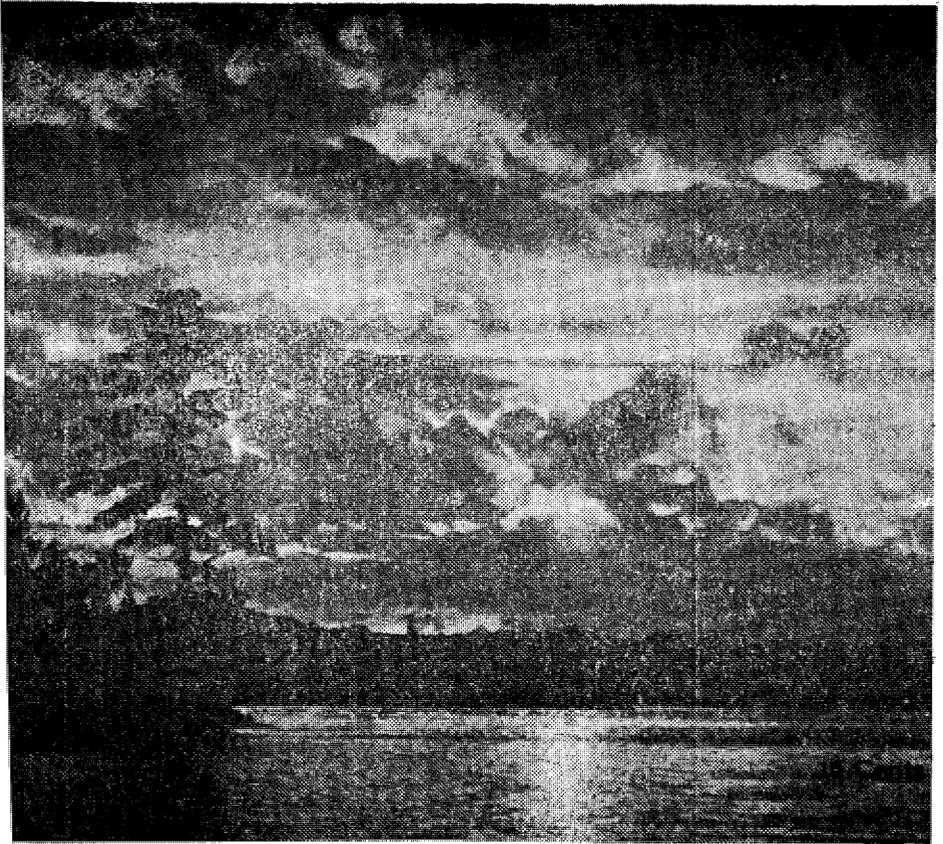




The
DAWN
A Herald of Christ's Presence

 FEBRUARY 1946 



The DAWN

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Uncle Sam, the Missionary

FOR more than a century the denominational churches of the world sent their missionaries to Japan to convert the people to their concepts of Christianity. Some converts were made, but the number of unconverted Japanese continued to increase and not a dent was made in the minds of those responsible for the governmental affairs of Japan in the way of convincing them that their emperor was not of divine origin, and as such, the civil and religious head of a super-people destined to rule the world. Shintoism in all its ugly forms continued to be the official and undisputed religion of the Japanese people.

But, beginning with "Pearl Harbor," Uncle Sam went to work on the Japanese, not, of course, as a missionary, but to rush the military might of a nation whose people seemed glad

to die in the belief that their emperor was indeed divine. The military campaign progressed victoriously, and finally two atomic bombs were dropped on Japanese cities, killing untold thousands who had believed their divine emperor could protect them. Then Japan surrendered and submitted to occupation by Uncle Sam's army.

In this upsetting time of human history many of our old viewpoints and legends have to be revised. What has happened in Japan, for example, may well call for a modification of the saying that the pen is mightier than the sword; because the military power of Uncle Sam has convinced the emperor of that conquered country that he is not divine and that the Japanese are not a "super people." At the beginning of 1946, Hirohito told his people that he was a mere man, just like the rest of them—

and not even a super-man. All the missionaries who ever went to Japan failed to accomplish a result like this. It means that the very foundation of one of the most powerful false religious systems of the world has been destroyed. It is claimed that Hirohita may profess Christianity—presumably much as Constantine did in the fourth century.

In Hebrew 12:27 the apostle tells us that in this great “time of trouble” everything will be shaken that can be shaken, and that only those elements of a world society which cannot be shaken—that is, those which are in harmony with God and righteousness—will remain. Hirohito’s rescript to his people telling them that what they had been taught and forced to believe all their lives was untrue, is certainly a marked evidence of the “shaking” of those things which are not in harmony with God.

There is room for much more shaking along this line. Following the first World War the religious rule over Russia was destroyed when the church-state government of that country was replaced by communism. Perhaps if the Czar had lived long enough to express an opinion he might have stated himself in much the same way Hirohito

has: he might have said that in reality God had never appointed him to be the ruler of Russia, and that he was not properly the civil head of the Christian church.

One can’t help wondering—even a little impatiently—when the great shaking processes of the “time of trouble” will cause the Pope of the Catholic Church to make the same frank admission to the Catholic world that Hirohito has made to the Japanese. Will the explosion of a few more atomic bombs accomplish this? Very few of the British people now take seriously the claim that their king is especially appointed by God to be the civil head of the Christian church. But even though few believe this, it will be a wonderful step of progress when his Majesty sees his privilege of acknowledging to the people what he must already realize himself; namely, that there is no true foundation to the idea that he is divinely commissioned to be the “defender of the faith” with a cold steel sword, as is indicated in the coronation ceremony.

The false religion of Mohammedanism must also eventually be destroyed. All religious concepts which are out of harmony with the true God of love and not in keeping with his divine

plan for the salvation of the people are to perish. The entire "heavens" of this present evil world are to "melt with fervent heat." To realize that the melting has already started is to have our faith strengthened in the fact that Christ's kingdom is near.

No, the world will not be left without religion. We are promised that following this shaking and burning time God will "turn to the people a pure language" that they might all call upon him with "one consent." (Zeph. 3:8, 9) There will be just one religion in God's new world, and that will be the *true* religion— not Shintoism, not Hinduism, not Catholicism; not Episcopalianism, but a "knowledge of the glory of God" which is to fill the earth as "the waters cover the sea."—Isa. 11:9; Hab. 2:14

Inhabitants Scattered

In an article appearing in the January 5th issue of *Collier's* magazine, Pope Pius XII says:

War has forcibly separated husbands and wives, parents and children. It has let youth escape from the normal discipline of home and school. It has weakened the bonds of wedded life. It has released a flood of lusts. It has caused the greatest and most tragic migration of peoples in all history. It has created a vast multitude of exiles,

deluded, disheartened, desolate, chained in a servitude not less despotic than the very tyrannies that the war aimed to shatter. In these homeless masses is the yeast for revolution and disorder.

We all knew this, but the Pope has described the facts so vividly that we are aided in grasping the horrible reality of this aftermath of war. It may well be this migration of peoples forced by the war that is foretold in Isaiah 24:1, which reads, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

An editorial appearing in the *Chicago Tribune* entitled "The Brutal Century," gives further evidence along this line. We quote:

Europe today has what is called peace, but no end to barbarity. Millions are held in slavery. The economic machinery of civilization is deliberately sabotaged. Millions have been condemned to exile and the roads are clogged with them. The continent starves, and lies powerless and stricken with fear.

In the article by the Pope, from which we quoted above, he states, "We have always maintained and proclaimed the principle that war as a means of solving international differences, is obsolete, and We [capital "W" not ours] have constantly striv-

en to make Christian and religious men reject modern war with its monstrous means of conducting hostilities." These words have a noble sound, but when analyzed, they are found to contain an admission of terrible guilt on the part of Vatican policies.

Notice the assertion that it is "modern" war which has become "obsolete," and which the Pope condemns. This is admitting what all know to be the truth, that the Vatican at one time deliberately promoted war as a means of settling international disputes, because it was believed that in this way the disputes could be settled to the advantage of the Catholic Church. Now it is realized that "modern" warfare is dangerous to the Catholic Church, just as it was dangerous—even disastrous—to Shintoism, so it is condemned.

The Pope undoubtedly realizes (it is too obvious not to be seen) that the millions of people uprooted by modern warfare, who are homeless and starving, are not likely to continue exercising faith in the ability of the Vatican to save them from disaster. As millions of these desolate people, their faith in all religion dwindling, wander up and down over the roads of Europe, their presence among the people as a whole, who also are hungry,

will continue to spread doubt that the church in which they once trusted, is of God.

Counting the Kings

According to an editorial appearing in the Baltimore Sun, there are now only twelve remaining monarchs in Europe, "and many of these are on the way out," the writer says—although an effort is being made to bring royalty back to Spain. The editorial was occasioned by the final ousting of the Yugoslavia monarch and the recognition of Marshal Tito's regime by the United States and Great Britain.

In 1914, according to this editorial, forty-one monarchs ruled in Europe, forming under the leadership of Kaiser Wilhelm II, a veritable "princes trade union." In 1918 only fifteen of these remained. The big three were gone. The czarist empire became the Russian Soviet. Germany became a federation of seventeen republican states. "King busting was renewed by the fascist dictators," the editorial states, and the second global was exhilarated the revolutionary trend so that today, as one Bible Student put it, that which was on the top is now on the bottom. The symbolic "earth" has truly been turned upside

down as the prophet foretold!

The overturning of world society is being accomplished in different ways. This is to be expected. The symptoms of social and economic disorders are bound to be different in the backward European countries for example, than in America. Actually, however, the principles which are causing crowns to topple in Europe are essentially the same as have come to grips in the General Motors and other strikes in this country. It is the determination of the people to have their just share of the benefits of this machine age.

The issue is not always clearly seen. Even those participating in the struggle frequently fail to understand just what it is they are fighting for. And often, those who lead the "have nots" in the struggle are just as anxious to secure a lion's share of the spoil as the capitalists and monarchs whom they seek to overthrow. It is, as Pastor Russell points out on page 542 in *The Battle of Armageddon*, a war of words which ultimately leads to a strife of arms.

As a matter of fact the war of words and the strife of arms frequently go on simultaneously. In this great upheaval of human society there are eruptions of various kinds in all parts of the world. This condition has be-

come so widespread that now the term "anarchy" is creeping into many of the commentaries of world affairs. It is an interesting picture to watch, especially when viewed from the standpoint of God's Word. If we have faith in the promises of God we will know that the outcome is to be glorious, even the establishment of the kingdom of Christ.

Israel in the News

Riots in the Holy Land; boycott of Jewish industry by Arabs; reports of planned mass migration of Jews from Poland and other European countries; and a continuous bitter controversy between Zionist leaders and the British government concerning immigration to Palestine, characterize the news of what is occurring in the Jewish world.

The general picture, like that of the world in general, is chaotic, even to the extent that the Jews themselves are divided in their opinion as to the merit of Zionist hopes and prospects. But out of the muddled scene of paradoxical events there continues to emerge a definite pattern which is wholly in harmony with the prophecies relating to these closing days of the age.

Palestine was deeded to the natural descendants of Abraham

by God. It is their land, and while for centuries they have been scattered among all nations, downtrodden and persecuted in most of them, the time has now come for them to be restored to their own land. But the prophecies are clear that this restoration was not to be without severe trials for the Jews. Jeremiah wrote:

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.—Jeremiah 30:3, 5

This is but a sample of the manner in which the prophecies reveal that the time of Israel's restoration to the Promised Land would also be at time of trouble—of "trembling and fear"—for them. And surely they have had a great deal of trouble in recent years. Millions of them in Europe have been killed. And even though their arch-persecutor, the Nazi regime, has been crushed, anti-semitism is still rearing its ugly head throughout many parts of Europe.

It is no wonder that the Jews throughout that devastated country are fearful of what tomorrow holds for them, and are

therefore desperately anxious to migrate into Palestine. It doubtless required just such an uprooting experience as that through which they have passed—and are still passing—to make them truly long to be in their own land.

But right now, contrary to the pre-election promises of the present labor government of Great Britain, the doors to Palestine are virtually closed to the Jews, only a pitifully small number being permitted to return there each month. The Arab world is of course bringing pressure to bear upon the British government to keep the Jews out of Palestine. Fears of an Arab uprising, oil interests, and other factors, all contribute to the present stand of the British.

Meanwhile the Zionists are becoming very outspoken in their charges against the British—and against government officials in Washington, also. No plainer words of condemnation were ever spoken against their European persecutors than Zionist Jews are now uttering against the British government and others whom they consider responsible for helping to keep the doors of Palestine closed to them.

Just how many more Jews will be permitted to return to Palestine before the final phase of the present "day of God's vengeance

ance," designated in the prophecies as "Jacob's trouble," we do not know. (Isa. 34:8; 61:2; Jer. 51:6; 30:7) But this we do know, that Israel will have the land because God has promised it. Humanly constituted governments may, and do break promises, but God does not; and in the final picture God has promised to fight for Israel as in the days of old. And what will it matter then how many Arabs, or Englishmen, or Russians, or others, may be opposed, or have failed to keep their promises?

A Catholic View

THE following editorial is reprinted from the December 29th issue of *The Tablet*, a Roman Catholic weekly newspaper. We quote it without comment:

As we see the hand of suppression tightening its grip on Catholics and the Church in every part of the world, American Catholics may be permitted to wonder if they will be spared.

On every continent, the people yearn for a just and lasting peace. Pope Pius XII has stated and reiterated the elementary conditions necessary for such a peace; he has explained them simply and clearly and no one has attempted to disprove them. But the men who represent the people of the many nations and who profess to be seeking peace are completely ignoring the Holy Father's wise and just advice and are favoring an

atheistic experiment guaranteed to produce chaos, dictatorship and certain slavery for the people.

In Europe, as so many of our returning veterans will frankly agree, the Catholic Church, even in predominantly Catholic countries, is functioning within prescribed limits and only with the permission of authorities professedly anti-Catholic. The people of the Continent are of strong and intelligent Faith in their personal lives, but they are weak and docile in political life, apparently, for, except in Spain, they permit in power regimes which are openly and methodically strangling even the spiritual life of the Church of Christ. Millions of Europeans have bravely suffered and died in the cause of patriotism, yet we see their survivors satisfied with a few crumbs of religious freedom tossed down to them from the table of their rulers.

In Asia, the hopes of the missionaries are none too bright. In the territories adjacent to and influenced from Siberia, anti-Christianity is in the ascendancy. In China, the admission of Communists into the Chungking Government will see a fading of the latter's favorable attitude toward the Church; throughout southern Asia, the nationalistic spirit, which pretends to seek the legitimate and noble end of freedom for a downtrodden and enslaved native population, gives every indication of being inspired and encouraged by powerful forces that will in due time deny freedom to Christ's apostles. In Japan, once the Communists have infiltrated themselves sufficiently into the Allied govern-

ment, Catholics will begin to experience the same tightening of the intangible fist on the throat of their spiritual body.

In South America, the vast majorities of the peoples of the several nations are yielding their fate into the hands of unrepresentative minorities. Many of us expected the Catholic Latin-American nations to be champions of the Holy Father's charter for world peace at San Francisco, but they were not. News reports bear witness to the spiritual and liturgical glories, but again, as elsewhere, we find the same double standard: adherence to the principles of Christ among the individual members of a nation but apathy toward the rejection of those principles by the nation itself. No one will deny that the heart of Latin America is Catholic, yet it is equally obvious that the sentiments of that heart are being prevented from becoming vocal in the presence of other nations. The voice of Communism, on the contrary, is loud and persuasive, except from Argentina.

The Church in America today is strong in numbers, in the personal holiness of its members and in the organization of its spiritual and charitable undertakings. Isolate the Church and it can only be viewed with optimism. Catholics who are contended with being tolerated and with being permitted to graze undisturbed in their own recognized pasture have little to complain of in the United States. Nevertheless, one may be permitted to wonder if our lack of voice in the affairs of the nation is not an invitation to the clenched fist which is grip-

ping most of the rest of the world.

Free Schools in India

According to a report appearing in *The Christian Century*, free schools for primary education have been established in Travancore, India. This Indian state has a population of about 6,000,000, of whom one-third are professed Christians. Until now the Catholic Church has managed about half of the 3,000 Travancore schools, and has received financial aid from the government for so doing.

But this has now been changed. The government is to assume full responsibility for the primary education of Travancore's children, and will make it compulsory. The church may continue to operate its schools—without financial aid from the government—provided the standard of education meets the approval of the government, and the teaching of religion is done outside of the schools and only at the request of parents.

The church, of course, cries, "Persecution." Catholic authorities are particularly concerned over this development for it forebodes the end of their influence in educational circles all over India, if and when that country is given its freedom.

The Bible Answers



The War of Survival

¶ Ernest, the Bible's portrait of the future leaves nothing to be desired. It shows all evil destroyed, and the human race living in a perfect earthly paradise where there is no sickness, no pain, no death; where there is peace and happiness for all.

¶ Frank, I don't doubt that what you say is right, and that it is taught in the Bible, but in talking with people I find that many of them would much prefer having their "sweet by and by" blessings right now. The way it is often expressed to me is that Christianity, and in fact, all religions, would be much better if they offered present freedom from all the evils that afflict us, instead of merely promising something for the future.

¶ That is exactly what Christianity will offer to the people, eventually.

¶ That may be, Frank, but how does that benefit the people now? More than nineteen hundred years have passed since Christianity was founded, yet humanity is still struggling on. Sin and selfishness, sickness and death, are still rampant everywhere. In fact, right now the whole world is faced with the possibility of destruction by a-

toxic bombs. Some of my friends say that it's all right to talk about survival after death, but why isn't it possible to survive before death? Why do all the good things have to belong only to the future? Why can't they be enjoyed right here upon the earth?

¶ Ernest, Christianity does provide for blessings to be enjoyed here upon the earth.

¶ But Frank, doesn't the Bible hold that the only hope for mankind is that after death they may go to heaven?

¶ No! The Bible does offer a heavenly hope for a few of humanity, namely, the true footstep followers of Jesus, but there will not be very many of the human race who will ever enjoy a home in heaven.

¶ But Christ died for all mankind, did he not?

¶ Very true. But Christ did not die in order that the human race might go to heaven after death. Christ died to redeem Adam and his race from the curse of death. Thus provision was made for human beings to be restored to life upon the earth. The Bible says that Jesus came to seek and to save

BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

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

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

EASTERN TIME **STA. KC. A.M.**
 Akron, Ohio WADC 1350 9:45
 Augusta, Ga. WGAC 1240 10:15
 Baltimore, Md. WFBR 1300 9:15
 Bay City, Mich. WBCM 1440 10:00
 Binghamton, N. Y. WNEF 1290 10:00
 Columbus, Ohio WHKC 610 8:30
 Cornwall, Ont. CKSF 1230 10:00
 High Point, N. C. WMFR 1230 9:45
 Jacksonville, Fla. WJHP 1320 10:30
 Orillia, Ont. CFOR 1450 10:15
 Paterson, N. J. WPAT 930 10:00
 Philadelphia, Pa. WIP 610 9:30
 Pittsburgh, Pa. WWSW 1490 9:45
 Toronto, Ont. CHUM 1050 9:45

➤ ➤ P.M.

Cincinnati, Ohio WCPO 1230 7:15
 Dayton, Ohio WHIO 1290 12:30
 Detroit-Windsor (Sat.) CKLW 800 5:15
 Grand Rapids, (Thurs.) WLAV 1340 10:00

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

➤ ➤ P.M.

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

MOUNTAIN TIME **STA. KC. A.M.**
 Edmonton, Alta. CFRN 1260 10:45
 Globe, Ariz. (Sat.) KWJB 1240 8:45
 Grande Prairie, Alta. CFGP 1340 10:15
 Prescott, Ariz. (Sat.) KYCA 1490 8:45
 Safford, Ariz. (Sat.) KGLU 1450 8:45
 Wallace, Idaho KWAL 1450 10:15

➤ ➤ P.M.

Colorado Springs, Colo. KVOR 1300 11:15
 Kalispell, Mont. KGEZ 1460 4:45
 Mandan, N. D. KGCU 1270 12:45
 Nampa, Idaho (Wed.) KF XD 1230 9:15
 Tucson, Ariz. KVOA 1290 8:30
 Yuma, Ariz. KYUM 1240 9:00

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

➤ ➤ P.M.

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

MERIDIAN TIME **STA. KC. A.M.**
 Juneau, Alaska KINY 1460 9:45
 Ketchikan, Alaska KTKN 930 9:45

POLISH BROADCASTS

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

that which was lost. Ernest, what was it that father Adam lost when he became a sinner?

☞ Why, Frank, the general idea is that he lost the opportunity of going to heaven when he died; but is that right?

☞ No, Ernest, there's nothing like that in the Bible! Nothing was said to Adam about going to heaven when he died. He was not put in the Garden of Eden to die, but to live. Death came only because he disobeyed God. You see, Ernest, God's provision for Adam and his race was an earthly one. God prepared a home for him "eastward in Eden," not in a "Beautiful Isle of Somewhere." He could have continued to enjoy that home everlastingly had he not become a sinner. His transgression resulted in his loss of life and the privilege of living in that perfect earthly home. It was only because of his sin that he died at all.

☞ And that is the reason the human race continues struggling against sickness and death—is that it?

☞ That's right, Ernest.

☞ A sort of war of survival.

☞ Exactly. And down to the present time it has been a losing struggle. We sometimes speak of the survival of the fittest, but both the fit and the unfit have failed to survive. To start with, man was driven from his perfect home, out into the unfinished parts of the earth, where he has had to fight against thorns and thistles in a losing battle with sickness and death. The law of self-preservation, which is really the rule of selfishness, has been the motive in this age-long struggle, in which none has been able to preserve himself. Each generation, and each individual, has finally gone down in defeat before the great enemy, Death.

☞ That's very true, Frank—which brings us right back where we started. If death is the sure destiny of all, then it's true that Christianity can be only a promise of happiness after death. Do you get my point?

☞ Yes, I get your viewpoint, but it's a wrong one! But before one can understand why it is wrong, it's important to see the difference be-

AUSTRALIA BROADCASTS

Victoria and N. S. Wales Time

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

Western Australian Time

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

Broadcast Topics

FEBRUARY

Where Are the Dead?

The War of Survival

What Is the Soul?

Judgment Day Blessings

tween the viewpoint of heathen religions and that of Christianity. In all heathen religions death, as we know it, is accepted as a normal incident in a whole series of experiences which finally bring one to a state of happiness in some far off world. Christianity teaches, on the other hand, that death, in the case of human beings, is not normal nor natural.

☞ That must be why we have never become used to it.

☞ That's exactly the reason. All human beings fight against death, and the only reason an individual becomes reconciled to the idea at all is that his body is racked with pain, and he has become utterly worn down to exhaustion in his war of survival. Yes, Ernest, death is an enemy, and sickness and pain are its dreaded allies. The commander-in-chief over this cruel alliance has been the devil himself.

☞ Well then, Frank, it seems to me that the forces of Satan have been victorious over the human race.

☞ Thus far they have won the battles—but Ernest, they haven't won the war! They will lose that. And after all, that's the important thing.

☞ I don't know that I get just what you mean by that, Frank.

☞ I'm thinking of the matter from the standpoint of God's long-range plan. When sin first entered the world, and the fallen Lucifer became the commander-in-chief of all the forces of unrighteousness, God said that he would place enmity between the seed of the wom-

an and the seed of the serpent, and that finally the seed of the woman would bruise the serpent's head.—Genesis 3:15

☞ And the serpent is Satan—is that it?

☞ Yes, that's right, Ernest.

☞ Is mankind in general the seed of the woman?

☞ No. This remark about the "seed" of the woman is the first promise in the Bible concerning the coming of Christ, the Messiah. It is The Christ that will destroy Satan, and put to rout man's enemies—sin, sickness, and death. This is referred to in Hebrews 2:14, where the apostle tells us that Jesus will destroy the devil, and that his death on Calvary's cross was a part of the divine program for the deliverance of the entire human race from death.

☞ But Frank, Jesus came and died nineteen centuries ago, yet the devil's side keeps right on winning! People are dying just the same today as they did before the angel announced the birth of the Savior.

☞ That's true, and that's one reason so many have concluded that the death of Jesus, and the Christian philosophy of life generally, has to do principally with determining the degree of happiness one enjoys after death.

☞ But what is the answer as to why sin and death have continued for so long after the Savior of the world first came?

☞ The scriptural answer is simple, Ernest, yet definite, namely, that the "seed" of the woman, the great

Messiah of promise, is not Jesus alone, but includes his church as well. In the 12th chapter of 1st Corinthians this is made very plain. There Paul speaks of the church as being the "body" of The Christ.

☞ And it has taken all this time to select and prepare the church—is that it?

☞ Yes, Ernest. You see, the terms of Christian discipleship have been very rigid and exacting, and not many have been willing to meet them. Among other things, they have been invited to lay down their lives in sacrifice, just as Jesus did. They are promised that if they die with Jesus they will live and reign with him.

☞ Jesus returned to heaven after his death and resurrection, did he not?

☞ Yes, and he promised to prepare a place for his church. This is where and how the heavenly promises of the Bible fit into the divine program for the salvation of the human race.

☞ Oh, I see—it's not that God proposes to transfer the whole human race to heaven one by one, as they die; but rather that he offers a few the opportunity of suffering and dying with Jesus, and thus to be prepared to live and reign with him. Frank, what does it mean to "reign with Christ"?

☞ The reign of Christ is his thousand-year reign over the earth.

☞ Is that what is meant by the Millennium?

☞ Yes. And there is every reason now to believe that we are in the

dawn of the Millennium.

☞ Getting back to where we started, then, Frank, just how **does** that, or how **should** it, affect our outlook on life today?

☞ It means that the divine plan has progressed to the point where Christ is about to take the offensive against Satan and against his allies—sin, sickness, and death.

☞ Do you mean that up until now Christ hasn't been doing much about human suffering and death?

☞ No, I wouldn't put it that way Ernest. Much has been done. Jesus' own voluntary sacrifice unto death as man's Redeemer was a fundamentally important feature of the plan. It was this that made provision for setting aside the death sentence that was entered against the race in the beginning. Already this has made possible the divine acceptance of members of the fallen race to be joint-heirs with Christ in his kingdom. All that God has been doing in the past, however, has been in preparation for what Christ is about to do now. Satan has been the ruler of the world in the past, but with the beginning of Christ's kingdom Satan is bound, as we are shown in Révelation 20:1, 2, and then for a thousand years the Messianic government will continue its offensive against all the works of Satan, and finally death itself will be destroyed.

☞ That is certainly a wonderful prospect, Frank, but to get back where we started, the viewpoint is still one of the "sweet by and by" rather than one that offers im-

mediate blessings of health and life for the people—isn't that true?

¶ Not altogether so—

¶ What do you mean by that?

¶ Just this—that now the plan of God has progressed to the point where Christ's kingdom is very soon to become manifest in its blessings for the people.

¶ How soon, Frank?

¶ So far as I know, Ernest, the Bible doesn't give the time in years or months or days, but Jesus did say that when we see conditions in the world as we see them today we would know that "this generation" would not pass away until all the prophecies be fulfilled.

¶ But how do we know that present world conditions are in fulfillment of prophecies, and not just a matter of history repeating itself?

¶ Jesus foretold world conditions of today which have never before been true in human experience. He said of this time that the world would be unable to find a way out of its distress. He also said that unless these days of trouble be shortened no flesh would be saved, and prophesied that because of this, the hearts of the people would be failing them for fear. These conditions are right upon us today. All human plans are failing. The destruction of the human race is threatened by the atomic bomb, and instead of the last war bringing freedom from fear, the hearts of the people are more filled with fear today than ever before. Jesus prophesied that all of this would add up to mean a time of trouble

such as never was since there was a nation, and we are certainly witnessing that trouble today.—Daniel 12:1; Matthew 24:21

¶ Are we to understand that the human race will perish in this time of trouble?

¶ No, Ernest. Divine intervention, through the establishment of Christ's kingdom, will prevent the destruction of the race which might otherwise be brought about as a result of human selfishness.

¶ You know, Frank, you have given me a very interesting picture of the great struggle for life that has been waged by humanity since the time of creation, and how, through Christ, there is soon to be a glorious triumph over sin, sickness, and death, when men and women will no longer need to die. But think of all the millions who have died in the meantime! It seems too bad that they should lose the rewards of victory.

¶ They won't lose the rewards of victory, Ernest! In this respect the six-thousand-year struggle of the human race for life will be different from the wars with which we have been acquainted. Think of the heroes who have gone down in battle in the past who have never seen the results of their valiant efforts. But in God's plan it is different. All who have died in the past are to be raised from the dead to share in the blessings of the "sweet by and by," now so near. Ernest, there is to be a great homecoming for everybody, and that home will be right here on God's green earth!

The Christian Life

Ready To Be Offered

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—2 TIMOTHY 4:6, 7



WHEN Saul of Tarsus, who had been blinded by the brilliancy of divine glory as he traveled along the Damascus road on an errand of persecution, later lay prostrate and praying in the home of Judas on a street called Straight, in Damascus, the Lord instructed Ananias to visit him, saying, "I will shew him how great things he must suffer for my name's sake." (Acts 9:16) Through many years of untiring devotion to the Lord, Paul had learned the meaning of these words, for he had been a faithful follower of the Master and a joyful partner in his suffering.

And now he had reached the end of that way of suffering—a way which had led to prisons, to stripes, to stonings, to perils of the sea and perils of the land, to trials among false brethren, and, at last, to waiting for the consummation of his sacrifice—

waiting and "ready." He had no desire to turn back, no regrets for what he had endured. From the human standpoint his life had been a failure, but his was not the human viewpoint. To him his whole life of toil and suffering was the path to glory and he knew that a "crown of righteousness" was laid up for him which would be given to him "at that day." Yes, Paul knew that those who suffer with Christ will reign with Christ.

In his farewell letter to Timothy he had urged him to "endure hardness" as a "good soldier" of Jesus Christ; and to commit the truth which he had learned to faithful men, who in turn would commit it to others—a possible reference to the ancient relay races in which the contestants carried torches and passed them from one to the other.—2 Tim. 2:2, 3

Paul also reminded Timothy

of the verity of God's promises which give assurance that those who suffer with Christ will reign with him. (2 Tim. 2:1-13) No hope was held out to Timothy that living the Christian life faithfully would result in ease, or that he could expect a care-free and happy existence.

Certainly Paul knew much of the joys of being a Christian, for by faith he had been blessed by the peace and joy of Christ. He who wrote to the Philippians admonishing them to "rejoice in the Lord alway," did so from the depth of his own "joy in God through our Lord Jesus Christ." (Phil. 4:4; Rom. 5:11) But Paul knew also that the Christian's present joys of faith are the fruitage of his great confidence in the unseen things of promise. Of Christ, Paul wrote that for the joy which was set before him he endured the cross, and despised the shame.—Heb. 12:2

Paul was blessed with this same kind of joy—a joy that was set before him by the promises of God, promises which assured him that after the fighting there would come peace; and after the suffering a crown; and after death, a glorious divine life. He explained that without this hope of a resurrection we would be "of all men most miserable," that our "standing in jeopardy every

hour" would be folly, and that being baptized in death for the dead world would be in vain.—1 Cor. 15:19, 29, 30

Yes, Paul knew of the joys of faith, but he knew that those joys depended upon a firm conviction, a "witness of the Spirit," that our present faithfulness will merit the Lord's "well done," hence that a crown of righteousness has been "laid up" for us. So he admonished Timothy to "fight," to "strive," to "endure hardness." (2 Tim. 2:3, 5) He reminded him that those who live godly in Christ Jesus "shall suffer persecution." (2 Tim. 3:12) "Evil men and seducers shall wax worse and worse," Paul warned, "but continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."—2 Tim. 3:13, 14

Paul's entire farewell letter to Timothy is a masterpiece of admonition, of encouragement, of advice, and of warning. But more powerful than the words themselves is the apostle's own example of how he had put them into practice. "Endure hardness," Timothy, be a "good soldier of Jesus Christ," wrote Paul, and then concludes, "I have fought a good fight."

And again, Timothy, I have given you the torch of truth, so,

just as they do on a racecourse, you, too, pass it on to someone else. Thus you are running in the great racecourse of the Gospel age. I have finished *my* course, Timothy—I am just about at the end of the way, but you carry on.

And hold fast to the truth, Timothy. (2 Tim. 1:13) Contend for it. You will have to contend with evil men and seducers; in fact, they will wax "worse and worse, deceiving and being deceived." But stand your ground, Timothy, "Continue thou in the things which thou hast learned." You can do it, Timothy, for the Lord will help you. He has made every provision for you in the holy Scriptures, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16) So "study" in order that you may be able to "rightly divide the word of truth," and stand your ground against all opposers; for, Timothy, "I *have* kept the faith," and I know that you also can keep it. (2 Tim. 2:15) It is a sacred trust, so treasure it and defend it, whatever the cost may be.

"READY TO BE OFFERED"

A king of Israel said, "Let not him who girdeth on his harness boast himself as he that putteth it off." (1 Kings 20:11) Paul's

second letter to Timothy came from the heart of one who was ready to take off the "harness." It is not an expression of theory, but the testimony of experience. It is not a boast that he would fight a good fight, but that he had done so. He had finished his course; he had kept the faith.

Paul wrote, "I am now ready to be offered." From the time of his conversion on the Damascus road when he had cried out, "Lord, what wilt thou have me to do," Paul had been ready to be offered. (Acts 9:6) The proof of this is in the fact that his whole life from that time onward had been made an offering. Nothing had been held back. When he wrote to the Christians in Rome, "Present your bodies a living sacrifice," he was merely expressing to them what he had done, and was continuing to do, himself.—Rom. 12:1

In his previous imprisonment in Rome, Paul wrote a farewell letter to the Philippians in which he expressed his readiness to be offered. "For me to live is Christ," he wrote; meaning that he was willing to continue living unto and serving Christ: but "to die is gain." (Phil. 1:21) He was ready to be offered in either way his Lord wanted him to be. He would be glad to continue offering his body a living sacrifice; or, as he wrote to Tim-

othy when he was again imprisoned, he was ready to be offered in actual death.

When writing to the Philippians, Paul was not willing to speak with confidence concerning his own attainments and standing before the Lord. "I count not myself to have apprehended," he wrote. (Phil. 3:13) He was pressing hard for the mark, though, and determined that he would know Christ, and have the "fellowship of his sufferings," and be made "conformable unto his death."—Phil. 3:10

There was no question about Paul's determination at this time; but there was one factor of which he was not sure. He did not know for a certainty that he had reached the end of the way. He was not sure that the time had come when he could take off the "harness." He knew that as long as the element of time entered into the matter there was always the possibility of failure. Paul did not believe the false, human philosophy of "Once in grace, always in grace." If his trial period was to continue, he could lose.

But now it was different. When writing to Timothy the second and last time he evidently knew with certainty that he was about to be executed. Perhaps the very day had been set. Throughout all the hard years of the past

he had endured. He had learned how to suffer want and how to be abased. (Phil. 4:12) Neither floggings, imprisonments, wild beasts, nor traitorous friends, had beaten his courage down. (2 Cor. 11:23-28) "This one thing I do" had been his motto; and that "one thing" was to "know Christ," through a fellowship in his sufferings and by being made conformable unto his death.

He had met every new scene of suffering with a fortitude that is begotten of faith and courage and love for the Lord. And now he was face to face with the final test. We can imagine a Roman guard approaching the chained apostle, perhaps sympathetically, but probably in a gruff, ruthless, brazenhearted manner, and announcing the fateful news that he was to be executed. When he wrote to the Philippians that it would be "gain" for him to die, it was theoretical. True, it was a theory based upon unbounded faith and a resolute determination that actual death in the Lord's cause would be welcome. But the fateful word had not been spoken. He was reasonably sure of a release, so the supreme test had not been applied.

There was now no question about it. He had heard that word. He was to die. And in his heart had welled up an ecsta-

cy of joy which assured the beloved apostle that his heart had not belied him and that God was standing by to help him in this supreme moment. He knew now that he was to die, that the end had come, and he found himself ready and glad.

"I am now ready to be offered"—now, yes now, when I know that the final offering IS to be made. It is easy to say that we are ready to die for Christ when there is little prospect that such a privilege will come our way very soon. But the privilege had come to Paul, and he was "ready." There is nothing surprising about this, for Paul had proved his readiness at each step of the way. He had embraced every opportunity he could find to lay down his life for his Lord, for the truth, for the brethren, and for the world. His readiness when the final opportunity came was but the result of his faithfulness in meeting every other test to which he had been subjected. It is ever so. Faithfulness in the small things leads to faithfulness in the large. A lifetime of faithfulness in sacrifice prepares for the supreme sacrifice at the end of the way.

So Paul found it, and he could write, "Henceforth there is laid up for me a crown of righteous-

ness, which the Lord, the righteous Judge, shall give me at that day." (2 Tim. 4:8) The question is often raised as to whether all of the Lord's people can expect to know with such definiteness that a crown has been "laid up" for them. We might wonder whether or not Paul's assurance had been given to him by special revelation. But there seems to be no necessity for so supposing.

DEAD WITH CHRIST

Any consecrated child of God, placed in the same position as Paul, and finding himself in the same attitude of heart and mind, could be just as sure about his standing as was Paul; for he was basing his confidence on the promises of God, and we can all do the same. "It is a faithful saying," wrote Paul, "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." (2 Tim. 2:11, 12) Yes, "It is a faithful saying." Here was the basis of Paul's confidence, and it should be the basis of ours. And what is that faithful saying? Simply that if we suffer and die with Jesus, we will live and reign with him; and that if we deny him, he will deny us.

Throughout all the years of

Paul's faithful ministry he had been suffering and dying with Christ. Never during all that time had he denied Christ. Whether it was before Roman governors, hypocritical Pharisees, the Roman Emperor, chained to a prison guard, or locked in stocks, he had never denied his Lord. He had always rejoiced to fill up that which is behind of the afflictions of Christ. (Col. 1:24) The Lord had shown him the opportunity of suffering, just as explained to Ananias, and Paul had accepted the opportunities. And now he had accepted the final one. He could have denied Christ and walked out of that Roman prison a free man, but he didn't. He had no desire to. He was instead ready to be offered, glad to be offered, anxious to be offered.

"It is faithful saying"—ah, how well Paul knew that!—"IF" we suffer and die with him we shall live and reign with him, and Paul had surmounted the last "IF." There was now no question about it. There had been no question about it when he faced the angry Jews in Damascus, soon after his conversion. There was no question about it when locked in the dungeon of the prison in Philippi. There was no question about it when he preached all night in

Troas and walked twenty-five miles the next day to join his ship. And now the word had come: Paul, you are to die—yes, die as a Christian, die because you insist on believing and teaching that the crucified Jesus was raised from the dead, and will return to earth to establish a kingdom. For this, Paul, you are to die! And Paul was glad.

Because he was glad, and because he had such confidence in the "faithful saying" that those who do not deny Christ, and who are glad to suffer and die with him will reign with him, he exultantly wrote, "Henceforth there IS laid up for me a crown of righteousness." If we have been similarly faithful throughout our Christian life, when we know that we are at the end and rejoice in the privilege of making the last, supreme sacrifice, we too can say there is a crown laid up for us.

DEVOTED TO SACRIFICE

When Paul wrote to Timothy saying that he was ready to be "offered," he used the Greek word *spendo*, which means to devote one's life, or blood, in sacrifice. Up to this point the apostle had devoted his time, his strength, his talents, his reputation—all that he had, except life itself—and now he was

ready to part with that—symbolically speaking, to shed his blood.

In Paul's letter to the Hebrews, in which he encourages them to faithfulness in sacrifice, he wrote, "For consider him that endured such great contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Heb. 12:3, 4) To resist "unto blood" means to complete the sacrifice of one's life, even as Jesus did. Paul had followed in the footsteps of Jesus, rejoicing in the privilege of suffering with him, but he had not yet resisted "unto blood"—his blood, or life, had not been fully and actually given in sacrifice. But he was willing and ready for this final experience of the narrow way—ready to be "offered."

The language used by the apostle reminds us of the typical sacrifices offered in connection with the tabernacle services. In those offerings the blood, or life, of the animals was shed in sacrifice in order to make illustrations of the "better sacrifices" of this Gospel age. On the typical day of atonement—the tenth day of the seventh month—a bullock and a goat were offered: the bullock foreshadowing Jesus,

and the goat, the members of his body.

The lesson of Hebrews 13:10-15 is evidently based upon this typical atonement day service. In that service three parts of the one offering were progressing simultaneously. The bullock was slain and its fat and life-producing organs were burned on the brazen altar in the court; its body, or carcass, together with its hide, offal, etc., were burned "without the camp"; and two hands full of incense, were at the same time being offered on the golden altar in the "holy" of the tabernacle.

The sacrifice of the Lord's goat was carried out in the same manner, and Paul's reference to the service (Hebrews 13:10-15) shows clearly that the goat represents the church. The three parts, or phases, of the sacrifice picture three viewpoints of the offerings made by Jesus and his church—the world's viewpoint, the believer's viewpoint, and God's viewpoint. The world's viewpoint is pictured by the burning of the carcass outside the camp. This viewpoint is not favorable. In the type, this burning undoubtedly created a stench in the nostrils of the Israelites; and so does the consecrated child of God appear to the world.

But at the same time, within

the court, the fat and choice portions of the animal were burned. The burning of the fat would picture the consuming zeal of the truly faithful, and this is looked upon favorably by those in the antitypical court condition. The sacrifices of the Lord's people should be, and are, appreciated by one another; and we should ever be on the alert for opportunities to "consider one another to provoke unto love and to good works" of sacrifice. —Heb. 10:24

Incense was burned upon the golden altar in the holy. The fire for this offering was carried by the priest from the brazen altar in the court, indicating that it is by our own faithfulness in service that the consuming fires of sacrifice are caused to burn. It was the sweet perfume from this offering on the golden altar that penetrated into the most holy of the tabernacle where God's presence was represented. Thus we see that that which is a stench in the nostrils of the world is a sweet odor to God.

What an encouragement this must have been to Paul! As he went from place to place in God's service, laying down his life in sacrifice, the world despised him, but he had the blessed assurance that God was well pleased. Many times Paul was encouraged by the brethren,

although some of these turned against him when the final test came. But God was with him to supply all his needs.

OUR ALTAR

"We have an altar," Paul says, "whereof they have no right to eat which serve the tabernacle." (Heb. 13:10) The altar typifying the one which Paul says "we have," is identified in Leviticus 6:30. An altar is simply a place where a sacrifice is offered, and the sacrifices mentioned in Leviticus 6:30 were those in which the blood of the animals was taken into the most holy of the tabernacle and sprinkled upon the mercy seat as an atonement for sin. This is what was done with the blood of the bull and the goat on each typical atonement day.

In the case of these sacrifices, the bodies of the animals were burned outside the camp. So there is no disputing the fact that Paul is identifying the sacrifices of the church with those of the typical atonement day. "We have an altar," he says; that is, we are invited to present our bodies a living sacrifice. The offering of sacrifice calls for an altar, and the altar we have is the one on which the sin-offering animals were sacrificed.

In the case of those particular typical sacrifices, the priests

were not allowed to eat the meat of the animals. What was not burned on the brazen altar in the court had to be taken "without the camp" and burned. Paul applies the lesson of this, saying, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the camp. Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13: 12, 13

There is no mistaking the meaning of this. Paul is not telling us that we are privileged to eat from an altar whereof the typical priests were not permitted to eat, but rather that such an altar in the type is the one which foreshadowed our share in the sacrificial work of Christ; that we, like Jesus, are to go without the camp bearing his reproach, as represented by the burning of the sin-offering animals without the camp.

In drawing this beautiful lesson from the typical atonement day sacrifices, the apostle also alludes to the burning of the incense on the golden altar within the holy. He says, "By him therefore [that is, through the merit of Jesus' sacrifice] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks [margin, confessing] to his name. But to do good and to

communicate forget not: for with such sacrifices God is well pleased."—Heb. 13: 15, 16

What a wonderful lesson Paul draws for us from the typical atonement day sacrifices! It is apparent that he has those three fires in mind in this exhortation to faithfulness in sacrifice. Let us note them again:

(1) "We have an altar" whereof those who served the tabernacle were not permitted to eat—typified by the brazen altar in the court as used on the typical atonement day.

(2) "Let us go forth therefore unto him without the camp, bearing his reproach"—typified by the burning of the carcasses of the slain animals outside of the tabernacle—"without the camp."

(3) "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name"—typified by the offering of incense upon the golden altar in the holy of the tabernacle.

These three aspects of Christian sacrifice are in reality all parts of one offering. The chief concern to us as Christians should be God's viewpoint of our sacrifice. Is he well pleased? Is our course in life like the odor of sweet incense to him? Are we offering the sacrifice of praise

to him continually? Paul speaks of this as the "fruit of our lips." It is the sacrifice we make in order to "shew forth the praises of him who hath called us out of darkness into his marvelous light."—1 Pet. 2:9

And to praise God as we should in this world of sin and darkness does involve sacrifice. How beautiful are our hymns of praise to God, but the singing of them is usually a pleasure, and while it contributes to our spiritual development (Col. 3:16, 17) it seldom involves a great deal of sacrifice. But to offer the sacrifice of praise mentioned by the Apostle Peter is costly, for it involves praising God by means of making known his glorious virtues as reflected in the divine plan of the ages—in other words, bearing witness to the truth.

All of Paul's time, all of his strength, and all of his talents had been used faithfully to praise God by making known the unsearchable riches of his grace as exemplified through Christ Jesus. This was well pleasing to God, but to the world it was a stench; so much so that finally the apostle was arrested and sentenced to die. The world did not want to be annoyed longer by the message which he preached—that which to them

was the unpleasant odor of his sacrifice.

Those who are truly the Lord's will appreciate the sacrifices of his people. The Lord's people will encourage one another to faithfulness in sacrifice. Paul exhorts us to provoke one another to love and to good works. (Heb. 10:24) Paul never hesitated to exhort the brethren to faithfulness in sacrificing; and he appreciated those who reciprocated by encouraging him.

Sometimes we may be disappointed in the brethren. Paul was! In his letter to Timothy, written while awaiting execution, he wrote, "This thou knowest, that all they which are in Asia be turned away from me." (2 Tim. 1:15) These had put themselves out in the "camp," as it were, where they viewed Paul's sacrifice even as did the unbelieving world. They did not appreciate his zeal and loving devotion, nor did they endeavor to encourage him to faithfulness.

How different was the attitude of certain others of that day! Concerning some of them Paul wrote, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me." (2 Tim. 1:16, 17) What a

beautiful testimony concerning the faithfulness of a brother in Christ!—he “was not ashamed of my chain.”

No, this dear brother was not ashamed of Paul, nor did he despise his sacrifice. He not only appreciated what Paul was doing, but assisted in every way to encourage the apostle. Here was a fellow-sacrificer’s view. Brethren, is it our view? Sometimes we might wish that we could have lived in Jesus’ day and could have had the opportunity of standing by him when others failed in their privilege; or in Paul’s day, and could have “refreshed” him. But we do not need to go back that far. The Lord’s people are still with us today. Are we standing by them?

The truth is no more popular today than it was in Paul’s time. The laws of the land may be such as to prevent the imprisonment of those who publish the message, yet the worldly-minded still look with disgust upon the sacrifices of the saints. The zeal and self-sacrificing devotion of the Lord’s people is still a stench in the nostrils of those who walk in darkness. Are we taking our place with those who are thus laying down their lives? What a glorious privilege we all have to stand by one another!

Probably not many of us will finish our earthly course in a prison, as Paul did, yet the way is still open for sacrifice. There is still opportunity of offering up the sacrifice of praise to God, even the fruit of our lips, by making known the beauties of his divine plan of the ages. We know the world will not appreciate this; but the true brethren of Christ will; and, more important, God will appreciate it.

Paul was convinced of this in his own case. He had spent years in faithful sacrifice and devotion; and now he was ready to complete his offering. And we can well imagine Paul sitting there in chains waiting for the final hour to come—waiting, but “rejoicing in hope,” assured that a “crown” had been laid up for him. We can see him there, and can recognize the scorn of his enemies—his unyielding devotion a stench in their nostrils.

Meanwhile, we note the attitude of his fellow-sacrificers. Timothy was one of these. Onesiphorus and his household were others. These saw in the beloved apostle a true example of what it meant to be a follower of the Master. They saw the burning “fat,” the zeal which had taken him to prison and was now rapidly leading to the consummation of his sacrifice in actual

death. These were standing by ready to do all they could to help and encourage.

And as these looked on, the Lord also was watching Paul. The sweet perfume of the burning incense of his sacrifice had penetrated into the antitypical "most holy," even to heaven itself; and, through the promises, Paul could hear the reassuring words, "Well done!" That "faithful saying" that those who suffer and die with Jesus shall live and reign with him was now a Gibraltar of strength to the apostle, for he knew that he had passed the tests.

Years before, Paul wrote to the church at Rome, saying, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, [Psa. 44:22] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Rom. 8:35, 36)

When Paul wrote these words to the church at Rome he was persuaded that none of the things mentioned could turn him aside from the course of sacrifice.

And now he was in Rome—not visiting the ecclesia, but in prison. Distress, tribulation, persecution, and certain death were all heaped upon him. He had been selected for slaughter, and was glad. Rejoicingly he wrote, "I am now ready to be offered"—ready to pour out my blood to complete the sacrifice which was started on the Damascus road.

The same promises of God which sustained Paul in this hour of his great need, apply to us; and if, like him, we are faithful in the doing of God's will, joyfully laying down our lives in giving praise to God, we too can say—and say it with certainty—that a crown of righteousness is laid up for us; for, as Paul declared, there is such a crown for all who love his appearing.

We journey through a desert drear and wild,
 Yet are our hearts by such sweet thoughts beguiled
 Of Him on whom we lean, our strength and stay,
 We scarcely note the sorrows of the way.

Thoughts of His glory—on the prize we gaze,
 And in it see the hope of coming days;
 Beacon of hope, which, lifted up on high,
 Illumes with heavenly light the tear-dimm'd eye.



“For Thy Name’s Sake”



THE motive of every acceptable prayer must be the glory of God’s name—“for thy name’s sake.” It is well to remember this whenever we approach the throne of heavenly grace. If we ask God for wisdom and guidance it should not be for the purpose of having the way made easy and plain for us, but in order that our course in life may be such as to glorify his name. And, having asked God to direct our paths “for his name’s sake” we should neither murmur nor complain at what his providence deems best for us. We are not even to express a choice, but, like Jesus, to be willing at all times to say, “Not my will, but thine be done.”

When we ask God for forgiveness we should be reminded of his grace and glory manifested in the wonderful provision through our Redeemer whereby our sins can be forgiven. Our desire to be in harmony with him should not be merely that of enjoying the sunshine of his favor, but especially in order that our service will be acceptable and a glory to his name.

If we ask for strength to endure trials, it should be with the desire that our endurance of trials will glorify God. God has promised to help us in every time of need, but we should not seek his help merely because we sense our need for it—although that need should be felt—but because the strength he has promised will enable us the better to glorify him. It is proper for us to pray for our “daily bread”—both temporal and spiritual—not merely because we want to enjoy it, but that through its use we might receive strength to show forth his praises.

This unselfish viewpoint of the Christian life, will, in turn help to sweeten every experience which divine wisdom ordains to be best for us as new creatures in Christ. If we ask God to lead us “for his name’s sake,” and the way he leads is in a wilderness of hardships and trials, we can with faith and confidence take satisfaction in the assurance that such a way must be best suited to glorify his name. In this true Christian viewpoint, self is nothing and God is everything.



"Whatsoever He Saith"

John 2:1-11



THESE were the words of our Lord's mother to the servants, at the marriage in Cana, about the time of the beginning of our Lord's ministry—our Lord, his mother and his disciples being guests at the wedding. There was a shortage of wine, it will be remembered, and Mary evidently expected our Lord to exercise his power in some manner; although just why she should expect this is not evident, because we are distinctly informed that the miracle of turning water into wine was the beginning of Jesus' miracles. (vs. 11) And, by the way, this distinct statement by the Apostle John, gives emphatic contradiction to the apocryphal legends which accredit to our Lord various miracles, etc., previous to this time.

How suitable are Mary's words to all of the Lord's people: "Whatsoever he saith unto *you*, do it!" How important that all should learn the lesson that it is not merely the hearing of the Gospel which brings blessing to the heart; but obedience to the

glad tidings! Of course, it is necessary that we should believe the Master before we could be ready to obey him; yet the expression, "Whatsoever he shall say unto you, *do it!*" includes a faith in the Lord on the part of all those who are obedient. The Christian cannot do better than adopt these words as one of the mottoes of his life—Whatsoever my Lord saith unto me, I will do it.

We are not to hear and to obey every voice, but, as our Lord himself said, "My sheep hear my voice, . . . and they follow me." (John 10:27) There are many voices in the world (1 Cor. 14:11), some calling in one direction and some in another. The world calls us, the flesh calls us, the adversary calls us, and the Master calls us. The Christian may readily enough discern the voices of the world and the flesh, and should be on his guard against their seductive influence. But he may have more difficulty in discerning between the voice of the adversary and the voice of the good Shepherd because the adversary's method is to

simulate, or counterfeit, the voice of the Shepherd. His usual methods of deception are through false teachings backed by human organizations; the whole being made to appear as a message of light through messengers of light. (2 Cor. 11:13, 14) Christians need to be specially on guard on this point; many are hearing and adopting the voice of the Pope, others the voices of Presbyteries, Conferences and Councils, which hinder them from hearing and obeying the voice of the Shepherd. They have need to remember that the proper course is to "take heed that ye refuse not him which speaketh from heaven"—"Whatsoever *he* shall say unto you, do it."

Hearken to his words! "A new commandment I give unto you, that ye love one another as I have loved you." (John 14:34) "If ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21) "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross and followeth after me is not

worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10:37-40) He speaks again and says, "Blessed are the meek, the merciful, the humble-minded, the peacemakers, the pure in heart and those hungering and thirsting for righteousness and enduring persecution for righteousness' sake"—"Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." He saith to us again—"Ye are the salt of the earth and the light of the world"; "let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5

From heaven, he continued to speak to us through the apostles to the same effect:—"Present your bodies living sacrifices to God, holy, acceptable, your reasonable service." (Rom. 12:1) "Love as brethren; be pitiful, be courteous." (1 Pet. 3:8) "Laying aside every weight, run with patience the race set before you, looking unto Jesus, the author and the finisher of your faith." "Laying aside all malice, and all

guile and hypocrisies, and envies and all evil-speaking, As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." And "giving all diligence add to your faith fortitude; and to fortitude knowledge; and to knowledge moderation; and to moderation patience, Godlikeness, brotherly kindness, love."—1 Pet. 2:1; 2 Pet. 1:5

We have heard his words. They impress us as being the very essence of wisdom and righteousness. We know that he is faithful who has promised that if we *do these things* we shall never fall, but be granted an abundant entrance into his everlasting kingdom. We have taken the first step of belief; we have taken the second step of response, and have agreed to do these things; the important question with each one of us, therefore, must be—Am I obedient to him from heaven who speaketh? Am I doing whatsoever he says? To whatever extent any shall find shortcomings on the line of obedience to the Shepherd's voice, to the extent of ability let him beware and arouse himself, promptly, energetically to do these things; for the Father also saith, "This is my beloved Son: hear him!"—Luke 9:35

Returning to the narrative, we note our Lord's command to

the servants to "fill the water-pots with water." Remembering the statement of the prophet, corroborated by our Lord's own words "without a parable spake he not unto them," we are inclined to surmise that this, his first miracle, contains some spiritual lesson for us. Endeavoring to draw such a lesson from this miracle, in harmony with the general testimony of the Word, we reason thus: The water-pots symbolize the Lord's people; their number, six, might indicate that it refers to the Lord's people in the present time of evil because the number six is a symbol for imperfection and evil conditions, as seven is the symbol for completeness and perfection. Thus six days of the week are set apart for labor, while the seventh is set apart for rest and refreshment: likewise the six thousand years of the world's history are permitted by the Lord to be evil, through man's disobedience and fall; while in the seventh thousand God proposes to bring in his Millennial kingdom—his reign of everlasting peace and righteousness.

The water with which the water-pots were commanded to be filled, is in Scripture the symbol for the truth, the "water of

(Continued on page 35)

Chosen People

A TIMELY MESSAGE OF HOPE FOR JEWS AND GENTILES

Millions of Jews killed—riots in the Holy Land—boycott of Jewish industry in Palestine! What mean these disturbing events? Will the Jews ever become sole possessors of the Promised Land? What place will they have in God's new world? "Chosen People" answers these questions in an interesting and scriptural manner. Send for a copy today—only 15 cents a copy; in lots of 25 or more, 10 cents each.

THE DAWN — East Rutherford — New Jersey

FEBRUARY READING SCHEDULE

1-4—The Divine Plan of the Ages

5-28—The Time Is at Hand

Date	Pages	Date	Pages	Date	Pages	Date	Pages
1	315-324	8	33-41	15	86-93	22	147-153
2	324-331	9	42-48	16	93-102	23	155-163
3	331-342	10	49-54	17	103-110	24	163-172
4	343-349	11	54-62	18	110-121	25	173-182
5	Foreword, Vol. 2	12	63-72	19	121-131	26	182-190
6	13-21	13	73-78	20	131-139	27	190-200
7	22-32	14	78-86	21	139-147	28	201-209

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

"And He said unto them, Come ye

Leaning on Him

*Waiting and watching the livelong day,
Lifting the voice of her heart to pray:
She stands in her sorrow, the Bride and Queen,
Counting the hours that lie between.*

*Abroad through the earth is a sound of war,
Distress among nations wide and far;
And the failing of strong men's hearts for fear
Of the dreadful things that are drawing near.*

*Famine and pestilence stalk abroad,
Scoffers are slighting the Word of God;
And the love of many is waxing cold;
Dimmed is the sheen of once fine gold.*

*But she stands in safety, the Bride and Queen,
Leaning as only the loved can lean
On the heart that broke in its love for her,
When bearing the burden she could not bear.*

Precious Promises

"They shall be Mine, . . . in that day when I make up My jewels."—Malachi 3:17

"Thine eyes shall see the King in His beauty."—Isaiah 33:17

"Ye have not chosen Me, but I have chosen you."—John 15:16

Divine promises are these, wonderful words of life. May they cheer us in every dark hour, renew our courage and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in his beauty."

CHRIST

Once in all history we meet a being who never did an injury, and never resented one done to him; never uttered an untruth, never practiced a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the sensual, and wise far above the wisest of earth's sages; loving and gentle, yet immovably resolute; and whose meekness and patience never once forsook him in a vexatious, ungrateful and cruel world.

—Selected

urselves apart and rest awhile."

Dead and Buried

A young disciple sought a great and good teacher and asked him what was meant by being "dead to sin."

He replied, "You remember our brother who died and was buried a short time ago? Go to his grave and tell him all the unkind things you have ever heard of him. Go, and hear what he will answer."

The young man doubted whether he understood, but did as he was instructed. Returning he said, "I got no reply. He is dead."

"Go again, my son, and try him

with flattering words—tell him what a great saint he was, what noble work he did, and how we miss him; and come again and tell me what he says."

The disciple did so, but soon returned and said, "He answers nothing. He is dead and buried."

"Then you know now, my son," said the old teacher, "what it is to be dead to sin—dead and buried with Christ. Praise and blame are nothing to him who is really dead and buried with Christ."—Rom. 6:3

—Selected

Rest for the People of God

"My presence shall go with thee, and I will give thee rest."

—EXODUS 33:14

The Apostle Paul shows that the rest in Canaan was a type of the rest of the people of God in this Gospel age. (Heb. 4:3, 9) By faith we rest in God—we rest in his promises. We are not moved by any of the adverse conditions of the present time. Our rest is the reality; the rest of Israel was the type.

The antitypical rest into which the Lord's people enter, has two phases. We who believe enter into rest now. We have the peace of faith, the rest of faith, the confidence that God will direct our course. Our true rest will be that

glorious perfect condition beyond the vail, which we shall attain through the first resurrection.

The people of Israel failed to enter into rest because of unbelief, and the apostle warns (Heb. 4:1) that whoever would be of the overcoming class must take heed, or he will fail to enter into the eternal rest of God. There will be such a class of overcomers; and God has foreordained that if "faithful unto death," his presence will go with them and they shall enter into this glorious and perfect rest.

—C. T. Russell

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character was consecrated for his work by having a live coal from the altar laid upon his mouth?

2—Name some visible proofs of the existence and wisdom of a supreme intelligent Creator.

3—"Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." "And all the people answered with one voice, and said, All the words which the Lord hath said will we do." (Lev. 18:5; Ex. 24:3) How many of the Jews kept this covenant? Why did they fail?

4—In order for the Hebrew to receive life by keeping the Law, was it necessary that he render entire obedience?

5—Galatians 3:24 reads as follows: "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In what way did the Law covenant lead to Christ?

6—Complete this text: "Blessed are they which are persecuted for righteousness sake: . . ."

7—Should one be ashamed to be persecuted for righteousness' sake?

8—1 Peter 4:15 reads: "But let

none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Is this admonition intended for Christians?

9—Complete this text: "Bear ye one another's burdens, and so . . ."

10—In connection with what four great events is hyssop mentioned?

11—Psalm 2:7, 8, says: "I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." To whom do the words, "Thou art my Son; this day have I begotten thee," apply?

12—What book in the Bible records the following prophecy? "Cease from anger, and forsake wrath: . . . For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

(Continued from page 30)
 life"; not merely the word of truth, but the word accompanied by and infused with the spirit of the truth—it is with this that the Master commands that we shall be filled. In the symbolic miracle the servants obeyed; not doubtfully or slothfully did they fill them half full, but, as it is recorded, "They filled them up to the brim." So it should be with us; having heard the Master's word, "Be ye filled with the spirit," we should draw abundantly from the fountain of grace and truth, nor cease until we are filled with the spirit "to the brim"—completely. And if we so do the Master's commands, what may we expect as a result? We may expect, as illustrated in the symbolic miracle, that the water will ultimately be changed into wine—the symbol for unalloyed pleasure, heavenly joys.

In the symbol the miracle of *change* from water into wine came only to those vessels which were filled to the brim with water; so, likewise, the Lord has promised a still greater change to his faithful followers who receive the treasure of divine truth, and its spirit into their earthen vessels," and who are filled with it. They shall be "changed" in a moment, in the twinkling of an eye, under the

sounding of the seventh trumpet; they shall be changed from the human nature to the divine nature; from earthly conditions to heavenly conditions: this greater miracle, yet to be accomplished by our Lord, was well symbolized in the change of the water into wine—the joys of the kingdom, the joys of the new nature. The Lord's consecrated people are symbolized not only by the water-pots and by the servants who fill them, but also they are symbolized by the bride at the marriage, just as the bridegroom is also the one who commands that the vessels be filled with the water. The governor of the symbolic feast who pronounced the new wine to be of the very finest quality, aptly symbolizes the heavenly Father who is the great Governor of the great feast associated with the union of the heavenly Bridegroom with his bride, and the excellence of the wine represents fitly the joys of the Lord with which we shall be filled at our "change." Already we share to some extent in the blessings of this union; already we know something of the joys of our Lord; already we taste not only of the cup of his sufferings, but also "have tasted that the Lord is gracious." Already we partake of the wine on the lees, and the fat things full of mar-

row (Isa. 25:6); but our present joys are but foretastes of the coming realities—the best of the wine comes at the end of the feast, when our heavenly Bridegroom shall have changed us to his own image and likeness that we may share his glory.

Oh, how important that we remember the words, "Whatsoever he saith unto you, do it!" 'Tis but a little time since we heard his voice directing us how our dearth of joy and happiness might be overcome, and how, instead of impurities and filth of the flesh, we might be filled with the truth, its spirit and its joy, and subsequently have the whole instantly "changed" to the perfection of joy—into the divine nature. How are we heeding the Master's words? To what extent have we gotten filled with the truth and its spirit? He will give ample opportunity to each of us to be filled, and if any, therefore, is only partly filled, it will be because of a lack of the proper spirit of obedience. Our vessels may not all be of the same size; as with those in the symbol which apparently varied in size, holding from two to three firkins a-piece, so our capacities, opportunities, etc., may vary; but, to fulfil the Master's requirement, each must be filled full—no

more, no less—if we would experience the desired "change."

While this lesson evidently applies merely to the hearing of the Lord's voice by the church, during this Gospel age, the principle holds good also for the Millennial age. Now, the vast majority of the world do not hear the Lord's message of grace, and, consequently, are not responsible; but by and by all the deaf ears shall be unstopped, and all the sin—and prejudice-blinded eyes shall be opened; and the Lord shall be recognized as the great Teacher, and all shall hear his voice. This is set forth by the Apostle Peter (Acts 3:22, 23); after picturing the great Prophet (teacher), Christ the head and the church his body, whom God is raising up during this Gospel age, and fitting for the great work of the Millennial age, he declares, "Him shall ye hear (obey) in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear (obey) that Prophet, shall be destroyed from among the people"—in the second death.

If the responsibility of those who will hear during the Millennial age is thus prefigured, and declared, so as to leave no doubt, that "everlasting destruction from the presence of the Lord"

shall be visited upon all who shall then refuse to obey, what shall we say would be the result of a refusal now to obey on the part of those who hear the Master's voice during the Gospel age? We will not say positively that there is no hope for such; but we see little room for hope for such as, hearing the voice and recognizing it, make no effort to obey it. On the contrary, we hear the apostle saying, "If we sin wilfully after we have received a knowledge of the truth" (heard the Lord's voice), after we have tasted of the good Word of God and been made partakers of the Holy Spirit, and (experienced in our justification) the powers of the age to come, there remaineth no longer a share for us in the great sacrifice for sin; but only a fearful looking for of judgment and fiery indignation which would devour us as adversaries who had despised the mercy and grace of God.—Heb. 4:6; 6:4, 5; 10:26-31

Hearken to the apostle's words again, "See that ye refuse not him from heaven who speaketh." (Heb. 12:25) "We ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." . . . "How shall we escape if we neglect so great salvation?"

(Heb. 2:1, 2) So far as we may judge, the hearing of the Word of the Lord in every case brings with it responsibilities; and becomes "a savor of life unto life or of death unto death." We do not say that those who are partially negligent—who fail to fill their "earthen vessels" to the brim with the truth and its spirit—will be esteemed to have despised the words of the great Teacher; on the contrary, the fact that they are seeking at all to be filled with the truth and its spirit is an evidence that they have respect to the Lord's Word, and do not reject nor refuse "him that speaketh from heaven." But their failure to give diligence to be filled with the truth and its spirit will mean their loss of the great prize, the fullness of joy in the "change." These are they who neglecting to use their opportunities zealously, neglecting to be filled full with the spirit of truth are correspondingly partially filled with the spirit of the world, and not accounted "overcomers" of the world. These are they who will "come up out of great tribulation," washing their robes in the blood of the Lamb. (Rev. 7:9, 13-15) Losing the great prize because of a deficiency of zeal, these will, nevertheless, get a great blessing because they did

not refuse "him from heaven that speaketh."

We must remember, however, that the hearing of the natural ear is not the only hearing to which the Scriptures refer. Hence, the expression, "He that hath an ear let him hear"; and again, "Ears have they, but they hear not"; and again, our Lord's words respecting the multitudes, "To them that are without, these things are spoken in parables, that hearing they might hear, and not understand." Our responsibility is not, therefore, marked by the opportunities of the outward ear. Many have heard with the outward ear who have never heard in the responsible sense of the Scriptures,

in the sense that all eventually must hear—in the sense of understanding, appreciating the message. The responsibility as to how we hear, and how we reject, is upon those who have an understanding of the Lord's grace. "Blessed are your ears for they hear, and your eyes for they see." But the blessing can only come to such as "refuse not him from heaven that speaketh." Let us all, therefore, who have heard the Master's voice, strive to remember his Word, as we have considered it foregoing; and let each of us seek to live as nearly as possible according to that Word. "Whatsoever he saith unto you, do it."

—Reprint, March 15, 1903

MY PRAYER

*Being perplexed, I say,
Lord, make it right!
Night is as day to thee,
Darkness is light.*

*I am afraid to touch
Things that involve so much.
My trembling hand may shake,
My unskilled hand may break;
Thine can make no mistake.*

*Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way,
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to thee—
Lord, make it clear to me.*

Meditations of Sion

Psalm 65



THE book of Psalms has sometimes been called the song book of the church. Many of these psalms, or spiritual songs, are dedicated to the "Chief Musician," for him to set to music. We may identify him as being our Lord Jesus, who is the Chief Musician of God's spiritual temple. By his teachings and example he has revealed the harmony of these exquisite melodies, these spiritual songs composed by David, the sweet singer of Israel, and others of his line.

The Psalms are peculiarly one of the devotional parts of the Word of God. They indicate the manner in which we may address God with suitable language, and in a proper attitude of reverence. In the Psalms we have revealed all phases, and the many and various experiences of the Christian life, and appropriate language suggested for every occasion. The 65th Psalm under consideration expresses some of the sentiments of God's people living at the close of the Gospel age, and who are blessed by the light of present truth, hence able

to contemplate the outworking of the various features of the great divine plan.

In the first verse of this Psalm David declares, "Praise waiteth for thee, O God, in Sion." Sion is one of the names representatively given to the Gospel church, made up of the sons of God who are to compose the heavenly phase of the kingdom. Israel as a nation in some respects was typical of the Gospel-age Sion class, but there were no sons of God, and no spiritual Sion in the earth during the days of the Psalmist. While this Psalm reflects much that was true of David and of Israel, yet primarily in it the Psalmist is speaking prophetically of the time when the Sion class of the present age would be brought into being, and would begin to praise God by showing forth the excellencies of the Heavenly Father's character and plan.—Psalm 139:14-16

SION BEGINS HER WORK

In its application to the church, this prophecy began to be fulfilled at Pentecost. There the church class began to be devel-

oped, and it was there that a kind of praise began to ascend to Jehovah such as had never been heard from the typical Sion, the house of servants. This is even more forcefully suggested by the Hebrew text (see margin): "Praise is silent for thee, O God, in Sion."

"And unto thee shall the vow be performed," continues David; that is, the vow or covenant entered into by all the Sion class. In another Psalm David outlines this vow, saying, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) This is the vow of full consecration entered into and faithfully performed by all who qualify as members of The Christ, the Sion class of the Gospel age.

"O thou that hearest prayer, unto thee shall all flesh come," continues the prophet. (Verse 2) One of the things Jesus made plain to his disciples was that through him they were to have access to the Father in prayer. (John 14:13) We further learn that later, through the church, the true temple of God, all flesh will approach God in prayer. That will be during the time of the kingdom, for Isaiah wrote (Isa. 56:7): "Mine house shall be called an house of prayer for all people."

In the third verse the Psalm-

ist, speaking as one of the spiritual Sion class, refers to the experiences of the consecrated in the narrow way, saying, "Iniquities prevail against me." This reminds us of a statement of our Master, "Men . . . shall say all manner of evil against you falsely, for my sake." (Matt. 5:11) This is one reason that God's people often appear as evildoers in the eyes of the world. But in due time their characters will be vindicated—"As for our transgressions, thou shalt purge them away."

The elect quality of the spiritual Sion class is brought to our attention in the fourth verse, where we read: "Blessed [happy, highly favored] is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts." What a blessing indeed to be chosen of God! When we think of the numbers who have been passed by, as well as the hosts who have lived and died in ignorance of the glad tidings of salvation, we realize that we have been greatly favored to receive the invitation to the high calling of God in Christ Jesus.

And when we remember how much by nature we are in bondage to sin, and how earthly interests, domestic affairs, business, etc., hold us in subjection, it is very apparent that the Lord

does a great deal for us, helping us to become free from these things, giving us by his providences the time and desire to investigate the truth, and the grace to take the steps of faith and obedience, that we may approach into the full relationship of sons of God, and dwell in his courts—the condition of full consecration to God.

“We shall be satisfied with the goodness of thy house, even of thy holy temple,” continues David. Who is there in this harvest period of the Gospel age, who has heard the Lord’s knock, and has appreciated the proofs of his presence, and has opened the door of his heart for the Master to come in to sup with him, who is not satisfied with these riches of his grace! How true are the words of the Prophet Daniel, “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days”!—Daniel 12:12

GOD’S PROVIDENCES AWE-INSPIRING

“By terrible things [by things to be feared or revered] in righteousness wilt thou answer us, O God of our salvation.” (Verse 5) The reference here seems to be the Lord’s providences in connection with the affairs of his people, and especially the manifestation of his power on their behalf in connection

with the establishment of the kingdom. “Who art the confidence of all the ends of the earth, and of them that [at the present time] are afar off upon the sea”—that is, separated from the lawless masses of mankind.

There is to be a great demonstration of divine power in the day of trouble just preceding the full setting up of the kingdom, and when the governmental powers of the Millennial age will be firmly established. The discontent of the lawless elements of mankind will then be stilled, and the blessings of restitution will satisfy the fondest hopes of the people. “The desire of all nations shall come,” says the prophet. (Haggai 2:7) Now, however, the earnest expectations of humanity must await the revelation of the sons of God. (Romans 8:19) It is this that the Psalmist speaks of in verses six and seven.

“Thou makest the outgoings of the morning and evening to rejoice.” (Verse 8) The outgoings of the morning and evening seem to have reference to man’s days as they succeed one another; and understood symbolically, the text refers to the Gospel day of salvation, being followed by the Millennial day of Christ’s kingdom. The realization that we have come to the time of this

great change of dispensation causes special rejoicing among the Lord's people. "Sion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord."—Psa. 97:8

THE DAY OF VISITATION

Verse nine reads: "Thou visitest the earth, and waterest it." Various visitations of God are brought to our attention in the Scriptures. One such, for instance, was at the close of the Jewish age, when he sent Jesus to Israel and to the world. The Scriptures tell us that the Israelites "knew not the time of their visitation."—Luke 19:44

At the close of the Gospel age comes another day of visitation, when the great mass of nominal spiritual Israelites are similarly unready for His coming, and are unable to recognize the signs of His presence. With the setting up of the kingdom will come the day of visitation to the world in general, when the times of refreshing and restitution will bring the long promised blessings of life to all the families of the earth.—Acts 3:19-21

The river of truth will be full to overflowing in that day. Nourishing and strengthening food—"corn," both natural and spiritual—will be the portion of all mankind, and will be provid-

ed as man's experiences make him ready to receive them. The Revised Version reads: "Thou providest them with corn when thou hast so prepared the earth."

Verse ten suggests how the wisdom, power, and love of the great Husbandman will all operate during the Millennial day, to the end that humanity will bring forth much fruit, and by fully responding to the blessings of the kingdom, attain to the complete raising up to all that was lost in Adam. We quote:

"Thou waterest her furrows abundantly [giving special help to the depressed, sin-degraded sections of humanity]: thou settlest [levelest] the ridges thereof [those classes who in that day will think themselves a little better than their fellows, will need some leveling-down experiences]:—thou makest it [the hard-heartedness of man] soft with showers [the showers of God's grace and goodness]: thou blessest the springing thereof [every effort put forth to develop character and obey the laws of the kingdom]."—R. V.

"Thou crownest the year with [margin, "of"] thy goodness." (Verse 11) Just as the literal year is frequently crowned with an abundant harvest, so we have every reason to expect that the work of the great antitypical

jubilee year—the thousand years of Christ's kingdom will be crowned with an abundant harvest. This harvest will be that of a restored paradise, and a perfect race of human beings to inhabit it; only the few (we trust) incorrigibly wicked having to be destroyed.

The Psalmist continues (Verse 11): "Thy paths drop fatness"—that is to say, rich blessings come to those who walk in the paths of the Lord. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—Psa. 25:10

"They [the rich blessings of the Lord] drop upon the pastures of the wilderness [the pastures provided for the Lord's sheep in the former wilderness

of sin and death—Isaiah 35:1]: and the little hills [even the small nations of earth—Psalm 72:3, 4] rejoice on every side." (Verse 12) This Millennial age picture of blessing is enlarged upon as the Psalmist continues (Verse 13):

"The pastures are clothed with flocks [the whole earth will become a pasture for the willing and obedient of humanity—Ezekiel 36:38]; the valleys also are covered over with corn: they shout for joy, they also sing." This is a beautiful picture of restored humanity, singing an eternal song of praise to Jehovah for all his munificence. "Let every thing that hath breath praise the Lord."—Psalm 150:6



Gentle People

A perfect and finished courtesy has always its roots struck deep down into humility; which humility, again, has its roots struck deep down into the grace of God. In lowliness of mind let each esteem others better than themselves. Be kindly affectioned one to another with brotherly love; in honor preferring one another; submitting yourselves one to another in the fear of God. Yea, all of you be clothed with humility, for God resisteth the proud and giveth grace to the humble.

Humility and courtesy are the court manners of the kingdom of heaven. A true, a finished and an unconscious courtesy is the perfect etiquette of the palace and presence of the great King.

All Things New

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”—2 CORINTHIANS 5:17

THIS meaningful passage of scripture reveals with lucid clarity that becoming a Christian implies much more than a reformation of heart and life and obtaining salvation through the blood of Christ. It is a wonderful thing to realize that by faith we are saved by being reconciled to God through Christ, but we should not lose sight of the divine purpose in offering us salvation during this age. It is not merely in order that his grace may be manifested toward us, but in addition, that we may participate with Christ in saving the human race.—Obadiah 21

To be “in Christ,” then, means more than to be in harmony with him. It means to be a member of his mystical body—“for by one spirit are we all baptized into one body,” says Paul (1 Cor. 12:13) All who are thus baptized into Christ are “members in particular” of his body. (1 Cor. 12:27) This means that all the Messianic promises of the Old Testament apply to the church as well as to Jesus, the Head of the church.

Among the many promises made to The Christ are those which show that it was God’s plan that Jesus and also his church should be exalted to glory, honor, and immortality. Peter declares that unto us are given “exceeding great and

precious promises that by these we might become partakers of the divine nature.” (2 Peter 1:4) John says concerning those of the church class that while “it doth not yet appear what we shall be,” we do know that “we shall be like him for we shall see him as he is.”—1 John 3:2

Now when Paul says that those who are in Christ are “new creatures” he would have us understand that the church’s heavenly exaltation to glory is in some respects like a process of creation. Saints in glory will be much more than sinful human beings who have been purified and made holy. The whole world of mankind will be blessed in this manner as they walk over the “way of holiness” during the “times of restitution,” but they will remain human beings—they will not become “new creatures.”

Paul says of Christians, “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Eph. 2:10) Yes, we are being “created” as divine beings to be with the Heavenly Father and with his beloved Son throughout eternity and to cooperate in all the “good works” of restoring mankind to life upon the earth, and throughout the end-

less ages of eternity to participate in whatever program the Father may design for his glory and for the blessing of his creatures.

This creative work of the Gospel age will not be complete until the entire Christ company is brought forth on the divine plane, but with each of us the creative process begins while we are still in the flesh. If we have been baptized into Christ we have already become "new creatures." Already "old things" have passed away, and all things "are become new."

And all these new things, Paul declares, "are of God." We do not as yet have a new body, but we do have a new mind, and this new mind directs the old body into new paths—paths of righteousness and of service to God. "Old things have passed away." Our old selfish outlook on life should now no longer control us. Earthly hopes, worldly aims and ambitions are no longer the things upon which we set our affections. Instead, we set our affections on "things above, where Christ sitteth on the right of God."—Col. 3:1

And we no longer work for ourselves, but work for God, and in so doing, are being trained for the glorious kingdom work of the future. Paul says that God has given unto us "the ministry of reconciliation." (2 Cor. 5:18) Yes, this is our new work, and

what a glorious privilege it is to have a share in it! It is an unselfish work because it is on behalf of others. We have already been "reconciled to God" ourselves, and now God invites us to extend the opportunity of reconciliation to others. We will not be able to reach many while we are still in the flesh, and few of those we do reach will respond. But God wants us to do the best we can now and thus prove our interest in the great work of reconciliation which is to be carried on during the Millennium.

So it is that as "new creatures in Christ," all things have become new. We have new work to do, and new sources of wisdom and strength to enable us to serve acceptably. We have new joys—the joy of knowing God, and of being in partnership with him and with his beloved Son. We have a new goal for which to strive, even the "prize of the high calling of God in Christ Jesus." These "all things" truly are "of God." Do we appreciate them as we should? Do we grasp the thought as vividly as we ought that while God has done great things for us, he has given us a part in his loving plan for others and that he will exalt us to the divine nature if we are faithful in doing his will now? What a blessed lot is ours!



Sunday School Lessons



FEAST DAYS OF A PEOPLE

FEBRUARY 3—Leviticus 20:7, 8; 23:4-6, 15, 16, 24, 27, 28, 34, 39-44

GOLDEN TEXT: "The Lord hath done great things for us; whereof we are glad."—Psalm 126:3



THE various feast days which the Lord commanded Israel to observe were to be occasions of thanksgiving, when the people would recall the mercies and blessings of God and give praises to him in appreciation thereof. The thought is beautifully expressed in the Golden Text—"The Lord hath done great things for us; whereof we are glad."

Israel's feast days were also typical, or illustrative, of "good things to come." (Heb. 9:11; 10:1) Some of the antitypical "good things" pertain particularly to the church of this Gospel age, while others belong to the world in the age to come. Concerning a great antitypical "feast day" of the future in which all mankind will participate, the prophet declares, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isaiah 25:6

After describing the nature of

the blessings which will constitute such a bounteous feast for the people, explaining that they will include the abolishing of sickness and death and the wiping away of all tears, the prophet describes the joyous response of the people, who will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah 25:9

Leviticus 23 first mentions the "feast of unleavened bread" associated with the Passover. The Passover celebration was itself somewhat in the nature of a feast, in that it included the eating of the passover lamb on the fourteenth day of the first month; that is, Nisan. The feast of unleavened bread began the next day, and continued through seven days. No leaven was to be eaten during this entire period. This was a fitting symbol of the eternal joy of all those, who, delivered from the leaven of sin, partake thereof no

FEAST DAYS OF A PEOPLE

more, and devote themselves entirely to the Lord in a feast of continuous thanksgiving to him.

The Feast of Pentecost was on the fiftieth day following the ceremony of bringing to the Lord a "sheaf of the firstfruits" of their harvest. Beginning with the time they entered the land and started to gather their harvest, a sheaf of the "firstfruits" was to be offered to the Lord on the first day after the sabbath. Then they were to count seven periods of seven days, making forty-nine days, and on the fiftieth day they were to offer two wave loaves to the Lord.

The Apostle James alludes to this general picture when he speaks of the church as being a "kind of firstfruits" unto God of his creatures. (James 1:18; Rev. 14:4) Paul also applies the type, saying of the resurrection that Christ will be the "firstfruits." (1 Cor. 15:23) Inasmuch as the offering made on the fiftieth day was evidently intended to be associated with the "sheaf of the firstfruits" through its time connection, it may be that the two loaves then offered were intended to be a type of the church, which began to be offered in sacrifice just fifty days after Jesus the "firstfruits" had completed his offering. (1 Cor. 15:20) The church, of course, is but one offering, but the two classes of spirit-begotten ones within the church could well be represented by the two loaves, even as they are represented by the two goats which were offered in the typi-

cal day of atonement sacrifices.

Other important days in Israel's relationship to the Lord were in their seventh month, about October of our calendar year. The first day of this month was to be a "memorial of blowing of trumpets." The tenth day was to be their national and yearly "day of atonement." On this day each year the high priest offered a bullock in sacrifice (representing Jesus) and a goat (representing the members of Christ's body).

Five days later, that is on the fifteenth day of the seventh month, the "Feast of Tabernacles" was to begin. This seems to have been intended particularly as a feast of thanksgiving. Following as it did the full ingathering of the harvest, the people would have much cause for gratitude as they turned aside from secular affairs for seven days to recall the Lord's goodness to them throughout the year, a most important manifestation of which was the atonement from sin which he had provided. The seven days of this feast might well portray the eternity of thanksgiving on the part of humanity whose sins have been atoned for by Jesus, and for whom divine love has provided everlasting life.

QUESTIONS:

What was one of the typical lessons of Israel's feasts?

What was foreshadowed by the feast of unleavened bread?

What typical lesson is portrayed by the Feast of Tabernacles?

A PEOPLE DISCIPLINED

FEBRUARY 10—Numbers 14:11-24

GOLDEN TEXT: "For whom the Lord loveth He correcteth; even as a father the son in whom he delighteth."—Proverbs 3:12

GOD declares the certainty of a time coming when the whole earth will be filled with his glory. (Num. 14:21) This statement is incorporated into one of the most comprehensive Messianic psalms (the 72nd). By its use in this connection it becomes evident that it will be by virtue of the establishment of Messiah's kingdom that God's glory will be caused to fill the whole earth.

God's assurance to Moses that his glory would one day fill the earth was in answer to Moses' prayer in which he petitioned the Lord not to destroy all Israel as he had declared his intention of doing. In this prayer Moses offers himself to God in place of the Israelites. It is one of the most remarkable prayers recorded in the Bible. Wholly unselfish, it has as its chief concern the glory of God's name; and incidentally, of course, the salvation of the Israelites.

From the time Moses was first sent to the Israelites, while they were still in Egyptian slavery, they had been unresponsive and oft-times rebellious. They were ready to complain at the least provocation, and seemed to have little faith in God's promises or in his ability to fulfil them. From the standpoint of strict justice, there-

fore, God was warranted in blotting them out of existence. And this is what he proposed to Moses, offering to constitute Moses the father, or head, of a new nation, a new "chosen people."

This was an alluring offer, and one less devoted to God and to his people than was Moses would have been quick to fall in line with it, but he did not. Instead he took the matter to God in prayer, raising the question of God's own glory in connection with such a plan. The great "I am" had exerted his power to deliver the Israelites out of Egypt, causing his fame to spread abroad. He had promised to escort them to the Promised Land. But now, Moses reasoned, if they were all to be killed, no other conclusion could be drawn by the heathen than that God was unable to fulfil his promises.

"And now, I beseech thee," continued Moses in prayer, "let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people accord-

ing unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."—Num. 14:17-19

In response to this prayer the Lord told Moses that he would pardon the Israelites as requested, and then added, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Then the Lord explains to Moses that although he would not summarily destroy the Israelites, not one of the males who had reached maturity at the time they left Egypt would be permitted to enter Canaan, with the exception of Caleb and Joshua.

Putting these thoughts together, it would seem that while God acceded to a certain degree to Moses' request, the Israelites who left Egypt were, after all, to die in the wilderness. However, God assured Moses that the honor and glory of his name was not at stake, for the time was coming when his glory would fill the whole earth.

In this we have the important lesson that the exercise of God's mercy alone does not necessarily reflect his glory. Mercy is only one attribute of divine glory. Sometimes it is necessary for retributive justice and discipline to operate in order that God's glory

be manifested. The Israelites who were ever rebelling against God had no right to expect that he would continue to protect them. To allow them to die might be construed by the heathen as a lack of interest and power on God's part, but God was not concerned with their viewpoint for he knew that the time was coming when they, and the Israelites whom he allowed to die, would be restored to life and given an understanding of his plan and will, and that then they would know how his justice as well as his mercy reveals his glory.

We know that the Israelites who disobeyed Moses will be raised from the dead and given an opportunity to obey Christ, because the Apostle Peter says so. (Acts 3:22, 23) That will be in the "times of restitution," when the refreshing blessings of God's favor will be filling the whole earth with the glory of his character of wisdom, justice, love, and power.

QUESTIONS:

When will God's glory fill the whole earth?

Does God's mercy alone reveal his glory?

Will the Israelites who disobeyed Moses have an opportunity in the resurrection to obey Christ, the greater than Moses?

☞ *"A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing."*

☞ *Steadfastness is a noble quality, but, unguided by knowledge or humility it becomes stubbornness.*

of those who were of mature age when they left Egypt from entering the Promised Land.

But God made good his promise to the nation even though thousands of individuals, because of unfaithfulness, failed to enter into their inheritance. Because God loved their fathers, Moses further explains, he proposed to drive out the nations then dwelling in Canaan in order that he might give Israel "their land for an inheritance." (Verse 38) Moses explained to them that if they were faithful to the Lord they would dwell long in the land, for God had promised he would give it to them for ever.—Verse 40; Gen. 13: 15; 17:8; 48:4

But we know that the Israelites did not wholly obey the Lord, hence they did not remain in the land "forever." Moses foretold that this would be the case, and at the same time uttered a very reassuring prophecy to the effect that in the "latter days" they would again be brought back to the Land of Promise. Moses said:

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. . . . But if from thence thou shalt

seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice."—Deut. 4:26-30

We are now living in the "latter days" mentioned by Moses. The history of Israel records the "tribulation" which has come upon this people, and we are witnessing it first-hand today. At the same time, there is every reason to believe that God is shaping their affairs and the circumstances concerning the Promised Land, in preparation for a blessed homecoming.

The outlook of Israel right now is dark, as dark as it was when they were wandering in the wilderness. Now, even as then, millions of them are uprooted from the countries in which they were domiciled; and still they are not permitted to enter the Promised Land. But God's hand is over them, and soon the greater than Moses will stand up and fight for them as God did in the days of old. But before that, they will undoubtedly cry unto him more earnestly than they are doing now.

QUESTIONS:

Does God ever fail to fulfil his promises?

What is the chief blessing offered in the Abrahamic promise?

Is the nation of Israel still God's chosen people?

of God throughout all the ages has found this to be true. Whether we think of God's "statutes" as the expressions of his will, or the doctrines of his glorious plan of the ages, they are truly delightful. In Moses' day the Israelites had the various laws associated with the covenant into which they entered at Sinai, and besides, they had the promises of God contained in the Abrahamic covenant. This was a rich heritage, and those who esteemed God's blessings above every other consideration doubtless found their greatest happiness in discussing these things which were so dear to them.

Those who know the Lord today can testify of their joy in the privilege of keeping him always before them—in their thoughts, words, and deeds. We today are not under the Law given to Israel at Sinai. Rather, we have a "new commandment" of love. It is not new fundamentally, for this was the true meaning of the Law to Israel—they were to love God supremely; and as Jesus said, their neighbors as themselves. (Matt. 22:37-40) But its application to the Christian is new. Our supreme love for God impels us to lay down our lives for God's people, and to do this regardless of the hardships involved.

And today we have a much grander vision of the divine plan than that enjoyed by typical Israel. Now we know more about the "seed" of Abraham. We know

that it is to be a spiritual seed, and have heard God's call inviting us to become a part of that seed by presenting ourselves in full consecration to do his will. In response to this call we enter into a covenant with God even as the Israelites did, but the terms of our covenant are quite different.

Through the prophet God wrote, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) Having entered into this covenant, God's "statutes" to us demand sacrifice—the giving up of our all. But even this rejoices our hearts. Jesus delighted to do his Father's will, and if we are following faithfully in his steps, we too, delight to lay down our lives for the brethren and to be baptized for the dead world.

Knowing the plan of God, and the place to which we have been called by God in that plan, it is truly a delight to talk about these blessed truths. As long as our vision of the truth and of God's will for us is clear, nothing will be more pleasing than to talk about the Lord and his goodness. God and his love will be the paramount theme of our lives if we are living up to our privileges.

QUESTIONS:

Where is the most important place for the Law of God to be written?

What is the nature of the Christian's covenant with God?

How does supreme love for God manifest itself in the Christian life?



“The Night Cometh”

JESUS said that he must work while it was called day, for the night was coming in which no man could work. (John 9:4) The original application of this statement was evidently to the Master himself, the “night” being his death at the end of his earthly ministry. The statement is also properly applied to the Lord’s people as individuals, emphasizing the shortness of time each of us has in which to make our calling and election sure. In a more general way it applies to the position of the consecrated as a whole in these closing days of the Gospel age. In this case, the “night” is the final phase of the great “time of trouble” which will bring to a close all possible efforts to proclaim the kingdom message, and probably also curtail to a great extent the privileges we now enjoy of serving one another.

There seems every reason to believe that the “dark night” of the world’s severest trouble is fast approaching, and meanwhile we have the golden opportunity to “work.” How unappreciative we would be of the rich blessings of the truth should we fail to make good use of our present privileges! If there were ever a time when it was important to “seek first the kingdom of God,” surely it is now. (Matt. 6:33) The hope of the kingdom is the only thing stable upon which we can now rely. Everything else is being shaken.

All Europe today is a shambles! Our hearts go out to our brethren in that devastated part of the earth, and we will certainly

do whatever can be done to help them and if the opportunity comes, work with them in giving a further witness for the truth. They now know how the "time of trouble" really affects their lives as Christians. They know the futility of setting hopes on anything of an earthly nature. Perhaps some of them look back and wish that they had devoted more of their time and substance in seeking "first the kingdom of God" while it was still called day.

In the News and Views section of this issue of *The Dawn* is a summary of some of the fast-moving events of a world that is headed for destruction. Yes, prophecy is being rapidly fulfilled. Of that there is no doubt! But what does this mean to us as Christians? How should it affect our everyday way of life? In view of what we know of the plan of God and the shortness of the time in which we have to prove our faithfulness as prospective joint-heirs of Christ, are we justified in going on in life as though we thought the present comparatively favorable conditions in this country were to continue on indefinitely? Reason tells us that this would be an unwise course to pursue, for "the night cometh"—and it is coming more rapidly than probably most of us realize. Will the Lord be able to say to us a little later, "Well done, you have worked while it was day"?

Some may ask, "Just what do you mean by 'work'?" The term "work," we believe, properly applies to anything and everything that is involved in the doing of God's will. Paul wrote to the church at Philippi, saying, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) We "work" out our salvation by faithfulness in doing all the things comprehended in the divine will for us. We are to "study" to show ourselves approved unto God; we are to lay down our lives for the brethren, whenever and wherever we can, we are to assemble with those of like precious faith; we are to hold forth the "word of life" as a witness to the world; and we are to keep our bodies under, and add to our faith, virtue, knowledge, fortitude, self-control, cheerful endurance, piety, brotherly kindness, and love. We are to "pray without ceasing."—1 Thess. 5:17

The program of the Christian is a comprehensive one indeed. And even though we should keep exceedingly busy in the doing of all these things, we might still fail to be pleasing to God. We might be eloquent in our proclamation of the truth; we might have all

faith; and study enough to have "all knowledge"; we might even "give our bodies to be burned"; yet if we have not love, it will profit us nothing. Love, godlike love, must be the motive back of all that we do, else our works are of no more value than "sounding brass" or "tinkling cymbals."—1 Cor. 13

"Love"! What a magic word that is! We are to love our brethren, even to the extent of laying down our lives for them. But that is not all. Jesus said, "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matt. 5:47) Love for our brethren—that is, those who love us—while commendable, and one of the highest of Christian privileges, is not the end of what true love means to a Christian. Our love is to be all-comprehensive, even as the love of God.

God's love, even for the brethren, is much more far-reaching than we sometimes think. God loved us, and Christ loved us, while we were yet sinners. (Rom. 5:8) Some of our brethren whom we are to love, and for whom we are to lay down our lives, may still be sinners. To lay down our lives for them means to hold up the torch of truth where they can see it and be enlightened by it. That is what some of our brethren did for us. Jesus, our elder brother, *died* for us while we were sinners. Other brethren were faithful in bearing witness to the truth in order that by its drawing power we might be brought to Christ and in his name make a full consecration to the Lord. Surely we can do no less for those of our brethren who still may be alienated from God. This is our privilege until the "door" is definitely closed by the settling down of the dark night in which no man can work.

This is the chief work of the Christian, that is, the laying down of our lives for the brethren and thus helping them, while they help us, to make our calling and election sure. But let us not overlook the fact that our labor of love for the brethren does not begin after they have made a consecration and have come into our fellowship, nor does it end there. It begins in our efforts to reach them with the truth and thus draw them to the Lord. It ends for each one when he has finished his course in the narrow way. Love prompts us to be willing and ready and anxious to serve them all the time, and at every stage of their development.

Witnessing to the world is also a glorious privilege of the consecrated, but it is only incidental to the main work of the Christian.

We do not know until they come to the Lord just who our brethren are; so in order to reach and serve them with the truth it is essential to scatter the message by every means possible. In the morning we are to sow the seed, and in the evening we are not to withhold our hands, for we do not know which will prosper, this or that. (Eccles. 11:6) The "prospering" of the seed that is sown we understand to be the acceptance of the message by individuals who "come into the truth" and make a full consecration to the Lord. But while only one here and there thus accepts, the fact that the message is sent out as widely as possible means that many others hear. Some of these believe to a certain extent; others are indifferent; and a few become opponents. But the truth becomes to all of these a "witness."

Thus we might think of the "witness work" as a sort of by-product of our efforts, the main purpose of which is to reach those who ultimately will become our brethren. The work of proclaiming the Gospel is therefore NOT incidental, but the witness which is thereby given to the world is of incidental importance as compared with the main purpose of the work. But though the witness feature of our work is incidental, it is nevertheless fundamentally important. Jesus said to his disciples, "Ye are the light of the world." (Matt. 5:14) It is only as we are faithful in bearing witness to the kingdom message that this can be true of us; and it is difficult to see how any of whom it is not true could be wholly pleasing to the Lord.

But how can one thus work for the Lord? some may ask. To many this is a perplexing problem. Not many can give public discourses. Very few can serve as colporteurs. Larger numbers of the brethren can hand out free literature, but not all have even this opportunity. However, there would seem to be very few who cannot let their light shine in some small personal way, even if the shining is restricted to the environment of their own homes. And after all, this is the most effective of all ways of holding forth the word of life.

This fact was brought to light recently at a convention gathering of the brethren in Chicago. Several hundred were present, and by a series of questions put to the convention it was found that—aside from those who had received the truth from their parents—by far the greatest number had first heard of the truth

through personal contact with their friends, relatives, or neighbors. This should be of great encouragement to those who are more or less limited to personal efforts among their immediate associates.

This same fact was brought to light in the year 1913 when Brother Russell conducted a similar "quiz" of the large Brooklyn Ecclesia. It was found then, even as it is true now, that the personal work is by far the most effective. At that time it was found that only a small minority had first heard of the truth at a public meeting, or from a tract, or by buying a book from a colporteur. However, this did not mean then, nor does it mean now, that the more general work is not important; for after all it is the background of our united efforts.

In most cases the personal witness takes the form of inviting a friend to a public meeting, or to hear a radio program, or to read a tract or book. This means that the public meetings, the radio work, the tracts and books are essential; but oh the joy there is in the privilege, through personal contact, to induce someone to hear or read the message! And we can all let our light shine in this way.

But there are a few who, by reason of sickness, or otherwise, are denied even this privilege. Yet for these there is also a wonderful opportunity—one that is enjoyed by all the consecrated—the privilege of prayer. Yes, we can daily remember at the throne of grace those who are laying down their lives in the harvest work. And this glorious opportunity is open to all. Whatever other part we may have in the harvest work, let us be faithful in prayer. Jesus admonished his disciples to pray the Lord of the harvest to send forth more reapers. (Matt. 9:38) That prayer is still appropriate; and we should pray earnestly for those whom the Lord has called and will call into the field.

Yes, the night is fast approaching. Earthly things should matter but little now. If the predictions of the world's philosophers come true in any measure, this country may become as desolate in the next spasm of trouble as Europe is now. There won't be much then that can be done except to watch and wait. And if in the meantime we have been faithful to all of our privileges of study, of fellowship, of service, and of prayer, we will be able to watch and wait in joyful expectancy of soon hearing that "Well done, good and faithful servant."—Matt. 25:21

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Encouraging Letters



Tears of Joy

Dear Frank and Ernest: I listened again tonight to your broadcast, and right out of a clear sky, and for no reason at all except utter relief to at last hear something that makes sense, I began to sob. Our church believes very much indeed some of the same things you talk of but they contend and wrangle over things on which they disagree. My father, who is ninety-four, listens to you too and is much interested. What you say, most of it, is not new to me because as I said, I was brought up on it. But once before when I was listening to you, I thought you believed that the risen dead would live during the thousand years under Christ's rule and told my father that is what you said, but he quoted me the text which says, "the rest of the dead lived not again until the thousand years were finished." So I was disturbed and confused again, because I knew that's the way the scripture reads. I am not willing, just because it makes sense to me, to leave out a part of it and accept it that way. Please will you give me again your authority for leaving it out. I'd be so relieved and grateful to have things clear. Will you also tell me your views on the pre-existence of Christ? Is it too much trouble to write to me, please? Also I'd like the book you mentioned tonight, "Everlasting Gospel." Very sincerely, E. V. C., Ore.

The Golden Truth

Gentlemen: I am enclosing \$1.50. Please send me six copies of your book, "The Divine Plan of the Ages." I listened to the broadcast by Frank and Ernest and heard of the book, ordered it, and read it. I found the golden truth for which I have been diligently seeking since early childhood; I am past fifty-nine years of age. My six children are scattered over the country and I intend sending the six books as a gift at Christmas to each of them. I think it a priceless gift! I am proud to be able to get them at the price of 25 cents each, as I am poor in material possessions but like to give good gifts that will be lastingly good. In Christ's name, Yours sincerely, W. C. H., Texas.

Appeal to Reason

Dear Sirs: Your very interesting radio program causes me to write for a copy of your magazine, "The Dawn." Your message is one of hope, not just "opium" for the people. It is more the intellectual approach—certainly a far more appealing interpretation of the almost unfathomable mysteries of the Bible than usually comes to us by way of the radio. . . . I shall read your program with the hope that there is some answer to the many distressing problems that now confront us. . . . Very sincerely yours, H. L. S., Ariz.

Soldier Hears Message

Dear Frank and Ernest: I heard your program and became interested in it, so I thought I'd say hello and ask for the book you have for your listeners. I was working in my office when your program came over the air and I stopped to listen. Due to the fact that I enjoyed every minute of it, I shall listen in from here on, and when I do get to go home I shall have a lot to tell my father, who is a minister in the Church of Christ. I trust your program will continue long into the future. After you're gone in flesh and blood, the memory of the things you've taught will always be remembered. At any rate I shall remember it, and the Sunday when I first listened to it. I thank you in advance for the pamphlet. Sincerely yours, Cpl. S. M. W., Ga.

Hope for Unsaved Dead

Dear Frank and Ernest: Please send me a free copy of "The Everlasting Gospel" which was mentioned on your last Sunday morning program. If I understood you correctly, you said there is hope for the unsaved dead. I am particularly interested in what you have to say about that. I am always ready to open my heart and mind to new Biblical truths, and if the Bible says the dead out of Christ can still be saved, I will certainly believe it. Thank you very much. A friend, V. P., Calif.

Promises Needed

Dear Frank and Ernest: About two months ago you held a meeting at which you spoke on "The

End of the World." I could not attend the meeting, much as I desired to, so I am asking you to send me a copy of that sermon. I lost my only child three years ago; he was on the U. S. S. Juneau. Your talks on the Bible every Sunday morning have helped me to carry on. Without the wonderful promises of God I could not live from day to day because I miss my son more as each day passes. Thanking you, I am, E. B., N. J.

A Voice From England

Dear brethren in Christ: Loving greetings in Him whom we do not fear. Many thanks again for that wonderful (meat in due season) meal received on the Lord's table by The Dawn issue just received. How I do enjoy those meals—spiritual meals for the mind. We do not go short of material needs for the flesh, but we should all here in England appreciate a little more both of quantity and variation—but man lives not by bread alone. I shall be thankful if you will kindly send me a few, say about 200, leaflets or tracts, "Human Destiny," as published in the November Dawn. Thanking you in anticipation, Your brother in Christ, with Christian greetings and love, F. C., England.

Reading Calendar Appreciated

Dear Brethren at the Dawn: Enclosed is a dollar for The Dawn. Of course we want it. We appreciated the "Reading Calendar" all last year. Perhaps our will power would have been a little lame without it. Our love to you all, Brother and Sister C., Ill.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON

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

F. A. BRIGHT

Allentown, Pa.	Feb.	3
Philadelphia, Pa.		10

JENS COPELAND

Kansas City, Mo.	Feb.	26
St. Joseph, Mo.		27
Topeka, Kans.		28
Wichita, Kans.	Mar.	1
Oklahoma City, Okla.		3

S. C. DE GROOT

Hartford, Conn.	Feb.	10
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P. KOLLMAN

Reading, Pa.	Feb.	3
Paterson, N. J.		10
York, Pa. (Evening)		16
York, Pa. (Morning)		17
Lancaster, Pa. (Afternoon)		17

R. A. KREBS

Canton, Ill.	Feb.	8
St. Louis, Mo.		10
Waynesboro, Miss.		11
Mobile, Ala.		12
Miami, Fla.		15-17
Sarasota, Fla.		21, 22
St. Petersburg, Fla.		24, 25
Tampa, Fla.		26, 27
Orlando, Fla.	Feb. 28, Mar.	1
Jacksonville, Fla.		3
Atlanta, Ga.		5

J. Y. MAC AULAY

Baltimore, Md.	Feb.	3
Richmond, Va.		4
Roanoke, Va.		5
Greensboro, N. C.		6
Augusta, Ga.		7-11
Orlando, Fla.		13
Miami, Fla.		15-17
St. Petersburg, Fla.		18, 19
Tampa, Fla.		20

Jacksonville, Fla.		21, 22
Mobile, Ala.		24, 25
New Orleans, La.		26
Houston, Texas		27, 28

E. R. MAC JILTON

East Liverpool, Ohio	Feb.	10
Monessen, Pa.		24

M. C. MITCHELL

Paterson, N. J.	Feb.	17
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W. S. MARSHALL

Guilford, Me.	Feb.	3
Dexter, Me.		10
Bangor, Me.		17
Ellsworth, Me.		24

O. W. PASSIOS

Duquesne, Pa.	Feb.	3
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M. A. STAMULAS

Binghamton, N. Y.	Feb.	17
Boston, Mass.		24
Manchester, N. H.		25
Springfield, Mass.		26
Norwich, Conn.		27
Hartford, Conn.		28
Waterbury, Conn.	Mar.	1

F. S. WASSMANN

New Haven, Conn. (Morning) Feb.		17
Waterbury, Conn. (Afternoon) ..		17

G. M. WILSON

Miami, Fla.	Feb.	15-17
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W. N. WOODWORTH

Toronto, Ont., Can.	Feb.	3
Tonawanda, N. Y.		4
Augusta, Ga.		10
Jacksonville, Fla.		11
St. Petersburg, Fla.		12, 13
Miami, Fla.		15-17
Orlando, Fla.		18

C. W. ZAHNOW

Little Rock, Ark.	Feb.	3, 4
Texas territory		5-28

CONVENTIONS

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

MIAMI, FLA., February 15-17. Convention opens at 10:30 A. M., Friday, February 15. All meetings will be held in Simpson Memorial Garden Center, 76 S. W. 17th Road, Miami, Fla. The committee has arranged for a full three-day program of discourses, praise services, and opportunities for Christian fellowship. It is expected that the following brethren will address the convention: G. S. Kendall, R. A. Krebs, J. Y. MacAulay, M. L. McIlvaine, A. L. Muir, G. M. Wilson, and W. N. Woodworth.

Regular Sunday services of the Miami Ecclesia are held at 433 W. Flager Street, at 3 P. M.; Study class in Volume I meets every Friday evening at 2734 S. W. Terrace; and weekly Prayer meetings are held Wednesday evenings at 1785 N. W. 4th Street, Miami, Fla.

MINNEAPOLIS, MINN., February 17—Regular third-Sunday convention. For

details, write the secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E., Minneapolis, Minn.

RUTHERFORD, N. J., February 24. Instead of the regular Sunday services held at 104 Clark Street, Brooklyn, N. Y., an all day convention will be held in the *Women's Club, Fairview and Montross Avenues, Rutherford, N. J.* Convention opens at 9:30 A. M. and the 3 P. M. service will be a public discourse. Noon and evening meals will be served on the premises and opportunity is thereby provided for fellowship.

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

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

GENERAL CONVENTION. There will be one this year. Details later.

TIME AND ADDRESS OF MEETINGS WANTED: Many of the friends may have noticed that in the radio programs we are offering to supply time and place of the meetings of the local sponsors of The Bible Answers broadcasts. We are receiving many requests, but we lack information as to where and when many of the classes hold their regular services. We will appreciate it if all the classes will send us this information, addressing your letter to The Dawn, Radio Dept., East Rutherford, N. J. This may put newly interested ones in touch with your class.

NO MORE OLD VOLUMES NEEDED: We have had somewhat the same experience as Moses at the time too much material was donated for building and furnishing the tabernacle. A few months ago we asked the friends to send us any used or shelf-worn volumes of **Studies in the Scriptures** they might have on hand. The response has been very generous, so much so that we are now requesting that no more be sent. Our needs are well supplied, and we appreciate very much the wonderful co-operation of the brethren in this connection.

CROSS AND CROWN EMBLEMS: Pins and buttons, \$2.85; Pendants, \$3.60.

WEYMOUTH'S TRANSLATION (New Testament): Pocket, \$2.00; Regular cloth, \$3.00.

MOFFATT'S TRANSLATION (Old and New Testaments): cloth, \$3.50.

PELOUBET'S BIBLE DICTIONARY: 799 pages, \$3.00.

GREETING CARDS. Birthday and Friendship cards: Box of ten 50 cents. Birthday cards: Box of ten, 50 cents; box of twenty-one, \$1.00. 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, five and ten cents each.

ANSWERS To Test Your Knowledge Questions (See Page 34)

1—The Prophet Isaiah.—See Isaiah 6:6-8

2—The variety of vegetation, the laws of the universe, and the perfection of our solar system, all speak of the wisdom and majesty of an intelligent God. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Psalm 19:1-4

3—None. Romans 3:20 reads: "Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin." They failed because sinful imperfect men cannot perfectly keep the law of God.

4—Yes. "For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all." "Cursed be he that confirmeth not all the words of this Law to do them."—James 2:10; Deuteronomy 27:26

5—The Law covenant showed that it was impossible for imperfect men to keep God's perfect law, and that man needed Christ as his Savior. The seventh chapter of Romans sets forth this fact very clearly.

6—"for theirs is the kingdom of heaven."—Matthew 5:10

7—No. "If any man suffer as a

Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Peter 4:16

8—Yes. "Whosoever hateth his brother is a murderer. (1 John 3:15) No Christian should be a faultfinding, cantankerous busy-body.

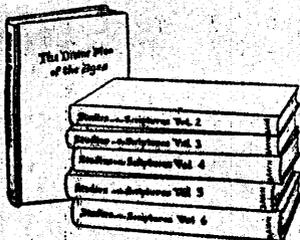
9—"fulfil the law of Christ."—Galatians 6:2

10—Hyssop was used in connection with the Passover (Exodus 12:22); it was used by Moses to sprinkle the Book of the Law and the people (Heb. 9:19); and was given to Christ, our Passover, on the cross. (John 19:29; 1 Corinthians 5:7) It was also used in connection with the ceremony of burning the red heifer outside the camp of Israel.—Numbers 19

11—It applies to Christ and is another link in the chain of evidence that Christ is the Son of God. We rejoice that the time is near when his kingdom will destroy evil and establish good.

12—Psalm 37:8-11. This is a remarkable text of Scripture. Now, trouble abounds in the earth, but this prophecy speaks of the time when peace shall be in abundance. It will come through The Prince of Peace, and through his kingdom, for which he taught us to pray, "Thy kingdom come, thy will be done in earth, as it is in heaven."—Matthew 6:10

BIBLE STUDY HELPS



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

THE EVERLASTING GOSPEL

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

THE NEW HYMN BOOK

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

5-CENT BOOKLETS

As Angels of Light—Discusses the subject of Spiritualism.

Christ Has Returned—Rationalizes a much misunderstood subject.

God and Reason—Supplants credulity with faith.

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

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

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

1-CENT BOOKLETS

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

God's New Order—Discusses Kingdom hope.

God's Remedy—The only solution.

God's Restitution Project—Will work.

Good News—Refreshing.

The Father, The Son, The Holy Spirit.

The Jew and the War—A message of hope.

The Judgment Day—Removes gloom.

Divine Intervention Near—Reassuring.

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

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

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

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

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

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

THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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