His body, or church, by being baptized into death with Him, are also to be considered as a part of the promised seed.

In the 4th chapter, the apostle discusses the experiences of Abraham in connection with the birth of Isaac and Ishmael, referring to them as an allegory. The Israelites, Paul reminds us, were the natural descendants of Abraham, and as such were pictured by Ishmael, the son of Abraham's bondmaid. Ishmael's mother was a bondmaid. This finds its comparison in the law covenant which brought bondage to the natural descendants of the patriarch.

The apostle further explains that in this allegory, Sarah, Abraham's legitimate wife who gave birth to Isaac, represents

the covenant arrangements by which the real seed of promise is brought forth. Then the apostle adds, "Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:28) It is significant, we believe, that Isaac the typical seed of promise, representing, according to Paul's inspired explanation, Jesus and His church, was offered in sacrifice. While God did not permit the patriarch actually to slay his son, nevertheless the sacrifice was made in sufficient fullness to warrant our looking upon it as prefiguring the sacrifice of Jesus and the church as the antitypical Isaac class.—Heb. 11:17-19.

God's covenant in which He promised to bless all the families of the earth calls for the offering of sacrifice. No blessing should be considered sufficiently far-reaching to fulfil this wondrous promise to Abraham except the blessing of everlasting life, yet those whom He promised to bless were under condemnation to death. This clearly implies that the seed of promise, through which the blessings were to reach mankind, would of necessity be a provision for the cancellation of the death penalty which prevents mankind from enjoying everlasting life.

In father Abraham's offering

of his son Isaac as a sacrifice, we have a beautiful illustration of the fact that in order for the Heavenly Father to fulfil His promise to bless mankind through the seed of Abraham He would offer up His own Son in sacrifice. Isaac's willing acquiescence in his father's obedience to God exemplifies the fact that Jesus would, Himself, gladly co-operate with His Father by voluntarily laying down His life that those whom He came into the world to bless might live.

As already noted, the Apostle Paul includes the church as a part of the antitypical Isaac or seed of promise, saying, "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) The offering up of Isaac as a sacrifice, therefore, not only foreshadowed the sacrifice of Christ Jesus, the Head of the church, but also prefigured the sacrifice of the body members of The Christ. The offering of sacrifice is one of the necessary qualifications to become a part of the spiritual seed of Abraham. In Psalm 50:5, the Lord says, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." From this it is plain that we, as the followers of Jesus, enter into the covenant under which the seed of promise

is developed by virtue of joining in the sacrifice necessary for all the seed class as foreshadowed in Isaac.

THE BLESSING OF THE PEOPLE

God's promise to Abraham included more than merely the development of the Isaac class. The purpose in producing the seed of promise is the blessing of all the families of the earth through that seed. In the further use of the thought of a covenant, the Scriptures point out that the blessing of mankind, as promised by God to father Abraham, is to come through what is styled the new covenant.—Jer. 31:31-34.

While the promise of the new covenant is made specifically to the "house of Israel and the house of Judah," nevertheless in Ezekiel 16:60-62 the Lord explains that its blessings are to extend to the Gentiles, who will come into the covenant together with the natural descendants of Abraham, thus fulfilling completely God's promise to bless all the nations.

When Paul wrote his epistle to the Hebrews in an effort to strengthen their faith and revive their zeal, he quoted the new covenant promise of the Old Testament, explaining that their hopes as centered in it were to be realized and made possible through the redemptive

work of Christ. He shows, furthermore, that the church in this Gospel age is very closely associated with the new covenant. On account of this, some have mistakenly supposed that the church shares in the new covenant blessings, that its members are developed under its terms. However, a more careful study of the Scriptures which associates the church with the new covenant shows that this is not the correct viewpoint.

We have another example in the Scriptures of the church being associated with a phase of God's plan, namely, with the Kingdom of God. Hebrews 12: 28 reads: "Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Any who misunderstand God's plan to the point of believing that the Kingdom of Christ was established at Pentecost naturally would use this text to prove such an erroneous viewpoint. However, we know that the actual establishment of the Kingdom for the blessing of the people is still future, yet the apostle says that we have been given a Kingdom. This means simply that we have been given the opportunity of becoming kings in that Kingdom, and that

in accepting the invitation to suffer with Christ we are already looked upon as a part of that Kingdom in its preparatory stages.

It is in exactly the same manner that the apostle associates Christians with the prophecies relating to the new covenant. One of the obvious proofs that the Kingdom of Christ was not established at the beginning of the Gospel age is the fact that the many promises of Kingdom blessings have not been realized by the people. The same is true concerning the new covenant. It is to be established with the house of Israel and with the house of Judah, with its blessings extending to all nations. It calls for the reconciliation of all the willing of mankind to God, so complete and universal that, according to the prophet, no one will need to say to his neighbor, "Know the Lord," for all shall know Him "from the least unto the greatest." (Jeremiah 31:34) Surely this is not true as yet, which means that the new covenant has not yet been established.

Just as the Scriptures show that the relationship of Christians to the Kingdom of Christ is that of joint-heirs with Him as kings, so our relationship to the new covenant is as ministers of reconciliation, co-mediators with

Jesus, the Great Mediator of the new covenant. The church, then, as the seed of Abraham, is not brought forth under the terms of the new covenant, but is developed upon the basis of sacrifice to be ministers or servants of that covenant. From this standpoint, and this standpoint alone, perfect harmony is found in all the prophetic teachings relative to the new covenant.

GLORIFIED WITH HIM

Now notice where the apostle puts the church in this picture. Hebrews 2:10; 3:1; 6:19 and 10:19 show the church to be in line for a position in the antitypical Most Holy *with* Jesus, sharing His glory, made one with Him in all things—His brethren who are thus exalted to glory by the way of suffering and death. These are they who will “appear with Him” in the Kingdom to bless the people. (Heb. 9:27, 28; Col. 3:2-4; Rom. 8:18-22; Matt. 25:31; Rev. 2:26, 27; 3:21; 5:10; 20:4, 6) There can be no question concerning the meaning of the combined testimony of these Scriptures; namely, that the church is to occupy a position with Jesus in administering the future blessing of the world. Also, shown in Hebrews 9:28, the blessings of life under the new covenant will not come to the world until

He “shall appear the second time,” and that will be when the church appears with Him as His joint-heir and bride.

Hebrews 8:6 is another enlightening statement—“But now hath He [Christ] obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises.” Notice that Jesus’ ministry of the new covenant is that of Mediator. Couple with this the statement of 2 Corinthians 3:6 where the same apostle tells us that we also are made “able ministers of the new covenant,” and we have the proper setting of the church in the entire picture; namely, that the church *with* Jesus, are the executors, the ministers or servants of the new covenant, established for the express purpose of blessing the people who will come *under* that covenant arrangement.

In the language of the Scriptures the new covenant is spoken of as being made, but with whom? The answer is with the house of Israel and with the house of Judah. (Jer. 31:31, 32; Heb. 8:8, 9) The preparatory work for establishing this covenant began with the sacrificial ministry of Jesus. As students of the Word we need always to guard against the hu-

man tendency of circumscribing God's works by attempting to bring them within the scope of our own limited viewpoint. The making of the old law covenant at Sinai required, in all, but a few days, but the making of the new covenant which takes its place requires, first, nearly two thousand years of this Gospel age during which the sacrificial arrangements of the covenant are carried out, and then, the thousand years of Christ's reign during which the terms of the covenant are made known to the house of Israel and all nations, and upon the basis of that knowledge the peoples of earth are brought into at-one-ment with their God.

The apostle's lesson in 2 Corinthians 3, where he tells us that we have been made able ministers, or servants, of the new covenant, indicates a two-fold ministry. First, there is the sacrificial phase of that ministry. As ministers of reconciliation with Jesus, we share in the sacrificial work of this preparatory age. Then there is the "glory" phase of the ministry, which Paul indicates was pre-figured by the glory of Moses' countenance when he came down from Sinai bearing the tables of the law. This glory, Paul shows, is as yet something for which the church merely

hopes. It is not now a reality. The work of the ministry while the church is still in the flesh is one of sacrifice and suffering. The ministry of the new covenant in glory will follow the completion of the church when we are glorified together with Christ.

One of the strongest Scriptural proofs that the church as the "seed" of promise is not brought forth under the terms of the new covenant, is the fact that its members are specifically designated as "ministers" of that covenant. When two parties enter into a covenant or contract with each other, and employ an attorney to assist in negotiating the terms of the covenant, it is clearly understood that the attorney is not a party to the contract—he is the servant who helps to negotiate it. So all the members of the church are ministers of the new covenant, and therefore cannot possibly be in that covenant, or parties thereto.

Paul's lesson of the typical and antitypical covenants as set forth in 2 Corinthians 3:3-12 refers to the tables of stone upon which the law of the old covenant was written and he explains that the church's ministry of the new covenant is similar to the service rendered by those tables of stone. In verse 3 he

compares those tables with the fleshly tables of our hearts on which the law of the new covenant is written. A moment's reflection on the fact that the law of the typical covenant was written on those typical tables before the covenant itself was established with the people should be sufficient to convince us that the antitypical (or new) covenant cannot be inaugurated until the antitypical tables of stone are prepared and appear with Christ in glory—as was represented by Moses coming down from the mount bearing the typical tables of stone.

Thus we see that the work of this Gospel age is the writing of God's law in the hearts of those who, in glory with Jesus, are to serve as able ministers of the new covenant. This does not mean that the church is developed under that covenant, but rather, is now being prepared to administer its laws to the house of Israel and to the house of Judah, and through them to the whole world. An attorney who aids in making a contract or covenant between two or more persons must first acquaint himself thoroughly with the terms of the contract to be executed, so the church must do likewise in order to be properly qualified for her future work of reconciliation.

This preparatory work of the Gospel age is beautifully foreshadowed in the type. Moses took the two tables of stone up into the mount, and we read that "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Exodus 34:5-7.

This proclamation of God's glory has reflected in it all the elements of God's character as they are revealed to the church through the divine plan of the ages. As this proclamation was made to Moses, the law of God was written on the typical tables of stone. How clearly this foreshadows the work and purpose of God during this Gospel age. Throughout the entire age the truth of God's plan has been proclaimed. Those who have heard it and responded in full consecration, yielding themselves to its hallowed influence, have had the righteousness of

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God, His law, written in their hearts. Thus they have been prepared to be the epistles of Christ to enlighten and bless the world under the new covenant, even as the tables of stone were the epistles of Moses which bore the message of the law to Israel under the typical covenant.

The great economy of God is seen in the fact that the proclaiming of the truth, under the influence of which the epistles of Christ are written, is done by the church. Faithfulness in this calls for sacrifice, the laying down of life itself—for the brethren. Thus it is that the sacrificial phase of our ministry of the new covenant is utilized for the preparation of that covenant. First of all, however, the sacrifice of Christ, the shed blood of that sacrifice, was necessary to make our sacrifice acceptable. Hence, His blood is said to be the blood of the new covenant—it makes acceptable the sacrifice of those who will share with Christ in the administration of the new covenant, and later it will cleanse away the sins of those who receive restitution life under its terms.

FOR THIS CAUSE

A further confirmatory explanation of the twofold manner in which Christ's blood is the blood of the new covenant is set

forth in Hebrews 9: 13-15. The 13th and 14th verses show that the blood is for the purifying of our flesh in order that our service of God—which is a sacrificial service of the new covenant—might be acceptable. In verse 15 he adds, "And for this cause" that is, cleansing from sin, "He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

The lesson here is plain. Not only does the blood of Christ purge the church, but for this cause, namely the purging of sins, Jesus will mediate the new covenant in order that those who transgressed the law of the old covenant may also be purged of their sins. In this way those who were called under that covenant will receive the fulfilment of the promise of eternal inheritance.

That this 15th verse is not describing blessings of the true church under the new covenant is obvious for the reason that the followers of the Master are not those who transgressed under the old covenant. The expression, "those which are called," is a reference to the Jewish nation. These were a called people, called to receive an eter-

nal inheritance. In Romans 11: 26-29, Paul discusses this same subject showing not only that the call of natural Israel is to be made good but that this will be accomplished through the new covenant, under which, as God promised, the sins of Israel will be taken away.

That sanctification of the church by the blood of the new covenant has to do with preparing its servants, and does not mean that Christians are under that covenant is clearly shown in Hebrews 9:9. Referring to the high priest entering into the Most Holy every year, the apostle says, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make *them that did the service* perfect as pertaining to the conscience." Ah, yes, that was one great weakness of the law covenant; namely, that the sacrifices then offered could not make its servants perfect. Having imperfect servants, the covenant could not produce the desired results on behalf of those who were served.

But how different it will be with the new covenant! Its servants are all to be perfect. Jesus, the great High Priest and Mediator, was already perfect; and through the merit of His perfect sacrifice, the church,

His "brethren," who are made one with Him—associates in the priesthood and in the mediatorship—are *made* perfect. And this is the part of the new covenant work that is now in progress, and has been in progress since the beginning of the age; namely, the preparation, the perfecting of its future servants—the "ministers of reconciliation."—2 Corinthians 5:18.

Because the mediatorship of the new covenant will be in the hands of Jesus and His church, made perfect through His blood, the final and complete establishment of that covenant with the people will mean that all mankind has been restored to perfect harmony and oneness with the Creator. The terms of the covenant will be inscribed, as it were, in the very hearts of the people. They will be restored in mental, moral and physical perfection to the image of God, in which Adam was originally created.

The human race then will be in a position of covenant relationship with God similar to that enjoyed by father Adam before he sinned. God's plan to bring about this work of restitution will have been completed. The blessings of human restitution promised under the new covenant will have been dispensed by Jesus and His church,

brought forth under the Sarah feature of the Abrahamic covenant upon the basis of their joint-sacrifice even unto death.

What a glorious prospect is thus held out to the followers of Jesus now! We still have the opportunity of proving our worthiness of being a part of the

antitypical Isaac class. Let us remember that we prove our worthiness of this exalted position in the divine program of reconciling a lost and sin-sick world upon the basis of our willingness to lay down our lives in sacrifice.



Before The Cock Crows

Peter's denial of the Master and its association with the crowing of the cock is one of the best known incidents of the Bible. The following comment by Prof. Wilson, author of the Emphatic Diaglott, concerning the crowing of the cock is enlightening: "It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle Antonia which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark 13:35 alludes to this division of time. The two last watches were called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is that the trumpet of the third watch sounded; which always happened at midnight."

THE ONENESS OF THE BODY OF CHRIST

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

1 Corinthians 12:12, 13.

WE ARE ALL baptized by one Spirit into one body. The figure of a human body of many members, operating together for the general good and for the accomplishment of one general purpose, one work, is a mental picture that is very generally made use of by the whole world. It is not confined to the church. In our own country we speak of the President, our Chief Executive, as the head of the Government. We speak of the Congressional body and the Senatorial body, and of the co-operation of the various members of these bodies in a work for the general good.

The specially called out of God's people during this Gospel age, whether they be called out from amongst the Jews or from amongst the Gentiles, are of one body, because the body is one, and not a divided body. In this respect, the body of Christ is different from the political bodies of today. In the United States,

for instance, there are the Republican party and the Democratic party. They are not united in the most desirable sense. But the Lord says, through the Apostle, that the church is one body of Christ, that many members compose this one body, and that all the members are related to each other.

The members of the body of Christ all have one work, one purpose, or object, in view, and one method by which to attain that purpose. They are called to a special service—that they may show forth the praises of God. The world is seeking to show forth the praises of king or queen or sect or what not. But this class have but one aim and object in life—to serve God. They are His representatives in the world.

God is the real Emperor, or Ruler, of the Universe. But His subjects in this part of His dominion are under a curse of death. He does not intend to

THE ONENESS OF THE BODY OF CHRIST

leave them in this condition. He intends to roll away this curse eventually and to bring them a blessing.

Many who in the past heard of this purpose did not understand; and many who understood, found their hopes grew faint as the time was long. The Scriptures say that God's plan will not fail; that His present plan is the election, or selection, of the church, and that the purpose of the election of the church is for the blessing of the non-elect. God had this purpose in mind from before the foundation of the world, and He will carry it out. The church is being chosen that they may be associated with the Son of God, the Logos, the Mediator, in His Kingdom.

THE ONENESS OF THE BODY ILLUSTRATED

Those who are now called out all receive a begetting of the Holy Spirit. They are all baptized by the one Spirit into the one body. His members are fellow-sharers in the sufferings of this present time. They are to be fellow-sharers in the glories that are to follow. So the Apostle is here dilating on this particular phase of the subject. One member cannot say to another, "You aren't needed"; for God hath set the members

every one of them in the body as it has pleased Him. And the body would not be complete without every one of them, unless one should fail to make his calling and election sure.

With this view of matters, we should be very sympathetic with each other. There is no division in the human body. Yet one hand is separate from the other hand; there is a separation between the hand and foot. But there is a work for every part of the body to do. The hand and the foot are connected through the head. The brain is in touch with all parts of the body through the nerves. Nourishment passes from the central stations to the various parts of the body. So it is in the spiritual body. We are not all doing the same thing. God has a variety of things to be done. He gives one work to do in this department. He gives another work to do in another department.

The Apostle proceeds to say that if one member suffers, all the other members come to its relief. If one member of the body of Christ suffers, all the other members suffer with it. And no member can be in ill condition without the knowledge and sympathy of the Head member, Christ. Our Lord said to Saul of Tarsus, "I am

Jesus, whom thou persecutest." When Saul persecuted some of the members of the church, he was persecuting Jesus. Whether it is a member living back in Jesus' day or one living today, it is the one body. There is one God and Father of all, one Lord and Savior Jesus Christ, and one Holy Spirit by which all are to be controlled and guided.

It is blessed to mark this oneness between Christ Jesus and the members of His body. Our Lord does not selfishly grasp all the glory and seek to retain it for Himself. On the contrary, with loving solicitude He marks the progress of His body-members as they develop in character-likeness to Himself, and says, "They are Mine; and I am glorified in them" (John 17:10); and He would have them all bound up together with Himself in the Father's love. He would also have them with Himself,

beholding and sharing the glory which the Father has conferred upon Him as a reward for His loyalty and obedience throughout all the crucial testings which came upon Him.

All the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression—"That they all may be one; as Thou, Father, art in Me and I in Thee." [Thy Spirit, or disposition, and purposes and aim being common to us all]. (John 17:21) Hence He would have us adopt the same Father's Spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will.



Our lives are songs; God writes the words
 And we set them to music at pleasure;
 And the song grows glad, or sweet, or sad,
 As we choose to fashion the measure.
 We must write the music, whatever the song,
 Whatever its rhyme or metre;
 And if it is sad, we can make it glad,
 Or if sweet, we can make it sweeter.

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*"Only fear the Lord, and serve Him in truth with all your heart:
for consider what great things He hath done for you."*

1 Samuel 12:24.

Many are the admonitions of the Scriptures encouraging God's people to consider, to reflect, to think, to study to ponder. The truth of God's Word is so beautiful, so reasonable, so wholly in harmony with that which is just, and right, and loving and in every way satisfactory, that it stands up under the closest scrutiny. In order for error and superstition to prosper, research and reason need to be suppressed. But all that is in harmony with God, with truth and righteousness, flourishes best under the full light of investigation and reason. The Scriptures invite the faithful to consider, to search, to prove, saying, "Come now, and let us reason together."—Isa. 1:18.

As we give thought to the Word of God and to our Heavenly Father's loving plan for the blessing of the church and the world, we come to know Him better and, therefore, are animated with a desire to serve Him diligently, faithfully. Every feature of His plan reflects one or more of the glorious attributes of His character and reminds us of the great things He has done,

and of all that He will yet do for us and for the whole world.

As indicated in our text, the Lord had done many wonderful things for Israel, and the Prophet Samuel reminding them of this, used it as a reason why they, in turn, should express their appreciation to God by being faithful to His law. The same principle holds true with us today. God has richly blessed us in bringing us out of darkness into His marvelous light. A proper consideration of this should stimulate us to ever increasing effort, not only to know, but to do His will faithfully.

There are many things which the Christian can consider with profit. It is eminently proper that we consider the material things of the Lord's creation as we come in contact with them in the course of human experience. For example, Jesus said, "Consider the lilies of the field." (Matt. 6:28) And again, "Consider the ravens." (Luke 12:24) We are not to consider the lilies and the ravens particularly from the standpoint of their anatomy, nor of their beauty, but as Jesus

indicates, with a view of learning a lesson of God's care over all of His creative works.

The fact that the beauty of the lilies comes to them without their toiling and spinning, teaches us that God is abundantly able to produce the beautiful without our aid, and that, if necessary, He could likewise clothe us miraculously. It teaches also that since He has not thus made provision for our necessities in a miraculous way, it must be because He has seen—as indeed His Word declares—that the experiences of life in the development of the resources of nature to provide for our needs will be helpful to us.

The beloved David, a man after God's own heart, received great blessing from his study of the marvelous creative works of God. He wrote, "When I consider Thy heavens, the work of Thy fingers, . . ." (Psa. 8:3). The prophet, whose mind was attuned to the things of God, found that, "Day unto day uttereth speech, and night unto night showeth knowledge." (Psa. 19:2) By thus considering the material things of God's creation, David gained a great appreciation of his Creator, an appreciation which helped to assure him of divine protection and care in his many times of need. This large conception of the di-

vine character, as the prophet saw it revealed in nature, brought him nearer to God in humility, in veneration, in love.

It will do the same for us. Surely nothing but good can result from a consideration of the lilies, of the sparrows, of the ravens, of the heavens, in the light of God's will for us. These created things of God display His marvelous wisdom and love and power. This exhibit assures us of His new creation that, being objects of His special care, He is particularly overshadowing us with His love and guiding us by His wisdom. We are also assured that, if we continue to follow the leading of His Spirit, He will bring us to glory with His own dear Self, as joint-heirs with His beloved Son.—Romans 8:17.

CONSIDERING GOD'S PLAN

Properly considering the material things from which we can learn lessons of divine wisdom and care, and noting how those lessons apply even in the little affairs of our Christian lives, they should prepare us for the still greater revelation of God's goodness as set forth in His Word. It is through the Word of God, in which is contained His divine plan for us and for the world, that His sympathy for humanity in its fallen con-

dition and His willingness to assist in man's recovery from sin and death along lines of justice and love, are made clear. As we consider this plan we note how the love of God is revealed through the gift of His Son, and this love at once commends itself to our hearts and we are inspired with a desire to bring our lives fully into harmony with it and with all the principles of righteousness which we see manifested through the outworking of the Father's plan.

The heart that considers makes progress, grows in grace, in knowledge, in love. If we fail to consider the things which have to do with the Christian life, and particularly God's hand in our affairs, then we will lose the incentive which will enable us to go forward in the narrow way. How much, indeed, we lose of divine grace when we fail properly to consider God and His plan. It means that we are sure to lack appreciation of Him and will be lacking in the necessary zeal to become like Him and serve Him faithfully even unto death.

David was a man after God's own heart, and could learn valuable lessons by considering the heavens. He was richly blessed as he endeavored to bring his life into harmony with the commandments and precepts

of the Lord, yet the precious truths of the high calling as they are revealed to the saints of this Gospel age were not made known to him. None of his considerations resulted in an understanding of the spiritual phase of the plan of God as we are blessed with it today.

How meaningful, therefore, to us should be the words of the Apostle Paul saying, "Consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3;1) Millions have considered Jesus from one standpoint or another—they have seen Him as a great teacher, a kindly man, a man of wisdom and of love, a man whose life and teachings may be exemplified with profit. But how few have considered Him as the Apostle and High Priest of a heavenly order of priesthood which is destined, in keeping with the divine plan, to be the channel of blessing for all mankind. Yet this is one of the things we are privileged to consider today.

Considering Jesus as our great High Priest of the heavenly order of priesthood, we see in Him the chosen of God to be our special Teacher, the One who guides and instructs the church, preparing each of its members to be joint-heirs with Him in the glorious future work

of the world's blessing and uplifting during the times of restitution of all things.

"LEST YE BE WEARY AND FAINT"

In considering Jesus we naturally think of His great faithfulness. We consider His long-suffering. We consider His kindness, His sympathy, His love. The consideration of all these things helps us to strive more diligently to be like Him, to follow His example more and more as the days come and go, being faithful even unto death. Thus we learn to know and to appreciate more of the glorious qualities of His character.

The Apostle Paul calls our attention to particular points for consideration in the character of Jesus which should be a great help to us all. He said, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." (Heb.12: 3) How easy it is for us to become weary! The Christian's course is one which runs contrary to the natural cravings of the fallen flesh. It is contrary to the Spirit and desire of the world. It is contrary to the Satanic influences which operate in a sinful world. Thus it requires continual effort.

It is an uphill road indeed, and demands a constant energizing of the mind and will in order

that we may not become "weary and faint" and drop out by the wayside, or lag behind. How appropriate, then, and what an encouragement it is to consider Jesus, the One who endured such great contradiction of sinners against Himself—the One who walked the uphill road faithfully and continued in the way of sacrifice until the opposition of sinners finally slew Him on the cross.

Jesus was not persecuted because of His perfection, but rather because the light of truth radiated from Him into the darkness, and the darkness hated the light. The light was not appreciated by those who walked in darkness, so they hated the Light-giver. As we reflect upon this, we realize that to the extent we follow in His steps and let our light shine, we, too, will have opposition. Thus, by considering Him who endured such great contradiction of sinners against Himself, it will encourage us to press forward, following in the footsteps of Jesus and emulating Him by letting our light shine out for the blessing of others, even though it results in hatred and persecution; yea, even if it finally results in death.

As we consider the great contradiction of sinners against Jesus, we realize that He suffered unjustly, that His suffering

was, indeed, for righteousness' sake, and not because of evildoing. Considering this, will help us to be patient with those who oppose us because of the light which we radiate. It will help us, moreover, to be sympathetic because we will realize that, unlike Jesus, we are not perfect, that many times because of our imperfections we may give cause for complaint. Even though we do the best we can, we come far short of the perfect standard of righteousness which was exemplified in Jesus. It therefore behooves us to be patient and sympathetic even with those who manifest themselves to be our enemies.

VALUE OF TRIALS

As we consider Jesus from the standpoint of the opposition which He endured because of His faithfulness to divine truth, we are reminded of the apostle's statement that He was made perfect by the things which He suffered. (Heb. 2: 10) We learn thus the value of trial. By His faithful endurance of trial Jesus was prepared for the high position which He now occupies in the divine plan. Considering this carefully, it helps us to realize what the Scriptures declare; namely, that experiences and testings are necessary for all of the Lord's people, even as they

were essential for Jesus. We consider further, and realize that if we receive these experiences as we should, being rightly exercised thereby, they will work out for us an everlasting blessing which will redound to the glory of God.

The apostle reminds us of our responsibility toward the brethren saying, "Consider one another to provoke [incite, inspire] one another unto love and to good works." (Heb. 10:24) How much the Lord's people need to remember this injunction to consider one another, if they would have sympathetic forbearance and love toward the brethren. This understanding of each other, as we walk together in the narrow way, will remind us that our brethren are endeavoring to offer their lives in sacrifice even as we are offering ours. It will impress upon us that we are imperfect and need God's mercy through the merit of the shed blood, so they are imperfect and are being dealt with upon the same basis. Therefore, we should be merciful toward our brethren even as we desire that they should be merciful toward us.

With Christians, consideration for each other means to think kindly, charitably, despite the blemishes which cannot be hidden. These blemishes are not

to be considered in the sense that they are held against the brethren, but we are to consider that their hearts are pleasing to God, and that in their hearts they are striving to do the Lord's will, even as we also are endeavoring to do.

As we consider our brethren from this standpoint, their unwilling imperfections of the flesh will not cause us to persecute them, to speak evil against them, nor to slander them. It will enable us to be more sympathetic, to cover their imperfections, to help, to assist, to encourage them, to do all we can for them; yes, even to lay down our lives for them.

"FREELY YE HAVE RECEIVED"

Another point which we do well to consider in connection with our relationship to God is the abundant manner in which we have received blessings from Him, blessings of the truth—the truth which has enlightened our hearts, the truth which has revealed to us the glorious attributes of His character, the truth which has pointed us to Jesus as the Bread of Life. These truths have satisfied our longings as nothing else could do. As we consider these gracious gifts of God to us, gifts that have brought joy and peace and hope into our lives, we are reminded

of the Master's words, "Freely ye have received, freely give."—Matt. 10: 8.

As we consider how freely we have received of God's blessings, and look back to Jesus, our example, to note the manner in which He expressed His love to the Father and His interest in His fellowmen, we find that He was like His Father in that He continually gave. He gave to His disciples. He gave to all men as He had opportunity. He gave instructions to His followers and to others. He gave material blessings of food and drink, of physical and mental healing, performing oftentimes miracles to do so. What a wonderful lesson there is for us in Jesus' miracles of feeding the five thousand and the four thousand with such small portions of fish and bread.

As we consider this manifestation of the Master's good will toward those of His day who were in need of help, we realize that there is a lesson in it for us at the present time. How often we may feel that the multitude is large, and that the means at our disposal for reaching them with the Bread of Life are limited. If we would look at this matter as the disciples viewed it when they reported to Jesus the small amount of food on hand, we would be inclined to

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think that there is no use with so little, in our trying to bear witness to the truth. We would feel that our means are too limited, too insignificant, that we are too few in number, and of negligible influence to accomplish anything worthwhile in the service of the Lord. Even though we may realize that we have the truth, that we have a wonderful message to tell to the people, human frailty and short-sighted vision may make us feel that there is no way in which it can be adequately given out. However, the Lord can wonderfully bless the humblest efforts, and multiply the effect of the light as it proceeds from the faithful, as it did in the case of Gideon when there were so few to accomplish so much. As we consider that the Lord has promised to bless our efforts, we will do what we can to give forth the Bread of Life. It is important in this connection to realize that there are those who are hungering and thirsting after righteousness, those who need this food which we have to give. We are to consider that in this Gospel age it is not expected that we shall convert the world, but that only those can be reached who have an ear to hear. Considering this we are to do the best we can to tell the good tidings, to give to all the

glad message of the Kingdom in any and every way we can, whenever and wherever there is opportunity.

As we consider further, we are reminded that Jesus not only provided temporal food for the multitude centuries ago, but now, according to His promise, He has come forth the second time and is dispensing spiritual food—meat in due season, things new and old from the storehouse of His Word. (Matt. 24:45; 13:52) Considering this, let us rejoice that we have been so highly favored with the honor of sitting at the Lord's table during this harvest period to partake of the Bread of Life which He has so abundantly dispensed to the household of faith. Let us also, as we consider, be swift to appropriate these promises to our own hearts and apply them in our lives.

TRUSTING IN THE LORD

While we know that God will care for our earthly needs, supplying them according to His wisdom, we are to consider that even more important than this is His care over us as new creatures in Christ Jesus. No matter how fiery the trial, how difficult the way, how heavy the burden, how strong the opposition, or how cruel the persecution, we should learn to cast all our care upon Him, know-

ing that He careth for us. (1 Peter 5:7) This doesn't mean that we are to be listless or indifferent to our experiences, but rather when we do the best we can, when we are faithful in bearing witness to the truth, when we are seeking to follow in the footsteps of Jesus, when we are endeavoring by His grace to be more like Him, whatever results from this course of faithfulness, God will take care of the situation and cause all things to work together for our good.—Rom. 8:28.

As the Lord's people, however, considering our place in the divine plan and God's wonderful care over us, we should remember that we are not to expect Him to guide our efforts according to our own wisdom. We are not to expect Him to bless our plans, or ask Him to see to it that our wills are done. Proper consideration of God and His will, on the contrary, will lead to a careful scrutiny of His Word, that we may know more and more clearly as the days go by what His will is for us, and let Him guide us in His way, and help us to do the things which He has asked us to do. Approaching the matter from this standpoint, we can have full confidence that He will care for us by giving us wisdom, discernment, strength and pa-

tience to carry on, because His promise is, that as our days, so shall our strength be.—Deut. 33:25.

This does not mean that we will be released from trial, that we will be spared suffering or persecution, that our way will be strewn with roses. It does mean that regardless of the experiences through which we are required to pass, we can apply to our hearts the blessed balm of consolation made up of the assurances of His Word. These promises guarantee to us sufficient measure of His wisdom and strength to care for us in every emergency, in every time of need.

The more we consider, the more aware we become of the wonderful and gracious things the Lord has done for us. His blessings to natural Israel were rich, and it was appropriate that Samuel should call upon the Israelites to respond in appreciation and thanksgiving by a course of whole-hearted obedience to God's laws of righteousness. But how much more bountiful have been God's gifts to us, and how much more responsibility, therefore, is placed upon us! How much more we need to consider these things, and through consideration sense our responsibility, and appreciate our privilege of responding

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to God's blessing with all that we are, with all that we have, with all that we hope to be.

Surely God has been good to us! The more we realize what He has done for us, the more we should be determined to give all to Him. As we consider the outworkings of God's great plan, we realize that our course of faithfulness in responding with the sacrifice of everything that we have, will result finally in still further gifts from God—the gift of the divine nature;

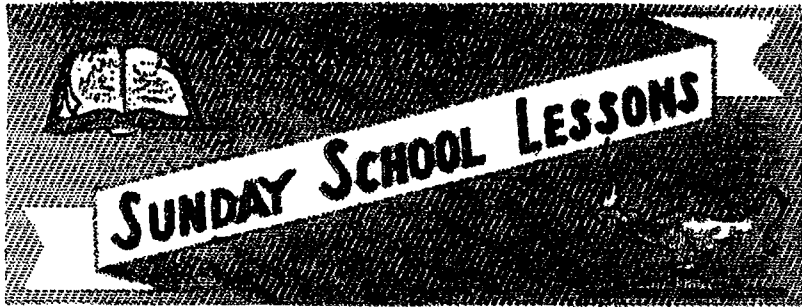
the gift of glory, honor, and immortality; the gift of joint-heirship with Jesus in His Kingdom; the gift of the inestimable privilege of becoming a member of God's own family, enjoying His fellowship, rejoicing in the privilege of being with Him throughout eternity and of co-operating with Him and with Jesus in all the wonderful works of the ages to come. Surely, the more we consider, the more we are inspired with the greatness and the love of God.—Eph. 2:7.



When Jesus Speaks

*“Only five barley loaves!
Only two fishes small!
And can I offer these poor gifts
To Christ, the Lord of all?
To Him whose mighty word
Can still the angry sea,
Can cleanse the lepers, raise the dead?
He hath no need of me.*

*“Yes, He hath need of thee!
Then bring thy loaves of bread;
Behold, with them, when Jesus speaks,
The multitude are fed.”*



JESUS THE LIGHT OF THE WORLD

OCTOBER 1—John 9:1-7, 13, 34-41.

GOLDEN TEXT: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

—John 8:12.

TODAY'S lesson presents Jesus as the great Light-giver, both physically and spiritually. Physical sight is used in the Bible as an illustration of spiritual vision. For example, Jesus said, "Blessed are your eyes, for they see." (Matt. 13:16) The prophet Isaiah wrote, "All the ends of the earth shall see the salvation of our God." (Isa. 52:10) A person who is physically blind is represented in the Scriptures as walking in the darkness.

The Scriptures make it clear that during the thousand-year reign of Christ all the physically blind will have their eyes opened. (Isa. 35:5) The limited extent to which the Master opened blind eyes during the period of His earthly ministry was illustrative of the world-wide work of opening blind eyes during the Millennial age. This will be but a part of the general work of human restitution to be carried on during that time

in fulfillment of the Word of God which was spoken by the mouth of all His holy prophets since the world began.—Acts 3:19-23.

The cause of physical blindness is sin. Not that one thus afflicted is being directly punished for some special and wilful sin on his part, or that his parents were directly guilty of overt acts of transgression against divine law. This affliction, rather, is usually the result of original sin—the sin of our first parents—on account of which the entire human race came under condemnation and is dying. It is a part of the curse, and reflects the dying process by which all are finally laid low in the tomb.

Physical blindness is related to the wages of sin in the same sense as other disabilities. Some have weak hearts, others poor digestion, etc. With some the dying process affects the brain cells, and such have to be put into institutions for

JESUS THE LIGHT OF THE WORLD

the mentally weak and deficient. But none of these afflictions are beyond the reach of Christ, who will be the Great Physician of the next age. Even the dead will respond to His restoration powers.—John 5:28,29.

Wonderful as is the prospect of physical healing for all mankind when the Kingdom of Christ is established, that great restitution project would fall far short of the divine objective were it not accompanied by a far-reaching program of spiritual healing. A man who has his physical eyesight restored is still in a lamentable condition unless his mind is enlightened with a knowledge of his God. Likewise, one who is cured of a physical heart ailment is not assured of everlasting life unless what the heart represents in the way of affections and interests is purified and filled with the love of God.

So our lesson presents Jesus as the Light of the world in this further and very important sense. The "light of life" referred to in our Golden Text is the essential knowledge of God and His will, obedience to which will result in everlasting life. Jesus is the "Light of the world" because it is through Him that all mankind will learn to know God and how to serve Him. He is, as it were, the living Word of God. He not only brought "life" (for the world) and "immortality" (for the church) to light through the Gospel, but by His own life of perfect obedience to the Father's will He pointed out the way for others.—2 Tim. 1:10. Details of God's will

may vary—they are different for the church than they will be for the world of mankind—but the principle of obedience remains the same, and is fundamental. Jesus pointed the way to obedience. He obeyed God's will gladly, even though it cost Him His life to do so. This spirit of full obedience, regardless of the cost, must be exemplified by all who will be considered worthy of everlasting life.

Jesus said, "As long as I am in the world, I am the Light of the world." (John 9:5) He commissioned His followers to represent Him in the world following His return to heaven. "Ye are the light of the world," He said to them. (Matt. 5:14) Jesus is that "true Light" which eventually will enlighten every man that cometh into the world." (John 1:4,9) But that Light has not yet reached all.

It will be during the Millennium that the light will reach all. Then the darkness of men's hearts and minds will be removed. Error and superstition will be dispelled, and the people will call upon the name of the Lord to "serve Him with one consent." (Zeph. 3:9) This is truly a glorious prospect. What joy there will be throughout the world when the people are reached and blessed by the "Light of Life."

QUESTIONS:

When will both the physical and the spiritual eyes of all mankind be opened?

In what sense are the followers of Jesus now the "light of the world"?

What is meant by Jesus' expression, "the Light of Life"?

JESUS' PROGRAM FOR LIFE'S PROBLEMS

OCTOBER 8—Matthew 4:1-4; 6:31-34; Luke 4:16-21.

GOLDEN TEXT: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"

—Matthew 4:4.

THE three Scripture passages constituting the basis of this lesson bear a close relationship to each other in setting forth principles which should guide a Christian in his walk with God. They are the teachings of Jesus to His footstep followers and were not intended by Him as guides in meeting the problems of life which confront the masses who make up the non-Christian world. These instructions of the Master deal with Christian problems, and must be viewed in this light if their depth of meaning is to be understood and appreciated.

Jesus had come into the world to be the Savior of mankind. To fulfil this mission He must first die as man's Redeemer and then, later, establish a world-wide governmental authority capable of ruling the people with a rod of iron during a thousand-year period of probation and education. During this time all will gain knowledge and experience to enable them to make a free-will and intelligent choice of obedience to divine law, or of disobedience thereto, with the full understanding that a choice of obedience will result in everlasting life, and a choice of disobedience in an everlasting cutting off from life.

Satan, the great adversary of God, was the prince, the ruler, of

the world when Jesus began the first or sacrificial phase of His ministry. He thought to thwart the divine plan by offering the Master the opportunity of sustaining His life miraculously, and thus avoid the necessity of sacrifice. Forty days previous to this Jesus had been endowed by the Holy Spirit, but it was not given to Him to use for Himself. He was free to use this God-given power for the feeding and healing of others, but not for His own benefit. The influence of the Holy Spirit in the Master's life was that of leading Him in the way of sacrifice and death. The Spirit led Him "as a lamb to the slaughter" because the divine plan for the blessing of mankind necessitated the sacrifice of Him who was "holy, harmless, undefiled, separate from sinners."—Isaiah 53:7; Heb. 7:26.

Jesus' reply to the Tempter (see Golden Text) sets forth the principle of obedience to God as essential to life. No one will ever enjoy everlasting life apart from obedience to the will of God. From this standpoint, the lesson may be applied properly to all in any age who profess to be servants of God. But only with Jesus, and with those who have been called of God to follow in His steps, has obedience led to sacrifice unto death. That has been, and still is,

the rule of life for all Christians.

Jesus set the example of how self-denial is to govern in the lives of His followers by His refusal to use His God-given power to supply the bread for which He hungered. In the second section of our Scripture lesson the Master indicates that His followers were to take the same viewpoint of their temporal needs as He took. Food and raiment were to be given but little consideration. They were to seek chiefly the Kingdom of God, and the "Kingdom of God," writes Paul, "is not meat and drink; but righteousness and peace, and joy in the Holy Spirit."—Rom. 14:17.

Yes, Jesus' chief joy, and the chief joy for all of His faithful followers, results from yielding their lives fully to the influence of the Holy Spirit. There can be no "joy" in the Holy Spirit" except by obedience to its dictates. In Luke 4:16-21 (the last portion of today's lesson) Jesus reveals the mission of His own Spirit-endowed life; and the Scriptures make it plain that the Spirit of God in the lives of His followers is their divine commission to continue the work which He initiated. In this lesson Jesus quotes Isaiah 61:1-3—a prophecy which tells of the "Spirit of the Lord God," and its anointing influence in His life. A careful study of the details of this prophecy should clarify for all of us exactly what God wants us to do for Him.

A part of that prophetic commission is to declare "the day of vengeance of our God; to comfort all that mourn." Jesus did not apply this part of the commission to

Himself, because the day of God's vengeance was not then upon the world. It is here now, hence reference to the fulfilment of the prophecies relating thereto is an appropriate part of our message at the present time. But our fellowship with one another, is not based on our knowledge that God's vengeance is being executed upon the nations, but rather let us enjoy it on the basis of our mutual love for God and His Plan.

We are not commissioned to execute vengeance. We are merely to proclaim it. "Vengeance is Mine, I will repay, saith the Lord." (Rom. 12:19) Our commission is merely to identify the vengeance of God that is manifested in the time of trouble with which the present age is closing, to tell the people its meaning; and, in view of the world-wide distress accompanying it, to comfort those who mourn as a result. It is our blessed privilege to "say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you." (Isa. 35:4) What a blessed privilege! What "joy in the Holy Spirit" is ours when we obey this commission of the Spirit!

QUESTIONS:

Are Jesus' instructions to His church intended to guide the lives of non-Christians?

Why would it have been wrong for Jesus to turn stones into bread?

What is one outward manifestation of the indwelling Spirit of God in the life of a Christian?

JESUS' UNDERSTANDING OF MAN

OCTOBER 15—Matthew 12:9-21.

GOLDEN TEXT: He needed not that any should testify of man; for He knew what was in man."

—John 2:25.

THE understanding which Jesus had of man, an understanding which was His because of His ability to read the human heart, was far from complimentary. Man, judging himself by the standards of men, and basing his judgment solely upon outward appearances, is quite likely to think of himself more highly than he ought to think. Indeed, human appraisal of man usually tends toward pride, boastfulness and arrogance. It has been said by those who fail to discern the fallen condition of the human race, that the greatest study of man is man. Little do the wise of this world realize that a study of man, leading to a discovery of his true condition, would be most humiliating, and, apart from the provisions of divine grace through Christ, most discouraging.

The wondrous love of God and of Jesus is emphasized by the fact that They understand the real fallen state of the human race, yet continue to love them. Jesus being able to read human nature, would surely know the truthfulness of the prophet's words that "the heart is deceitful above all things, and desperately wicked." (Jer. 17:9) How utterly wicked, indeed, were the hearts of the scribes and Pharisees of Jesus' day, who continued to persecute Him until they succeeded in kill-

ing Him upon the cross, although He had done naught but good.

Today's lesson reveals fallen man in a most hideous light. While the scribes and Pharisees in this instance are the object lesson, yet who can say that the hearts of many of those directly benefited by the Master's ministry were any more lovable than were those of the Pharisees? In some few instances those whom He miraculously healed came back to give thanks. Some of them became His disciples, but it is quite possible that many did no more about it, perhaps, than to refrain from joining the persecutors.

We are not to suppose that the scribes and Pharisees were so degraded that they deplored the thought of some of their fellow men being helped. Their selfish jealousy flamed into bitter action against the Master, not because He did good, but because the goodness of what He did on behalf of the people tended to weaken their own hold upon them. The empty shell of their glory was collapsing under the weight of public opinion as the people of Israel compared the little the Pharisees did for them and the big show made in doing this little, with the genuine blessings Jesus was dispensing unselfishly and without vainglory.

JESUS' UNDERSTANDING OF MAN

Comparisons, it is said, are odious, and they surely must have been for the Pharisees. It was this, largely, that lay at the root of their intense hatred for the Master. There is nothing more blinding to reason than hatred and jealousy. Anyone who views facts through glasses stained and distorted by these elements of selfishness is sure to see things wrongly. It was so with the Pharisees; it is still true today. Jealousy is an insidious disease against which we should all be on guard. Once its venom poisons the spiritual blood-stream of a Christian it is difficult to effect a cure.

If, when our hearts are pure, we rejoice in the good works of others, and then later find ourselves criticizing and condemning that in which we once rejoiced, we should arouse ourselves and examine our hearts in the light of the Great Physician's Word, with the view of applying a suitable remedy to destroy the small beginnings of infection which, if left alone, might prove fatal. It is well that we pray, "Cleanse Thou me from secret faults," (Psa. 19:12) but we should remember that the keeping of our hearts is our own responsibility. And we are to keep our hearts "with all diligence; for out of it are the issues of life."—Pro. 4:23.

The manner in which jealousy distorted the reasoning of the scribes and the Pharisees is clearly shown in our lesson. Jesus entered into the synagogue on the Sabbath day, a day of rest for Israel. According to the law no

work was to be done on this day. They should have known that this provision of the law applied primarily to work which ordinarily they would consider necessary to their sustenance and life. To rest from such labor, therefore, exemplified their faith in God's ability to care for them. It was illustrative of the Christian's rest of faith in the finished work of Christ.

There was nothing either in the letter or in the spirit of this commandment to make sinful a work of healing the sick on the Sabbath. In their saner moments doubtless the Pharisees knew this, but when jealousy and pride seize control of men's minds and hearts they are no longer wholly sane. They lose their sense of values. Nothing longer appears in its true light. Jesus' own reasoning on the subject (John 7:23, 24) may have convinced some of His hearers, but the scribes and Pharisees did not want to be convinced. All they wanted was an excuse to get rid of the one who was taking away their glory. Selfishness, therefore, not love, was interpreting the Scriptures for them and the interpretation was wrong. It usually is under such circumstances.

QUESTIONS:

Upon what did Jesus base His judgment of the moral qualities of man?

Is it possible for Christians today to become infected with the venom of jealousy?

Do selfish motives lead to true interpretations of the Bible?

RELIGION IN EDUCATION

OCTOBER 22—Matthew 7:7-12; Luke 6:39-45.

GOLDEN TEXT: "Ye shall know the truth, and the truth shall make you free."

—John 8:32.

THE caption assigned this lesson by the International Sunday School Committee is not strictly speaking in keeping with the Scripture passage cited for study. In principle, many of the thoughts expressed by Jesus in these passages could, with profit, be applied to general education; but the Master did not intend these instructions to be a guide for world educators. They were intended only for His footstep followers.

Much misunderstanding of the Bible is caused by failure to recognize that it was not written to enlighten the world, but to be a Guide Book for the consecrated followers of the Master. For example, there is no Scriptural authority for supposing that anyone in the world who feels so disposed can petition God for blessings of his own choosing and expect his petitions to be honored. It is not true of the unconsecrated that if they, "Ask, . . . it shall be given," that if they "seek," they "shall find."

Our lesson states, "For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." This statement is a part of Jesus' Sermon on the Mount. Turning back to the beginning of the sermon (Matthew 5) we find that it was preached, not to the multitude, but to the disciples. Jesus

withdrew from the people and His disciples came to Him, and to them particularly He preached this wonderful sermon.

It is clear, then, that when Jesus said that "every one who asketh receiveth," He meant every one of His disciples, not every one of the human race. His further remarks clarify this point. He uses as an illustration the solicitude of a father for his son, applying it to the Heavenly Father and His children. Mankind in general, in their fallen, sin-cursed condition, are not sons of God. The only sons of God in the earth since Jesus' day, hence the only ones to whom this lesson could apply, have been those who have been accepted into the divine family upon the basis of their faith in Christ's redeeming blood and their full consecration to do God's will.

"How much more shall your Father which is in heaven," Jesus said, "give good gifts to them that ask Him." One of the "good gifts" specifically promised to the sons of God in this age is the Holy Spirit. As Christians, it is our privilege always to pray for a richer, fuller indwelling of the Spirit of God. This, to a large degree, is an all-comprehensive gift, for to the extent that we possess the Holy Spirit we are indeed blessed with all the good things which count most in the Christian life. When

we pray for the Holy Spirit we are praying for that blessed influence to fill our lives which will increase our love, give us greater joy and peace, endow our hearts with wisdom, and give us strength and courage to continue in the narrow way of doing God's will. What more could we desire?

On another occasion Jesus explained, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) Those who abide in Christ and are wholly guided by His words abiding in them, will ask only those things which are in harmony with the divine will. They will not therefore, ask for temporal blessings. They will not ask release from the opportunity to suffer and die in the Master's service. They will ask for guidance and strength to do His will.

The lesson of Luke 6:39-45 is a very important one for every Christian to observe and practice. Surely, the blind cannot safely lead the blind, and this means that if we are to be used of the Master to help others we must always be equipped with something more than our own worldly wisdom. Jesus' own application of this parable is significant. "The disciple," He said, "is not above his master: but every one that is perfect shall be as his master."

This indicates that all those who qualify in the school of Christ must be like Him. Like Him, they must be filled and guided by the Holy Spirit. They must be kind, and generous, and sympathetic, and forgiving. Jesus did not go

about picking flaws in everything His disciples did and said, and He warned them against such an attitude. He told them that before they undertook to be too critical of their brethren they should correct their own faults. This reminds us that all of the Lord's people are by nature imperfect. The motes and beams of human imperfection tend to blind all of us, and only in proportion as we are filled by and taught of the Holy Spirit can we be used to assist each other.

The proof that one's efforts are of the Spirit are in the results to be observed. Are we bringing people to God and to His truth, or are we scattering abroad? Is our ministry inculcating the spirit of love, or does it tend toward hatred, bitterness and prejudice? These are the true tests by which we are to appraise our brethren and their work?

They do the least
Who talk the most,
Whose good designs
Are all their boast.
Let words be few.

They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true.

QUESTIONS:

Does God hear the prayers of the unconsecrated?

What should be the chief burden of all Christian praying?

Upon what basis may we judge the value of Christian effort?

THE CHRISTIAN MOTIVE FOR LIVING

OCTOBER 29—Psalm 4:5-8; Luke 4:4; John 6:35;
Romans 12:1, 2; 13:12-14.

GOLDEN TEXT: "Seek those things which are above."
—Colossians 3:1.

UNQUESTIONABLY the motive back of everything which a Christian thinks, says and does, should be that of pleasing God and glorifying His holy name. This means an unselfish motive. As Christians, we do not view life and make plans for it with the thought of what might be to our advantage as human beings, but with the idea primarily of what we understand to be God's will for us. In Jesus, our pattern, we have this proper viewpoint exemplified. He said to His Father, "Lo, I come . . . to do Thy will, O God."—Heb. 10:7.

The several Scripture assignments for the lesson are all to the point, and set forth clearly the thought of living to please God and to be a blessing to others. Psalm 4:5 reads, "Offer the sacrifices of righteousness, and put your trust in the Lord." Verse 7 reads, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." In these texts we have a beautiful couplet of thoughts. First, we are admonished to offer sacrifice. In the Gospel age, this implies the offering to God of all our earthly interests, a full devotion of everything to the service of God. The Christian's real interest is not to be centered in the hoped-for increase of corn and wine—that is, material prosperity. Nev-

ertheless, his joy is greater than could possibly come to those who seek pleasure in the abundance of earthly good things. The truthfulness of this has been proved in the life of every faithful follower of the Master.

Luke 4:4 is in line with this thought. The Christian's life depends upon obedience to every word of God. He doesn't live merely to enjoy material food, nor is his spiritual life as a new creature in Christ Jesus sustained by such. He lives to please God, and by pleasing God through obedience to His Word, he is assured of immortal life, as well as glory and honor in the Kingdom.

Jesus tells us (John 6:35) that He is the "Bread of Life" and that those who believe on Him shall never hunger nor thirst. It is vitally important that we remember this. For more than eighteen hundred years the Israelites—some of them at least—tried to gain life simply upon the basis of obedience to God's law. They all failed! We, too, would fail in our efforts to be wholly obedient to the Word of God, hence the necessity of accepting and appropriating to ourselves the provision of life that is in Christ Jesus, the Redeemer. Accepting Him, however, implies obedience to all of His teachings. It means to follow in His steps—

THE CHRISTIAN MOTIVE FOR LIVING

those sacrificial steps which had been outlined for Him in the Old Testament. Yes, we need to believe, to trust in the merit of His sacrifice, and we also need to obey, which, in turn leads us to sacrifice.

This thought is further borne out in Romans 12:1, 2. Here we are urged to present ourselves in sacrifice, with the assurance that even though we are imperfect by nature, our sacrifice will be acceptable through the merit of Jesus. We are not to be conformed to this world, but to be transformed by the renewing of our minds. We should determine, through a study of the Word, and by observing the example of Christ, what constitutes God's will for us, and then we are to do it. For a Christian to follow the dictates of his own will would be disobedience to the terms of his consecration.

The last portion of Scripture assigned for this lesson (Rom. 13:12-14) seems very appropriate for our times. "The night is far spent, the day is at hand," writes the apostle. How much more true is this today than when it was written. The night of sin extends over six thousand years. In Paul's day it was two-thirds spent; now it is practically all spent. There remains, as it were, only the morning mists and fogs to obscure the rising Sun of Righteousness. But there is still time for Christians to prove faithful unto death. There is still time to cast off the works of darkness, and to put on the armor of light.

Paul uses the shortness of time as a reason for increased Christian effort. How appropriate! No matter what one may undertake

to do, if he realizes that the "time is short" he throws himself more energetically into the task at hand. It is the same in the Christian life. Now, more so than ever, the time is short furnishing added incentive to redouble our efforts. It has never been proper for a Christian to make selfish provision for the flesh, "to fulfill the lusts thereof". (Rom. 13:14) His material needs are to be left in the Lord's hands. How foolish it would be now, in view of the shortness of the time, for a Christian to become so overcharged with the affairs of this world as to jeopardize his heavenly interests.

And the time is short! There is every likelihood that many of us will not have an opportunity to live out our natural span of life, if we succeed in making our calling and election sure to a place in the heavenly phase of the Kingdom with Christ. How essential it is then that we keep well in mind the true motive that should be inspiring our lives. How unwise it would be, now that the fruition of our hopes is so near, to permit selfishness, or earthly gain, to turn us aside from the narrow way of sacrifice. How very vital to every Christian today are the words of our Golden Text, "Seek those things which are above".

QUESTIONS:

What is the primary motive which inspires a Christian's life?

What is the compensating portion for Christians who sacrifice earthly interests in the doing of God's will?

What did the Apostle Paul mean by the statement, "The night is far spent"?

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What New Testament character was honored by having Jesus say concerning him, "Behold an Israelite indeed, in whom is no guile."?

2—What have the two words "Golgotha" and "Calvary" in common? What event made these two words important.

3—Psalm 40:7, 8 records these words, "Lo, I come: in the volume of the book it is written of Me. I delight to do Thy will, O My God: yea Thy law is written within My heart." To whom does this prophecy apply?

4—Complete this Scripture: "For other foundation can no man lay than that is laid, . . ."

5—You have heard the expression, "He is a Moses to lead the people into the promised land." Did Moses go into the promised land with the people of Israel?

6—What did John the Baptist mean when he said, (John 3: 29) "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."? Who is the bride? Who is the bridegroom? Can you identify

the friend of the bridegroom?

7—What is the third Commandment?

8—Which is correct, (a) The Old Testament prophets hoped for a future life centered in the immortality of the soul, thus expecting a change at death from human to spirit nature, or (b) The Old Testament prophets hoped for a future life centered in the mortality of the soul, its death, its redemption through a Savior, and its resurrection?

9—The Bible contains these terms: "The Prince of Peace" and "the prince of this world." Do they both apply to the same person? To whom do they apply?

10—Name the three Hebrews who were thrown into the fiery furnace by the order of King Nebuchadnezzar. (a) Why were they so treated? (b) Were they destroyed by the fire?

11—What book in the Bible records the following prophecy?—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing."



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



THE CHANNEL OF OUR HEARTS

"I will run the way of Thy commandments, when Thou shalt enlarge my heart."—Psalm 119: 32.

ALL NATURE speaks of God, manifesting silently and majestically His attributes of wisdom, justice, love and power. But nature does not reveal the will of God for His people, nor does nature reveal the plan of God for the recovery of a fallen race. This information the Creator has imparted to us through His Word. The power of speech, or the use of words, is the divinely provided means whereby human beings are able to express their thoughts to each other, and it is through this medium that God enlightens our minds and enriches our hearts with a knowledge of His will and plan.

Usually the Lord's people hear His words through human instrumentalities. Only on a few occasions have human beings been blessed by direct revelations from God. He spoke to the Old Testament prophets independent of human agencies, and also to Christ and the twelve specially chosen apostles. This was by direct inspiration of the Holy Spirit. The inspired messages thus received have by God's provision, been recorded for the benefit of all His people. Thus the words of God which reveal His plan will reach us through the channel of the sacred and inspired Scriptures.

And what a wonderfully complete provision God has made for us! Paul says, "All Scripture given by inspiration of God

is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17) It is evident from this that in the apostle's opinion it was not necessary to go outside of the inspired Scriptures to seek information concerning matters pertaining to the plans and purposes of God as they relate to us and to the world. He speaks of the Holy Scriptures as being able to make us "wise unto salvation" through faith in Christ Jesus.—2 Tim. 3:15.

SPECIAL SERVANTS WHILE the inspired Scriptures contain the whole counsel of God—all the truth His people need—yet He does use special servants to explain them. It is evident that the seven "angels," or messengers, of Revelation, chapters 2 and 3, are of this class. The seventh messenger to the Laodicean period of the church is further identified in Matthew 24:46 as "that servant" of whom it is said that he would be wise and faithful. (Matt. 24:45; Luke 12:42) Servants of this class are not miraculously inspired in the sense that they are given information independent of the Scriptures. God does overrule their ministry in order that they may be enabled to bring from the inspired storehouse of truth things needful for His people—"meat in due season."

Then there are general servants in the church, designated by Paul as "teachers" and "evangelists." (Eph. 4:11) These are not raised up in a special way to serve the entire church as was "that servant," for example, but the Lord does use them as channels of blessing to His people. Whatever messages they give to the church, however, must be limited to the inspired truths of the Bible, if they are to have God's blessing upon their ministry.

In a still broader sense, all the Lord's consecrated people are to consider themselves ambassadors of His truth. (1 Pet. 2:9) All are blessed with the privilege of having God speak through them—not directly, but by His Word, which in turn has reached them through other human instrumentalities. All the consecrated, therefore, have the responsibility of making sure that what they believe and teach is the pure truth of the inspired Word. We should not shirk our responsibilities along this line, but should require a "thus saith the Lord" for every item of our faith.

One of the best evidences that a Christian is being used of

the Lord to teach His Word is his insistence that no thought should be accepted as truth unless it is abundantly supported by the inspired Scriptures. Pastor Russell, "that servant," sealed the approval of God upon his ministry by constantly urging the brethren not to accept *his* word for anything, but to take only *God's* Word for authority in all things. This, unquestionably, is one reason why he can properly be called "wise" and "faithful." It seems to us that we would be very unwise and unfaithful not to follow his advice in this respect.

**THE CHURCH
A MOUTHPIECE**

THERE is still another manner in which God makes known His will through human agencies, and that is by speaking through His church. This is true regarding local congregations of the saints, and it is, we believe, true in a larger sense with respect to the Lord's people as a whole. The voice of the Lord in a local congregation is expressed through the consecrated judgment of those who compose that congregation. We are confident that this is one of the flexible laws of God which cannot be ignored without spiritual injury.

One of the important matters in which a local congregation of the saints has the privilege of expressing its judgment is that of choosing servants of the church. When a brother is elected to serve as elder or deacon it is undoubtedly the will of the Lord. When one is not elected it is equally the will of the Lord. For a brother who may not be elected to conclude that the church has made a mistake, borders on presumption. We have never known an instance when this wrong attitude was assumed in which future developments have not proved the church to have been right.

This does not mean that a congregation cannot be wrong. It may be, though, that a brother who fails of election to eldership can serve the church better by his example of humility and co-operation when asked either to take a service of less importance or not to be officially recognized at all. Perhaps the church needs a lesson in proper and sane discrimination, and the Lord permits a brother to be set aside, not because he isn't qualified to serve, but because the experience is needed by the whole congregation. We have known cases where the spiritual growth and unity of a congregation has been richly promoted through the proper spirit of humility on the part of one or more brethren

who have been temporarily set aside as elders.

When the Lord's consecrated people are free to express their judgment with respect to matters involving the welfare of the church, they can be depended upon to reach conclusions which will meet with the Lord's approval. It is unwise to conclude that the majority opinion of a body of consecrated Christians is wrong if it does not agree with an individual or prejudiced viewpoint. For one to oppose the judgment of the Lord's people in matters pertaining to faith and practice is to become a martyr to his own opinions.

TRAINED TO DISCERN CHRISTIANS are being trained in the school of Christ. The basic instructions in this school are found in the Bible. In this end of the age the glorious basic and fundamental Bible truths of the divine plan have been served to the household of faith by "that servant." The majority of the consecrated today have been studying these truths for many years and have become more and more "rooted and grounded" therein. (Eph. 3:17; Col. 1:23; 2:7) Their discernment is based upon this knowledge, hence we may safely conclude that what is satisfactory to the majority of those who are rejoicing in the truth is pleasing to the Lord.

To state the thought in other phrase, we might say that God speaks to us through the hearts of His people—hearts which have been enlarged by the truth and the spirit of the truth to perceive and delight in the ways of the Lord. David said, "I will run the way of Thy commandments, when Thou shalt enlarge my heart." (Psalm 119:32) If the truth is merely a matter of "head" knowledge and has not reached and enlarged our hearts, then, of course, our judgment in matters pertaining to the church will necessarily be selfish and biased.

But if our hearts have been enlarged our preferences and desires will be in harmony with God's plans for the church and for the world. The truth will mean to us what it meant to Jesus and the apostles, and to Brother Russell. We will want to serve it to others, especially to the household of faith. We will also want to co-operate with those who have the same enlargement of heart. We will want to fellowship with them in our local ecclesias and in conventions. If we find ourselves drawing away from the Lord's people and losing interest in them and in their service for the truth, we may well conclude that our hearts are shrinking.

under the constricting pressure of pride, or vainglory, egotism, or some other form of selfishness.

It is well for all of us to examine ourselves from time to time with the thought of discovering the true motives back of what we are doing, and to determine also just where we stand with respect to the will of the Lord. Are we seeking to be guided in the way of the Lord, or are we expecting the Lord to guide us in our own ways? It is so very easy to adopt a self-righteous but wilful attitude and then interpret all our experiences in a way to justify the wrong course we are taking. Let us be on guard against this selfish tendency. If we are out of step with the Lord's people as a whole we may be reasonably certain that we are wrong.

**ANNIVERSARY
NUMBER**

WE have been thinking along this line considerably during recent weeks. This issue of The Dawn marks the beginning of the thirteenth year of its publication. During these years we have watched its circulation grow from a few to many thousands. Associated with the publishing of The Dawn have been various other co-operative efforts in which we have worked together with the Lord's people in proclaiming the truth and in serving each other. This growth of circulation and these happy privileges of working with the brethren have not been the result of a pre-arranged campaign. They have, rather, resulted from the spontaneous desire of the Lord's people to have it so.

As we analyze the situation from this standpoint our hearts rejoice, for we feel that the Lord has builded the house through the hearts' desires of His people. As many of the brethren know, following the death of Pastor Russell, the truth movement gradually deteriorated, largely through the desire of various ones to introduce innovations of doctrine and practice contrary to those we had learned. New channels were opened up, as it were, and strange voices were heard. On the one hand there was introduced a gospel of works; and on the other hand a gospel of no works. In some quarters false and speculative theories took the place of pure and well-established truth. In others, monastic holiness was substituted for the true Christian life of sacrifice in the service of the truth and the brethren.

The pure Gospel of the divine plan; the healthy activities of the Lord's people in proclaiming that Gospel; the sweet fellowship of the brethren at conventions, etc.; became largely mere-

ly pleasant memories. For years God had filled the hearts of His people with the truth; their whole outlook and their fervent desires were in keeping with their training under the ministry of "that servant." Their hearts had been enlarged and refused to be shrunken by the appeal of strange voices.

They wanted nothing but the truth in which they had previously rejoiced. They wanted to co-operate in the promulgation of that truth. They wanted to meet together as truth people in their local ecclesias, and they wanted again to feel that they had an interest in their brethren of other cities and towns, hence desired to meet them in conventions. They knew that there had been a harvesting of the "wheat" and they felt strange in being just individual grains of wheat. They wanted to feel once more that they were a part of a whole. They wanted the blest tie that binds our hearts in Christian love to entwine itself around them as in the days of old. Thus, through them, His people, God was speaking.

And "we"—we who have had the privilege of working with our brethren in republishing the Studies in the Scriptures; the Daily Heavenly Manna; the Hymns of Millennial Dawn; Tabernacle Shadows; and supplying booklets and tracts—were a part of "they" and "them" who wanted these things done. In this blessed opportunity of co-operating with the Lord's people we have rejoiced in the great privilege of being led together by the Lord, and trying to do as best we could what we unitedly saw to be God's will. And we feel assured that His blessing has been on our united efforts thus to serve His cause and His people.

**THY LIGHT
AND TRUTH**

WE often sing, "Send out Thy light and truth, O Lord, let them our leaders be," and we are convinced that the Lord's true people as a whole will not for long accept any other leadership. The leadership of the truth is the leadership of Christ, for the truth represents Him. He was and is the living Word of Truth. That truth reaches us through the Bible, through the ministry of "that servant," and through each other as we have opportunity to minister to the needs of the brethren. What a blessed leadership, and to what a happy fellowship it leads!—the fellowship of kindred minds which is like to that above.

If our hearts are enlarged by the truth—the truth that breathes the spirit, the disposition, the love of God—then God can speak through us the glad message that will refresh and

bless others of His people. We, in turn, will rejoice in the blessings that reach us through the hearts and lives of others. Thus we all can work together as one people for our mutual edification and joy in the Holy Spirit. What a blessed fellowship we thus enjoy! How pathetic is the position of one who is out of step with his brethren, whatever the reason may be! He may feel that the brethren don't want him, or perhaps are persecuting him. The Lord's people want to share their fellowship with all their brethren, but they don't want any of them to attempt the introduction of ideas or practices which tend to draw them aside from the main issues of the truth and its service.

If we want the full fellowship of our brethren we must learn to be just one of them in thought, in word and in deed. Through the hearts of our brethren, enlarged by the truth, God is speaking. There was to be only one special servant for the end of the age, and the harmonious message of the divine plan ministered to the church by him is still leading us through the heart expressions of those who have learned the truth and made it their own. May that truth continue to be the inspiration and the guide of our consecrated lives!



IMPORTANT NOTICE

DUE to the increased cost of binding we find it necessary to advance the prices of the cloth bound Studies in the Scriptures. The new prices are indicated on the inside of the back cover. The price of the Republication Edition remains the same as does the price of The Divine Plan of the Ages in paper binding.

THE NEW HYMN BOOKS

THIS is just to remind the brethren that work is proceeding on the new Hymn Books. All the words are being arranged be-

tween the music, and this requires time.

FOREIGN LANGUAGE VOLUMES

WE have requests for copies of The Divine Plan of the Ages in various languages. Friends who have such books which they would like to put to good use may send them to us. We shall be glad to place them. If you have any used copies of The Divine Plan of the Ages in English which you would like to put into circulation, we can use them also. There is a demand for such books for loaning purposes.

ENCOURAGING LETTERS

THE following letter from a young brother in the navy, addressed to a brother in Connecticut will, we believe, be of interest to many. The writer, a son of friends in the truth, was not interested at the time he joined the navy. His becoming interested since, and his growth in grace and knowledge, is practical evidence that the Lord is still calling His people, and that He is able to reach those whom He desires wherever they may be, and under whatever circumstances they may be living. The Lord's arm is not shortened.

"During the past few months there has been a tremendous change in me, spiritually. Our loving Heavenly Father has opened my eyes at last to His treasured Word, I find it hard to express in words, but I would like to convey the thought that during the past two months my whole life's ambitions, aims, etc., have changed. I do not strive any longer for worldly things. On the contrary, I am striving for the things above. Our precious Savior has opened my eyes and heart to the extent that I am quite willing now to dedicate the rest of my life in doing His will, teaching others the glad tidings of great joy. To quote a passage from your letter, 'If you find yourself eventually so enraptured with the vision of God and the Heavenly glories that you want to be there with God rather than down here on the earth, you will know that you are 'called'—and no one will be able to tell you anything different.' I am happy to say that I feel just like that. I have been studying the Bible and 'The Divine Plan of the Ages' over and over again, and each time I read them I receive great blessings and knowledge. My faith and love for Him are so great now that I am will-

ing to give up all worldly desires in order that I may present my body a 'living sacrifice.' . . . I attribute my sudden fervor in faith to that great pearl of knowledge, 'The Divine Plan of the Ages.' It has proved to be an extremely enlightening and helpful guide in the understanding of the hidden mysteries of the Bible. I am no longer in darkness as most of the world is today. I rejoice in the knowledge that through the grace of God I am able to see the truth. With His help and guidance I will strive my utmost to walk in the footsteps of our Lord Jesus, and I will strive to be worthy through His grace to be of the 'high calling' class. . . . Through the grace of God I have been able to bring light to one of my fellowmen—a soldier. He no longer considers himself a Catholic. He has been converted into the truth. I let him read some of the booklets my mother gave me. I also gave him a New Testament to read. . . . Remember me in your prayers. Grace and peace be unto you all."

USING OPPORTUNITIES

'Dear Brethren of The Dawn: The fifty copies of 'The Divine Plan of the Ages' arrived today; also the 500 radio announcements. Thank you for the prompt handling of my order. More requests for the first volume suggest that we had better increase our supply. I am inclosing payment for 100 more copies. Sister S. and I are working evenings and we are greatly surprised at the number of people who buy. A few request loans, which we meet with our supply of old copies. Our Pastor said that when the trouble became more severe we would have a still greater opportunity to witness to the truth. This seems to be the explanation, for neither Sister S. nor myself regard ourselves as natural salespeople. The other evening we were out for a little over two hours and between us we sold twelve copies and loaned one. Sincerely, T. A. S., Wash."

NEW HOPES

"Dear Frank and Ernest: I just heard your broadcast today and I want you to send me the booklet, 'God and Reason.' I am enclosing a dime to pay postage. I get The Dawn and like it very much. I had about decided I was lost, but now I have new hopes. I am now in the fight to win, so pray for me. Very truly yours, F. M., Okla."

PROVING ALL THINGS

"Dear Frank and Ernest: Please send me the free booklet, 'Christ's Return' and any tract you have on the Sabbath question. I have been a Seventh-Day Adventist for about eight years, but since listening to you on the Radio and receiving a number of your books, I have been changing my mind about religion. So please send me all the papers you can on the Sabbath and those which deal with Christ's promises of an earthly home. May God help you to stay on the radio for you are helping to open the people's eyes. Thank you. A. G., Ill."

ENJOYS EVOLUTION DISCUSSION

"Dear Frank and Ernest: I have enjoyed very much your radio talks, especially the ones on subjects of evolution. It makes us do some new thinking. Thanking you, I am, S. E. W., Oreg."

THE KINGDOM MESSAGE

Dear Radio Friends: I listen to your programs over the radio and they are marvelous. You are really preaching the Kingdom message that Christ taught. Christ . . . will really set up His Kingdom on earth to rule and reign for a thousand years. Oh, how wonderful that will be! Yours truly, L. H., Ariz."

STUDYING THEOLOGY

"Dear Frank and Ernest: I have received The Dawn and two booklets, 'God's Plan' and 'Hope Beyond the Grave.' I have read all three of them and have found them very helpful and interesting. They are just what I have been looking for. My prayer

is answered. Looking in the back of one booklet, listed under 'The Messages,' I find the names of the booklets. I would like very much to have these because I am studying theology and have found your other booklets very helpful on the divine plan of ages, and believe these should be equally helpful. Yours truly, L. W., N. H."

A GRAND DAY COMING

"Dear Sirs: The Dawn is the nearest to my belief. I have been to a number of different churches and I always had a crushed feeling as though I couldn't live up to it. But The Dawn puts love in your heart like an understanding parent and makes you want to try to do the very best you can in these trying times. The devil is working very fast, but, praise the Lord, God is stronger; and what a grand day that will be when the devil will be chained and there will be peace and good will on earth. E. E., Me."

ON SIDEWALK

"Dear Sirs: I picked up and read a card which I saw on the sidewalk. Please send me a free copy of 'Hope Beyond the Grave.' I thank you, F. L. H., Mich."

EYES OPENED

"Dear Frank and Ernest: I listen to your broadcast every Sunday, and would love to have a free copy of the book, 'God and Reason.' You sure are opening up my eyes with your talks. I tell every one I meet to tune in on your broadcasts. They sure are fine. Yours, F. O., Ohio."

INTERESTED IN PROPHECY

"Dear Sirs: I heard your program over the radio this morning, and since I am vitally interested in prophecy and present-day conditions, shall be glad to have your book. Thanks in advance, and may God continue to bless your program to the good of the many who hear you and are hungry for the fundamental truths of the Word. Sincerely yours in Christ, N. L. H., Tex."

SPEAKERS APPOINTMENTS

H. E. ANDERSON

Paterson, N. J. (Afternoon) .. Oct. 15
Rutherford, N. J. (Evening) 15

F. A. BRIGHT

Allentown, Pa. 8

N. T. CONSTANT

Rutherford, N. J. (Evening) .. Oct. 1

S. C. DeGROOT

New Haven, Conn. (Morning) Oct. 22
Waterbury, Conn. (Afternoon) 22

D. DINWOODIE

Paterson, N. J. (Afternoon) Oct. 22
Rutherford, N. J. (Evening) 22

EDWARD FAY

Riverside, Calif. (Morning) ..Oct. 15
Pomona, Calif. (Afternoon) 15

EARL L. FOWLER

San Diego, Calif.Oct. 1

W. J. HOLLISTER

New London, Conn. Oct. 15

G. S. KENDALL

St. Petersburg, Fla. Oct. 8
Orlando, Fla. 10, 11
Jacksonville, Fla. 12, 13
Atlanta, Ga. 15
Chattanooga, Tenn. 16, 17
Knoxville, Tenn. 18
Asheville, N. C. 19, 20
Greensboro, N. C. 21, 22
Baltimore, Md. 25
Brooklyn, N. Y. 29

PETER KOLLIMAN

Milford, Conn.Oct. 1
New London, Conn. 15

R. A. KREBS

St. Louis, Mo. Oct. 21, 22
Canton, Ill. 20
Mattoon, Ill. 23, 24
Chicago, Ill. 25
Roseland, Ill. 26

Milwaukee, Wis. 28, 29

J. Y. MAC AULAY

Montreal, Que., Can. Oct. 1
St. John, N. B. 5
Amherst, N. S. 6
Truro, N. S. 7
Halifax, N. S. 8
Pictou, N. S. 9
Sydney, N. S. 10
Glace Bay, N. S. 11, 12
Wilton, Me. 15
Lynn, Mass. 17
Boston, Mass. 18
Providence, R. I. 19
Fall River, Mass. 20
New Bedford, Mass. 22
Groton, Conn. 23
New Haven, Conn. 25
Brooklyn, N. Y. 29

W. S. MARSHALL

Dexter, Me. Oct. 3, 8
Guilford, Me. 15
Orono, Me. 22
Ellsworth, Me. 29

C. H. MEADORS

Berkeley, Calif. Oct. 1
San Francisco, Calif. 15, 29
Oakland, Calif. 22

M. C. MITCHELL

Philadelphia, Pa. Oct. 22

R. E. MITCHELL

Paterson, N. J. (Afternoon) Oct. 8
Rutherford, N. J. (Evening) 8

J. M. PATTERSON

Sacramento, Calif. Oct. 1
San Francisco and Oakland Area 2-31

EDWIN PROCTER

Pittsburgh, Pa. Oct. 1

F. W. RICE

Baltimore, Md. Oct. 22

T. G. SMITH

Belgrade, Me. Oct. 8

SPEAKERS APPOINTMENTS

Wilton, Me.	15
Belfast, Me.	22
Augusta, Me.	29

G. M. WILSON

Bloomsburg, Pa.	Oct. 8
East Liverpool, Ohio	15

W. N. WOODWORTH

Bloomsburg, Pa.	Oct. 8
New London, Conn.	15
Chicago, Ill.	22

Boston, Mass.	29
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H. L. YOUNG

Pottstown, Pa.	Oct. 8
Lehighnton, Pa.	22

C. W. ZAHNOW

Pittsburgh, Pa.	Oct. 1
Bellaire, Ohio and vicinity	3-9
Cleveland, Ohio	10
Erie, Pa.	12
Tonawanda, N. Y.	13

CONVENTIONS

PITTSBURGH, PA., October 1—All meetings will be held in the O. of I. A. Temple, 610 Arch Street, N. S.

BLOOMSBURG, PA., October 8—Convention opens at 10 A. M. in the Odd Fellows' Lodge Rooms, 102 East Main Street. The public meeting in connection with the convention will be held in the Eastern Star Rooms, Corner East and Main Streets at 2:30 P. M.

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

GRAND RAPIDS, MICH., October 14, 15—Odd Fellows' Hall, 240 N. Division Street. Sec'y S. M. Tudor, 1733 Eastern Avenue, S. E.

EAST LIVERPOOL, OHIO, October 15—Potter's Hall, 226 West 6th Street.

ITHACA, N. Y., October 15—205 E. Falls Street.

NEW LONDON, CONN., October 15—Union Hall, Union Street. Convention opens at 10:30 A. M.

REXFORD, N. Y., October 15—Home of C. F. Plath. Take Saratoga Bus at

Schenectady, and get off at Blue Barns.

ST. LOUIS, MO., October 21, 22—Y. M. C. A. Auditorium, 3108 North Grand Avenue. For further details, address Mr. J. B. Bernoudy, 7033 Lindell Blvd.

CHICAGO, ILL., October 22—Central Masonic Temple, 910 N. LaSalle Street.

MILWAUKEE, WIS., October 28, 29—For details write the secretary, Mrs. H. H. Fink, 2536 N. 81st Street, Wauwatosa, Wis.

BROOKLYN, N. Y., October 29—For details write the secretary Mr. Felix S. Wassmann, 44 Livingston St.

DETROIT, MICH., October 29—Macabees Bldg., Woodward Avenue at Putnam.

SAN FRANCISCO, CALIF., October 29. For details write the secretary, Mr. A. Morris, 562 6th Avenue, San Francisco, Calif.

JACKSON, MICH., October 22—For details write the secretary, Luella Crawford, 322 N. Dwight Street.

GREETING CARDS. Christmas Cards: Box of ten, 50 cents; Box of twenty-one, \$1.00. Birthday and Friendship cards: Box of ten, 50 cents. Swiss colored prints: Assorted Scripture text, 60 cents a dozen. Biblical picture cards and birthday assortment: 20 cents a dozen. Bradlee folders with envelopes: Scripture text, Birthday and Christmas, five and ten cents each.

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ANSWERS

To Test Your Knowledge Questions (See Page 52)

1—Nathaniel, one of Jesus' faithful disciples.—John 1:47; 21:2.

2—Golgotha, meaning "a skull," is the Hebrew name for the place where Christ was crucified. Calvary is the English equivalent and "is an Anglicized word from the Latin Vulgate **Calvaria** which is a translation of the Greek **Kranion** which, in turn, is the Greek translation of the Chaldee or Hebrew **Golgotha**." (Young's Concordance)—John 19:17; Luke 23:33.

3—These words prophetically foretold the language of Jesus' heart as He came to John at Jordan. They beautifully express His consecration to do His Father's will.—Heb. 10:7, 9.

4—"which is Jesus Christ."—1 Cor. 3:11.

5—No. Moses saw Canaan from the top of Mt. Pisgah before he died. It was Joshua who led the people into Canaan.—Deut. 34:1-4.

6—The true church is presented as "a chaste virgin to Christ." (2 Cor. 11:2) The true church is the bride. Christ is the Bridegroom. John the Baptist and the other ancient worthies are spoken of as being the "friend of the bridegroom." The remaining part of the text shows this to be the case. It reads, "this my [John the Baptist's] joy therefore is fulfilled."

7—"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him

guiltless that taketh His name in vain."—Ex. 2:7.

8—(b) is correct. The false doctrine of the immortality of the soul of man is not Scriptural. Life can only be obtained through the Savior and the resurrection.—See Ezek. 18:4; Psa. 34:22; 49:15; Dan. 12:12, 13.

9—"The prince of this world" is the devil. See John 14:30. "The Prince of Peace" is our Lord. See Isaiah 9:6. To understand this truth is to recognize the conditions now existing in the world and to know that peace will come in the next age through the establishment of Christ's Kingdom on earth.

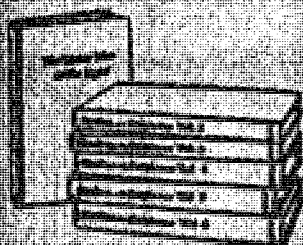
10—Their Hebrew names were Hananiah, Mishael, and Azariah. The prince of the eunuchs changed them to Shadrach, Meshach, and Abednego. (a) Because they refused to bow down and worship an idol. (b) No! They were delivered by God unharmed by the fire, and were promoted to a position of responsibility by the king.—Daniel 1: 6, 7; and chapter 3.

11—Isaiah 35:5, 6, 10. This prophecy will gladden the hearts of all those who love humanity as they come to know through the Scriptures that Christ's rule will cause God's will to be done on earth as in heaven.

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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.