

DAWN

CHARACTER STUDIES FROM THE OLD TESTAMENT

THE DICTATORSHIP OF HEAVEN

SILENT BEFORE GOD

FEBRUARY

1939

SPEAKERS' APPOINTMENTS

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

BROTHER H. E. ANDERSON
Paterson, N. J., 169 Van Houten St., 3 P. M. ... Feb. 12

BROTHER W. T. BAKER
Brooklyn, N. Y., 109 Remsen St., 3 P. M. Feb. 26

BROTHER T. E. BARKER
Lynn, Mass. Feb. 5
New Bedford, Mass. 12
Brockton, Mass. 19
Worcester, Mass. 26

BROTHER W. G. BARKER
Jaskson, Mich. Feb. 17
Kalamazoo, Mich. 18
Grand Rapids, Mich. 19
Muskegon, Mich. 20
Flint, Mich. 21
Saginaw, Mich. 22
Port Huron, Mich. 23
Ypsilanti, Mich. 24
Adrian, Mich. 25
Detroit, Mich. 26

BROTHER FRED BRIGHT
Philadelphia, Pa., 18th & Arch Streets, 3 P. M. ... Feb. 12
Paterson, N. J., 169 Van Houten St., 3 P. M. 19

BROTHER DAVID DINWOODIE
Baltimore, Md., 4 W. Eager St., 3 P. M. Feb. 12

BROTHER EDWARD FAY
Ithaca, N. Y. Feb. 5
Hartford, Conn. 19
Philadelphia, Pa., 18th & Arch Streets, 3 P. M. 26

BROTHER A. C. FREY
Hartford, Conn. 12
Paterson, N. J. 169 Van Houten St., 3 P. M. 26

BROTHER W. J. HOLLISTER
Brooklyn, N. Y., 109 Remsen St., 3 P. M. Feb. 19

BROTHER O. MAGNUSON
Paterson, N. J., 169 Van Houten St., 7:30 P. M., Feb. 5
Boston, Mass. (Convention*) 26

BROTHER M. C. MITCHELL
Brooklyn, N. Y., 109 Remsen St., 3 P. M. Feb. 5
Baltimore, Md., 4 W. Eager St., 3 P. M. 26

BROTHER A. L. MUIR
Orlando, Florida Feb. 1
Tampa, Florida 2
St. Petersburg, Florida 3
Zephyrhills, Florida 5
Miami, Florida 11, 12

BROTHER F. H. MUNDELL
Brooklyn, N. Y., 109 Remsen Street, 3 P. M. ... Feb. 12

BROTHER ROBERT E. NASH
Hawthorne, Calif., 13110 Doty, 7:45 P. M. Feb. 19

BROTHER C. C. PEOPLES
Zanesville, Ohio, A. M. Feb. 12
Newark, Ohio, P. M. 12
Byesville, Ohio, A. M. 26
Nelsonville, Ohio, P. M. 26

BROTHER G. R. POLLOCK
Santa Ana, Calif., 1342 Cypress, 10:30 A. M. ... Feb. 19

BROTHER A. I. RITCHIE
Mentone, Calif., 1352 Olivine St., 2:30 P. M. ... Feb. 12

BROTHER J. I. VAN HORNE
Duquesne, Pa. Feb. 5

BROTHER G. M. WILSON
East Liverpool, Ohio Feb. 12

BROTHER W. N. WOODWORTH
Albany, N. Y. Feb. 3
Syracuse, N. Y. 4
Buffalo, N. Y. 5
Jackson, Mich. 6
Saginaw, Mich. 7
Detroit, Mich. 8
Toledo, Ohio 9
Pottstown, Pa., A. M. 12
Norristown, Pa., 115 W. Main St. 3 P. M. 12
Chester, Pa. 18
Rheems, Pa., A. M. 19
Lancaster, Pa., 3 P. M. 19
Boston, Mass. (Convention*) 26

BROTHER C. W. ZAHNOW
Hartford, Conn. Feb. 2
New Haven, Conn. 5
New London, Conn. 12
For further information concerning Brother Zahnow's February appointments, address 136 Fulton St., Brooklyn, N. Y.

*(Convention Announcements on page 33)

FREE TRACTS

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

- “The Coming World Dictator”
- “Coming Back From Hell Soon”
- “Calamities — Why Permitted”
- “The Hope of Universal Peace”
- “Do You Know?”
- “Where are the Dead?”
- “Earth's Coming Glory”
- “What Is the Soul?”

The DAWN

A Herald of Christ's Presence

Vol. 7, No. 5

FEBRUARY 1939

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

Papacy's Dwindling Power—A review of some of the circumstances which indicate that the Catholic Church is losing its influence in a large part of Continental Europe. 2

THE EVERLASTING GOSPEL

The Dictatorship of Heaven—A timely article outlining important truths of the divine plan by which the will of God, through the Messianic Kingdom, is to be established in the earth. 5

THE CHRISTIAN LIFE

Silent Before God—When God speaks, all of His people should listen, else they cannot learn to know Him and understand His will as they should, is the main lesson of this article. 10

Character Studies from the Old Testament—A review of some of the important lessons that may be gleaned from the life of Enoch, Abraham, and others. 14

Righteous Reproof and Forgiveness of Wrong—A reprint from one of the old Watch Towers. The truths it discusses are of vital importance. 18

The Morning Cometh 21

The Parousia of the Lord 22

INTERNATIONAL SUNDAY SCHOOL LESSONS

Alcohol and Its Social Perils (Feb. 19) 23

Peter in Samaria (Feb. 26) 24

Peter Preaches to Gentiles (March 5) 25

Peter Delivered From Prison (March 12) 26

CHILDREN'S HOUR

The Great Image 27

TALKING THINGS OVER

That Ye Love One Another 29

Conventions 33

NEXT MONTH

IN THE LIGHT OF HIS COUNTENANCE

A brief study of the 67th Psalm, calling attention to the symbolic significance of Biblical expressions relative to the Lord's face being turned towards His people. Adaptation of a lecture.

THE BREAD AND THE CUP

Sunday evening, April 2nd, will be the date this year on which many of the friends will hold the Memorial of Jesus' death. It is always helpful to go over in advance the precious implications of this celebration; and it is hoped that this article will serve a good purpose to this end.

CHRISTIAN LIBERTY

One of the first sentences in this article reminds us that true liberty can be obtained only through obedience to law; hence that Christian liberty does not imply the privilege of doing just what we may prefer to do. Liberty to do the will of God, and to bless others in God's way, is the central theme of this article. Contributed.

THE TIMES OF THE GENTILES

A review of some of the important facts pertaining to the 2520 years during which Gentile rule was permitted by God; and some of the reasons for believing that this period terminated in 1914.

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NEWS and VIEWS

PAPACY'S DWINDLING POWER

FROM time to time we have called attention to what has seemed to indicate a dwindling of the power and prestige of the Catholic Church throughout large portions of the earth; and, indeed, to the general breaking down of all religious influence, both Catholic and Protestant. In doing this it has been with the thought merely of facing the facts as they seem clearly to exist, and not with a desire to press for any particular interpretation of the prophecies that might be involved. It has long been the thought of many that papacy would for a short time regain her dominant position of influence and authority among the nations before the final end of the Gospel age is reached. This, of course, is quite possible, but it does not seem to be in the offing right now.

It is, we think, unwise for any student of prophecy to attempt to forecast the exact manner in which any prophecy pertaining to world developments is to be fulfilled. About the best any of us can do and still tread upon ground that is more or less certain, is to try to understand what is actually taking place in the world around us, and to see wherein these happenings may possibly fit the prophetic outline of the period in which we live. To follow this course with respect to what is now happening to churchianity in general and to Catholicism in particular it makes one wonder if prophetic events have not already progressed beyond the point where we may reasonably expect even a brief revival of Papal authority in the world. If this is the case, then it means that the full dawning of the new age is considerably nearer than some of us may have been supposing it to be.

It has long been known that the present German government holds no briefs for the Catholic Church, but probably not all of us have realized the extent to which the Nazi regime has systematically gone about the job of destroying the church within the German Reich; and this in spite of the fact that in Germany 30,000,000 out of a 75,000,000 population, are or have been, Catholics. Yes, the German nation is forty per cent Catholic, yet the government has not hesitated to proceed relentlessly with a program of wholesale persecution which has had most devastating results. Mr. S. K. Padover, writing in *The Forum* (condensed in *Reader's Digest*), sums up the results of this persecution, saying:

"Almost six years of anti-Catholic propaganda have done their work. Catholic families have been split by the incessant storm of ridicule and criticism; Catholic children have broken from the faith, unable to stand the barrage of mockery and hostility. In 1936, priests in the Rhineland admitted privately

that one half of their flock was lost. The percentage is higher today."

The same writer says:

"What lies behind this seemingly mad course of the Nazi dictatorship? The answer is that relentless forces are unleashed which cannot be halted. As Hilaire Belloc, the eminent Catholic writer, admitted, the conflict between Catholicism and Nazism is 'beyond all reconciliation.' One or the other must destroy its opponent."

Apparently within the Reich, Hitler's publicity agents are making no efforts to conceal the real purpose of the government's onslaught against the Catholic Church. The *Volkischer Beobachter*, an outstanding organ of the Nazi party declares, "We are armed to continue the battle against Catholicism until the point of annihilation." From information published in the above mentioned article by S. K. Padover, the Nazi program to exterminate the Catholic Church within the Reich has already reached almost unbelievable proportions.

The Catholic Youth organizations were liquidated in 1936; and this is in itself a serious blow to the Church for the reason that it depends so much for its existence upon the proper Catholic training schools, hospitals, etc. Catholic seminaries have been closed. All Catholic colleges have been refused recognition. Catholic moneys have already been confiscated, with almost a certainty that this will be continued on a still wider scale in the future.

The relentless persecution of the Jews by the Dictators has doubtless been prompted in no small measure by financial considerations. The Jews living within the dictatorship regimes had money that was sorely needed to carry on the armament and war programs of these nations; and, thought the dictators, why shouldn't our governments have this money? Now the same holds true with the Catholic Church. Actually the wealth of the Jewish population of Germany was small as compared with the wealth of the Catholic Church, which is estimated at about \$20,000,000,000. It seems that the Nazis have already drawn up lists of all the monasteries and convents in Germany, of which there are approximately 10,000. There are other thousands in Austria; and, as was noted a few issues back, the Nazis already have their eyes on these as profitable loot to help keep their war chests replenished.

The Catholic Church is international in its outlook, and caters to men and women of all races. This is quite contrary to the Nazi viewpoint of German culture in which the Nordic race is looked upon as much superior to all others, and in which the worship of the State must take first place in the hearts and

minds of all. Why, then, from the Nazi viewpoint, should twenty billion dollar's worth of wealth be permitted to remain in the hands of a system that in both theory and practice is not one hundred percent German. To the Nazis, then, it seems most logical that this counter influence of the Church should be destroyed, and that this fabulous wealth of an opposing organization be expropriated for the further strengthening of the German war machine.

Of course no true Christian can for a moment be sympathetic with the brutal methods employed by the German government in its attacks against its real and fancied enemies; although at times we are forced to recognize that there is a measure of truth in the reasons assigned for the persecution. Ernst Bergmann, professor of Theology at the University of Leipzig, has this to say as to the reason why the Catholic Church is not now permitted to get on so well in Germany:

"The history of Christianity is a history of lies and swindles, murder and crime, oppression, violence, . . . burning of cities and torturing of inhabitants, inquisitions, persecution of heretics, witch burning, plundering of the poor and the weak, jails, enslavement of the mind, execution of the innocent—all this in the name of Christ."—*The German National Church.*"

We take issue with Mr. Bergmann in charging the sins he mentions to real Christianity. They are, no doubt,—if we can believe history—pretty much true of the Catholic Church, but this is because of its lack of true Christianity. While for a Nazi official to write thus about the Catholic Church is to a large extent a case of the pot calling the kettle black, yet we can see how through this, and other methods, the hypocrisy and sham of a wicked system will ultimately be exposed, which in turn will have considerable to do with its final downfall.

Some have supposed that there has been a working understanding between the Pope and Hitler. This supposition has been based largely upon the fact that the Vatican and the Reich, back in 1933 signed a Concordat in which Hitler undertook to guarantee German Catholics their accustomed privileges and liberties. It is true, of course, that on one point Nazis and Catholics have a common ground of interest, and that is in their opposition to Communism. Because of this, the church was no doubt hopeful that disagreements could be buried in favor of this one common vital concern. Then for a time, the Nazis had something to gain, particularly in Austria, by feigning harmony with Catholic principles. But actually the true Nazi viewpoint calls for just as energetic a hatred of Catholicism as it does of Communism, because both are international and inter-racial in their work and outlook. If one point of common interest could be depended upon to enlist cooperation between otherwise divergent groups, we could as well expect the Nazis and the Communists to work together, because they too have one point upon which they could agree, and that is their hatred of, and their determination to destroy, the Catholic Church.

At any rate, Hitler evidently never looked upon the Concordat as being much more than a scrap of paper to be used for a limited time to serve a temporary purpose, because in recent years he has made no serious efforts to abide by its terms. This the Pope evidently realizes too, for he is reported as referring to this Concordat as a "tree of peace" which has borne no fruit. Indeed, how long could even a measure of harmony be possible between the Catholic Church, with its claimed right to own and control the souls of men, with a regime which advocates the following vow of allegiance to its governmental head?

"To Thee, O My Leader, belongs everything we possess, our goods and our lives, our hearts and our souls."—*Schwarze Karps.*

Now that Hitler has taken over Austria, the last remaining stronghold of Catholicism in Europe, and is extending his influence and principles gradually to an ever-widening circle of smaller nations, the outlook for the Catholic Church seems even more gloomy. Apparently those who are, or have been, in high official circles recognize this, and are joining in the prophetic chorus of "Alas, alas," for "that great city." There has recently been given wide publicity to what is vouched for as being a letter written by the exiled Archduke Otto, Hapsburg pretender to the Austrian throne, and sent to Chancellor Schuschnigg, while he was still in office in Austria, and before Hitler annexed that country to Germany. In this letter the Archduke is asking the Austrian Chancellor to resign and to turn over the position to him as the first step in an attempt to restore the monarchy. One reason he gives as to why this should be done is that it would help to save the Catholic Church in Austria.

In this alleged letter, published in the *Hearst* Sunday papers, the former Austrian Archduke laments the anti-Catholic attitude of the German Reich, and points out that if the Reich was ever permitted to take over Austria, it would mean the destruction of the Catholic Church in Central Europe. Being evidently a firm believer in the Catholic tradition, he mourns over the thought that the Church, outside of which, he states, there is no salvation, should be permitted to perish, and thus so many souls forever lost.

Of course, as we all know, the Archduke's pleadings were in vain. He was not given the chance to take over the Austrian government, nor would he have been able to save it for the church even if he had been given the opportunity to try. Shortly after he wrote this pathetic letter, Austria was annexed by Germany, and since then the dreaded liquidation of the Catholic Church in Austria has been going on apace, even as in Germany.

On previous occasions we have called attention to some of the ways in which the Italian dictator is showing his lack of concern for the interests of Catholicism; and of how the youth of Italy are being educated according to the Fascist pattern rather than the Catholic. With the insurgent victory in Spain the totalitarian philosophy will reign supreme there

also. And while the pope has clearly shown his sympathy toward the Franco cause in Spain, there is little hope that the Catholic Church will be given much consideration in the readjustment of Spain's affairs, when the conditions of that readjustment will in all probability be jointly dictated by Mussolini and Hitler.

And so it is, that no matter in which direction we look, the Papal sun seems to be going into eclipse. She is indeed having a critical time of it in Continental Europe right now, with the territory where she enjoys even a measure of peace, rapidly becoming smaller. Nor can it be said that Protestantism is faring much better. Not alone from persecution are both Catholic and Protestants suffering as the Pagan-Fascist doctrines spread hatred throughout the earth. A growing indifference to the Catholic church—all churches—is becoming more and more manifest in the few remaining countries where religious freedom is still granted. This is particularly true among the youth; which must, in the course of a very few more years, tragically weaken the position of churchianity. This indifference to the church and her interests is lamented by Father Quinn, of New York, in a sermon recently preached. We quote:

"Today you are witnesses of the present blasphemies against the church. The news comes by radio, screen and press. The public is not excited about attacks upon the church or her nuns, priests and Bishops; suffering for the faith, the world knows is our lot and does not care to defend our rights or prevent our martyrdom."

To get the true picture of how churchianity has fared during the last twenty years it is but necessary to glance at a map of the world, particularly Europe and the Americas. In that comparatively brief period of time the church has been almost completely obliterated in Russia. And now, as we have seen, Germany, Austria and Spain are rapidly succumbing to similar Atheistic and Paganistic influences; with every likelihood that wherever the Nazi-Fascist powers plant their iron heel the same thing will be true. Even in Italy, the church is today sailing on very uncertain seas.

And the revolt against the church is not limited to Europe. Mexico has witnessed a very similar development. Now that the European dictators are flirting with Latin American countries, may we not expect to see the anti-church clouds darken those countries also? All of this is having an effect upon thinking minds even in countries that are as yet free. The Catholic Church has loudly proclaimed itself to be the only true church, and that it was sure of heaven's protection. So now that the God of heaven seems not to care when she is being destroyed, obviously the faith of many in her claims is being shaken.

To day, therefore, in both Protestant and Catholic circles, the question Has Christianity failed? is crowding more and more into the thoughts of the people. Were we to assume that churchianity, as we know it, is a true expression of Christianity,

then the outlook would be a very dark one. But when we look at the matter through the prophetic pages of God's Word, the outlook is quite a different one. There we learn that "tares"—imitation wheat—would be sown in the field—the world—and that in the end of the age the prolific crop of tares were to be bound in bundles and destroyed. Evidently then, what we now see going on is not the destruction of Christianity, but the setting aside of man-made systems which have claimed to be Christian. Actually true Christianity has never been tried by the nations of the earth.

We are undoubtedly living in the time described by the prophet as the day of God's vengeance; a time during which everything that is out of harmony with His righteous laws is being set aside preparatory to the full establishment of His Kingdom. Nominal churchianity, with its contradictory, God-dishonoring doctrines and practices, is among those things listed in the Scriptures for removal. But eventually the powers that bring about the destruction of the nominal church will also be destroyed, for the whole symbolic earth is to be "devoured with the Fire of His jealousy."—Zeph. 3:8, 9.

Then will come the establishment of true religion in the earth; for then God will "turn to the people a pure language [message] that they may all call upon the name of the Lord to serve Him with one consent." Then the knowledge of the glory of God shall fill the earth as the waters cover the sea. Then the light from the "Sun of righteousness," shining forth in the "new heavens and new earth," will enlighten and heal the nations and peoples of all countries. While governments and people today are revolting against that which has claimed to be Christian, when they finally learn the truth concerning the God of the Bible, they will say, "Lo this is our God, we have waited for Him, we will be glad and rejoice in His salvation."—Isa. 25:6-9.

The Coming World Dictator

The article entitled "The Dictatorship of Heaven," beginning on the following page of this issue of *The Dawn*, is now published in vest-pocket booklet form, under the title, "The Coming World Dictator." These booklets are available in lots of 10, or more, at the rate of 2 cents each; Canada and Foreign, 2½ cents. Single copies 5 cents. We trust that at such a low price this timely message will be given a wide distribution.

Ecclesias, when ordering in lots of 100 or more, may have the booklets with their address in them, instead of *The Dawn* address, if they prefer.

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

THE EVERLASTING GOSPEL

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

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

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

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

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

9 So then

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

Lu. 2:10

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

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

Acts 3:20, 21.

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

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

Gal. 3:26, 29

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

9 And all flesh shall see the salvation of God.

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

Heb. 11: 8, 10

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

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

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

Rev. 21:2-5.

The Dictatorship of Heaven

DURING those long, weary years of the World War—that historical struggle of the nations which, at the time, was declared to be a war to end wars—one of the morale-building slogans of the time was that the war would make the world safe for democracy. It is a strange paradox, therefore, that since the signing of the armistice in the year 1918, the world has never been more unsafe for democracy. Nor did those four years of bloodshed make an end of war. Obviously, once more human wisdom failed to cope with the problems of human selfishness.

Dictatorships arise out of a measurable failure of the people to properly govern themselves. In the economic and national readjustments that followed the World War those countries of Europe that had suffered the most found themselves faced with problems so baffling that the efforts of party politicians and statesmen, each one working more or less against the other, were leading rapidly to a state of chaos. Out of this state of affairs sprang the dictators, backed by powerful youth organizations of their own making, telling all individuals and all classes what they must do. And, under the circumstances, the people of the various nations affected, were willing to have it so; for, after all, even a dictatorship, offering a measure of security, was much better than chaos and possible starvation.

But the evils of selfish dictatorships are becoming more and more apparent, and no right thinking person imagines for a moment that this drift away from democracy represents progress toward higher civilization. Indeed, it is retrogression, a returning in governmental affairs to

the days of the Caesars, when the will of the ruling monarch was imposed upon the people irrespective of whether it was right or wrong, and whether it meant joy or sorrow.

Present Dictatorships Can't Last

Furthermore, all who give careful thought to the matter know that present dictatorships can be but short-lived. And, many of the far-seeing statesmen of the world also realize that when the time comes that the democracies of the world feel that they must take a definite stand against the dictators, the horrible struggle that will inevitably follow will probably mean the wreck of civilization as we know it today. Thus, while the dictators may have temporarily averted chaos in their own countries, the final outcome of their ruthless regimes will but further, and on a larger scale, emphasize the failure of imperfect and fallen man to properly govern himself. The fact that so dismal a failure of man's efforts to govern himself comes at this time in the world's history makes it still more significant because it was thought that higher education had about brought us into an era of lasting peace and happiness.

As practically all of the nations involved in the international crisis that began in the year 1914 are so-called Christian nations, making up that part of the world order which we call Christendom, it is well that we turn to the founder of Christianity to see if He may have a word for us that may pierce the gloom occasioned by the ever-darkening clouds of trouble that now are hovering over the distressed people of earth. And when we do turn to Je-

sus and to the Bible for some ray of light we are not disappointed.

"Thy Will be Done"

Jesus taught His followers to pray, "Thy Kingdom come. Thy will be done in earth, as it is done in heaven." (Matt. 6:10.) In effect, this is a prayer for the imposing of a divine dictatorship over the affairs of men, and all who have professed to be followers of the Master doubtless have repeated this prayer many times; but strange to say, very few seem to have given any serious consideration as to whether or not it is ever to be answered. If the teachings of Jesus are—as we have all believed—the expression of the will and purpose of the Creator towards His creatures, should we not expect this prayer, which He gave to His followers, to be answered some day?

But we are not left to supposition in an important matter of this kind, for the Bible makes it plain that the present failure of man properly to manage his own affairs in a manner becoming this day of enlightenment and advantage, marks the time when the King of heaven is taking steps to impose His will upon the peoples of earth, and that when this shall have been an accomplished fact, it will be the answer to the petition, "Thy will be done in earth, as it is in heaven." Thus, on a world-wide scale, it will become true that "Man's extremity is God's opportunity."

Man's Rebellion

When God created our first parents and provided them with that perfect home, "eastward in Eden," He gave them what was, for the time being, an expression of His will. It

was a simple test of obedience in which they were to refrain from eating the fruit of a certain tree or grove of trees, as the Hebrew indicates. They decided to do their own will instead of their Creator's, with the result that the foretold penalty of death came upon them. They were expelled from their garden home, and given over to their own best efforts to provide for themselves.

Here it was, then, that man undertook to manage his own affairs apart from God, and without the favor of God. Psalms 30:5 declares that in God's favor is life; and the opposite of this also has proved to be true; for with the loss of God's favor came sickness and death. Hence, the world of mankind, in addition to being largely self-governing, has been a dying world. The Apostle Paul explains the philosophy of this, saying, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

Reconciliation Forecast

But, the fact that God withdrew His favor from His human creation and allowed man to work out his own affairs as best he could, does not mean that He lost interest in man. Far from it! Indeed, at the very time He pronounced the sentence of death upon our first parents He made a promise that one day the seed of the woman was to bruise the serpent's head. (Gen. 3:15.) While this was a very vague and indefinite promise, yet, in the light of subsequent promises it is seen to imply man's restoration to life on earth.

The "serpent" in this passage is used to personify Satan, the arch-deceiver and enemy of mankind, while the "seed" of the woman is the great Deliverer whom God later promised to send, and through whom the divine will is to be restored in the earth and among mankind. This is shown in the prophecy of Revelation 20:1, 2, where an angel is seen coming down from God out of heaven who binds "that old serpent, which is the Devil, Satan" that he may not deceive the nations during the Messianic Kingdom reign.

Operation of Divine Power

The statement that this "angel" who binds Satan comes down from heaven is in contrast with previous arrangements which the Apostle John saw symbolized as coming out of the earth and out of the sea. These latter are man-made arrangements,

but finally, as John sees the vision progress, God takes action—an angel comes down from heaven—and the first thing he does is to bind "that old serpent," thus preparing the way for the reestablishment of the divine will among men.

As the Apostle John watches this wonderful vision, he finally sees a "great white throne," symbol of the righteous government of God reestablished in the earth. Then he sees "the dead, small and great, stand before God"—a beautiful way of telling us that the dead and dying world again come into remembrance before God for their blessing. The human race lost its standing before God because of rebellion against the divine will. But in this vision, John sees the reestablishment of the Lord's Kingdom in the earth, in answer to that prayer, "Thy will be done in earth, as it is in heaven," and through this Kingdom arrangement God again shows His favor to the people. The return of the divine favor will ultimately result even in the resurrection of the dead.—Rev. 20:11-15.

Seed Again Promised

In Genesis 22:15-18, the Lord again makes promise of a "seed" through whom all nations are to be blessed. In Galatians 3:8, 16, the Apostle Paul refers to this promise made to Abraham and explains that Jesus is the "seed" referred to. However, there could be no lasting blessings for mankind while in a state of alienation from and rebellion against God. Man had sinned, and "the wages of sin is death," so the first great work of the promised "seed" in blessing the people was to die as the Redeemer. Through His death, which was as a ransom, or corresponding price for the sin of Adam and through him of the whole world, the way was opened up for a reconciliation between God and man; and thus for the reestablishment of the divine will in the earth.—1 Tim. 2:4-6.

God Mindful of Man

But let us not suppose that in accomplishing the redemptive work Jesus stepped in between God and man contrary to the divine wishes. No, it is not as though God was seeking a way to vent His spite upon mankind but Jesus stepped in and managed to put a stop to it. Indeed, the Scriptures tell us that it was just to the contrary of this, that "God [Himself] so loved the world that He sent His only begotten Son,

that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) Jesus, of course, became the willing servant of the Father in this mission of love, and displayed His own love for mankind by willingly dying on the cross for the sins of the whole world.

God's Promise to Visit Man

In Psalms 8:4, David raises the question, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" In verses 5 and 6 David answers his own question, saying, "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." This is undoubtedly a reference to the original standing of man in the favor of God and before he disobeyed the divine law. The Genesis account of creation tells us that man was given dominion over the earth. But he lost both the right and the ability to rule when he was cast out of Eden into the imperfect earth to die.

Hence, the Apostle Paul, in quoting Psalm 8:4, 5, adds, "But now we see not yet all things put under him [man]." The Psalmist enquires, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" Paul indicates that God had already visited man in the person of Jesus, so, the apostle says, "We see Jesus, who was made a little lower than the angels... that He by the grace of God should taste death for every man." (Heb. 2:6-9.) Thus we have brought to our attention the method by which man will have his lost dominion over the earth restored to Him; namely, through the redemptive work of Christ.

The Work of This Age

Were we to take the view that God and Christ have been doing all they can to reconcile the world unto themselves since the first advent, the outlook would be very discouraging indeed; for, while the angels in announcing the birth of the Redeemer spoke of "peace on earth, good will toward men," yet actually there has been very little peace since then; and today, the world is worse off in this respect than ever before. But the Scriptures show that before the establishment of Christ's Kingdom of peace, there was to be a preparatory work of selecting from among

mankind a small group of faithful followers of the Master who are to share with Him in His Kingdom work.

Selection of Cabinet Members

These followers of Jesus are in the Scriptures variously styled His "joint-heirs," His "church," His "body," etc., and finally they will become His "bride." These are, as it were, Christ's cabinet members, and the gospel age is set aside in the divine plan as the period for their selection. These "live and reign," with Christ a thousand years. (Rev. 5:10; 20:4.) They share a heavenly inheritance and the divine nature with Him. (2 Pet. 1:4; Rev. 3:21.) Their worthiness of this high exaltation is based upon their being willing to suffer and die with Jesus.

Our difficulty in the past has been in supposing that the promises of God made to those who are to share with Jesus in the Messianic Kingdom work, apply to the whole world. From this misconception of the inspired Word we have developed the theory that all who will ever be saved must be transferred from earth to heaven. But this is not the divine plan. God created man to live upon the earth, and when the full benefits of Christ's death have been made available to the world during the thousand-year Kingdom period, the world of mankind will find themselves restored to life as perfect human beings upon the earth, with the whole earth made perfect and like that one little sample spot in Eden; where there was no sorrow, no pain, no sickness, no death.—Isaiah 25:6-9.

Failure of Human Efforts

Signals Time for God-Control

The present breaking down of all human efforts to establish peace and security among men marks the time when divine authority is to take hold of human affairs, and through a dictatorship of love, in the hands of Jesus, the King of kings and Lord of lords, restore to man that which he lost through his rebellion against the divine will. Jesus said that the "Son of man is come to seek and to save that which was lost," and it will be during the Kingdom period that this glorious object of His coming will be accomplished.—Luke 19:10.

When Moses was leading the children of Israel through the wil-

derness, he was inspired to make a promise to them, which in reality, will be fulfilled during and by the Messianic reign of Christ. He said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." (Deut. 18:15.) The Apostle Peter quoted this promise and applied it to the work that is to be accomplished by Christ following His second Advent. See Acts 3:19-23.

Restoration, not Destruction, To Follow Second Advent

The lesson brought to us by Peter, just cited, is that following the second coming of Christ there will be "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." This wonderful promise follows an incident in which the apostle healed a man who had been lame from his birth. The lesson clearly is, that just as this one man had been healed by the power of God, so, at the second advent of Jesus and the establishment of His Kingdom, there will be restoration for all. And the apostle assures us that this had been the theme of all the holy prophets of God.

Thus, again, we are reminded of God's plan for the human race—that it is for the purpose of restoring mankind to life upon the earth. In telling us of the details of this glorious provision for a lost race, the prophets tell us of blind eyes being opened, deaf ears being unstopped, lame men leaping as harts, etc. Moses, in his prayer recorded in the Psalms, speaking of God, says, "Thou turnest man to destruction; and sayest, Return, ye children of men."—Psa. 90:3.

Obedience Required

But these glorious blessings of the Messianic Kingdom, now so near at hand, will be dependent upon the full obedience of the individuals who receive them. Peter declares, "It shall come to pass, that every soul, which will not hear [obey] that prophet, shall be destroyed from among the people." (Acts 3:23.) Here is where the dictatorial feature of the Messianic Kingdom will manifest itself. Those who will receive of its blessings must obey its laws. The Messianic Kingdom will not be a government of the people by the people. The people will have nothing to say about the making of the laws of that Kingdom. The laws will

be God's laws and it will be the divine will that shall be imposed upon the people, and those who do not choose to obey will be destroyed.

Thus, when the prayer, "Thy Kingdom come, Thy will be done in earth," is answered, it will mean an absolute dictatorship of the Messiah. He will rule the nations with a rod of iron. (Rev. 2:27.)

A Dictatorship of Love

His dictatorship will be vastly different from those with which we are now familiar. It will be fully in the interests of the people. But, the people, over a period of six thousand years, having proven themselves incapable of governing themselves apart from God, will not be permitted to interfere with the carrying out of the divine laws on their behalf. The ways of fallen man having failed, they will be taught the Lord's ways.

We have a glorious promise of this in Micah 4:1-4, where the peoples and nations of earth in the last days, are described as willingly going up to or recognizing, the Lord's Kingdom, and of being taught of the Lord's ways. And here we are told that when the nations learn the Lord's ways, there will be no more learning of war, and that they then "shall beat their swords into plowshares, and their spears into pruning hooks," etc. Also, the prophet assures us, there will be economic security, for every man shall dwell under his vine and fig tree, and none shall molest or make afraid.

War Preparations Foretold

But we have not yet reached that period in the "last days" when the nations are beating their swords into plowshares. This will be the final result of the rule of Christ, the coming world Dictator, but first of all the present war-making kingdoms of earth must be set aside. As God destroyed the Midianites of old by turning one against the other, so in the great battle of Armageddon, now developing, the nations will be pitted one against the other, and one class against the other, in a final struggle for supremacy, which, as already predicted by leading statesmen of the world, will destroy the whole fabric of civilization.

In Joel 3:9, 10 the gathering of the nations for this final struggle is described, and here it says, that in-

stead of beating their swords into plowshares, the very opposite will take place—that they will beat their plowshares into swords; that is, that the ordinarily peaceful pursuits of the nations and many of their resources, will be diverted into the projects of war. We quote: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."

The Weak say, 'I am Strong'

It is this unprecedented preparation for war that we now see going on throughout the world. The weak are indeed saying "I am strong!" Note, for example, how this has been fulfilled in the case of Germany. Germany was so weakened by the World War, and so stripped of her power by the treaty that followed, that it was thought she would never in international affairs. Yet, now, Germany is saying "I am strong!" with such effectiveness, that the world is made to tremble.

In verses one and two of this third chapter of Joel's prophecy, the gathering of the nations in the "last days" is said to take place at the same time that God "brings again the captivity of Judah and Jerusalem"; that is, when the Jewish people are being restored to their homeland of Palestine. But the prophet also indicates that the Jewish people would be scattered and persecuted by the nations even after they began to be restored to Palestine. Today we see all three of these developments taking place; hence there can be no doubt about the fact of our having reached the end of the age, and the time for the establishment of the Messianic Kingdom, in which Christ will be the King, or Dictator.

'His Enemies Shall Lick the Dust'

The kings of olden days exercised much the same authority as do the dictators of today; and we need to keep this in mind when reading the prophecies concerning Jesus, the world's future King. In Psalm 72:8, 9, it is said of Him, "He shall have dominion also from sea to sea, and from the rivers unto the end of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust." But how different will be the effect of His reign from that which the

world has experienced at the hands of fallen, imperfect earthly dictators! "In His days shall the righteous flourish," we are told, and "He shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Psa. 72:7, 12.

Under the rulership of earthly kings and dictators, the poor and the needy have been given little consideration. Most governments have existed principally to safeguard the interests and the advantages of the over-privileged, while the under-privileged, making up the great mass of the people in every country and in every age, have been very aptly symbolized as the "forgotten man." Those who have tried to see the hand of God in all of these unjust and unfair conditions of the world have either had a very distorted conception of God, or else have concluded that there is no God.

God Has Kept Silent

But our difficulties along this line vanish when we learn from the Bible that God has not, in the past, been attempting to interfere in the affairs of mankind. On this point, the Lord says: "I have long time holden My peace; I have been still, and refrained Myself." (Isa. 42:14.) This explains why evil has prospered in the earth. Only once has God definitely interfered with the affairs of mankind in general, and that was at the time of the flood.

But God foresaw that ultimately the selfishness of man would bring about a complete collapse of world affairs, and planned the reestablishment of His authority in the earth to coincide therewith. There is every evidence that we have now reached that time. Already we can see being fulfilled many of the prophecies of the Bible pertaining to the time of transfer of earth's sovereignty to its rightful owner. Of that time the prophet says, "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies."—Isa. 42:13.

God Now Speaking In Spasms of Travail

And then, after telling us that He has restrained Himself from interfering in the world's affairs, as noted above, the Lord adds: "Now will I cry like a travailing woman; I will destroy and devour at once." (Isa. 42:14.) In 1 Thessalonians 5:1-

4, the Apostle Paul tells us of this sudden destruction that was to come as travail upon a woman, and he puts it in the "day of the Lord;" that is, as being among the events associated with the great change of dispensation accompanying the establishment of the Messianic Kingdom.

The apostle explains, in this passage, that this "sudden destruction" coming in spasms of trouble like travail upon a woman, would be associated with a cry of peace and safety. It seems evident that the great World War marked the first of these spasms of destructive trouble, and it is noteworthy that the war broke out at a time when there was a general cry of peace and safety the world over. The advance of education and science, we were told, making for a higher civilization, would make impossible the continuance of war, but this proved not to be the case.

Peace, Peace: When There is no Peace

Immediately following the war, the cry of Peace, Peace, again went up from the coasts of the earth. Peace societies of various kinds came into being. Disarmament conferences were held. The League of Nations was formed in an effort to keep peace. But war has continued. In September, 1938, the world was again held over the abyss of war that our leading statesmen said would mean an end of civilization. The world was, however, temporarily saved from the fatal plunge, and then the cry again went up "Peace has been saved." Developments since prove that once more the cry of Peace, Peace, was but little more than empty words.

For, all the while the spasms of destructive trouble continue and all the efforts of man to remedy the situation seem unavailing. A noted statesman who has visited the outstanding rulers of Europe since the great crisis of September 1938, says that while there seem to be no problems that could not be settled by negotiation, yet the nations are all being pushed forward into a war that none of them want, but which, on the other hand, none of them can avert. Little do they realize, as yet, that the time has come for the Lord to establish His Kingdom, and that this is the reason the "kingdoms of this world" can no longer control the situation.

Jesus' Preview of Present World Distress

The Master Himself, who is to be earth's new Ruler, described present world conditions saying: "Upon earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth... When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." (Luke 21:25, 26, 31.) Surely we are now witnessing this period of distress and perplexity among the peoples and nations of the earth which Jesus said would signal the near approach of the divine Kingdom.

And note Jesus' reference to the roaring of the waves. This, of course, does not refer to the literal sea and waves, because they have always roared. The Prophet Isaiah explains what is meant by the roaring of the sea, saying: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12, 13.

A Time of Trouble

Yes, the nations and peoples today are as the troubled waters of a storm-tossed sea. Daniel describes this condition as a "time of trouble such as never was since there was a nation." (Dan. 12:1.) Daniel explains that this condition would come about as a result of the standing up of Michael. Michael is one of the Scriptural names given to Christ, the Messiah, earth's coming King and Dictator. His "standing up" signifies His assuming control of the affairs of mankind; the first result of which is the setting aside of the present selfish kingdoms of earth. It is this transition from the old and selfish rulership of earth to the new rulership of love in the hands of Jesus, that is now causing so much distress of nations with perplexity.

Jesus quoted Daniel's prophecy concerning this great "time of trouble such as never was since there was a nation," and added that it would never be repeated. (Mat. 24:

21.) It is this blessed assurance that gives us hope that soon universal peace will be established by the Prince of Peace. Concerning the Kingdom of the Prince of Peace, the prophet says: "Of the increase of His government and peace there shall be no end."—Isa. 9:6, 7.

No More Death

The Lord's Kingdom, answering the prayer, "Thy Kingdom come, Thy will be done," will far exceed even the fondest hopes of man. Supposing it were possible to find a super-statesman able to restore order and peace out of the world's present chaos and war, and settle all the problems of the people to their full satisfaction; still, death would continue to reign; still, there would be sickness, pain, death-bed scenes, and funerals.

But when the King of kings takes full control of earth's affairs, and establishes the iron rule of the Messianic Kingdom, not only will the war machine be destroyed, and all the international, national and political problems be solved, but sin and death, also, will be destroyed. Does this seem too good to be true? If so, then Christianity is too good to be true, and we have been praying for something that will never be realized. Surely we cannot imagine sickness, pain and death in heaven, and if God's will is to be done in earth as it is done in heaven, as Jesus taught us to pray that it should, then these things must necessarily cease here among men. And, what is still better, even those who have died from the days of Adam on down to the full establishment of the new Kingdom, are to be raised from the dead to participate in the blessings then available. See John 5:28, and Acts 3:20-26 and 4:1,2.

One of the Scriptural symbolisms of the Messianic Kingdom is that of the Holy City. John, the Revelator, tells us that in vision he saw this Holy City, the New Jerusalem, come down from God out of heaven—another expression indicating that God takes control of earth's affairs—and, as a result, he says, "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor cry-

ing, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4

The Nations Healed

The final prophecy of the Bible pertaining to the blessings of the divine Kingdom is that of the 22nd chapter of Revelation—the last chapter in the Book. Here the governmental authority of Messiah's Kingdom is symbolized by a throne—"the throne of God and of the Lamb." The mention of the Slain Lamb in this connection reminds us that the life-blessings of the Kingdom have been made possible through the redemptive work of Christ.

Out from this throne there is pictured as flowing, "a pure river of water of life." We are told also of the trees of life that grow on either side of this river; and that these trees furnish a continuous supply of nourishing fruit, and that the leaves of the trees are for "the healing of the nations." Thus it is, that as the opening chapters of the Bible tell us of man's rebellion against the divine will, and his expulsion from Eden as a result; so the last chapters of the Bible tell of the re-establishment of divine authority in the earth, and the restoration of the peoples and nations to health and life. Thus will Paradise be restored world-wide; and God's will shall be done in earth even as it is now done in heaven, in answer to Jesus' inspired prayer. Let us then continue to offer this prayer, rejoicing in the fact that soon the divine Kingdom authority shall restore order and peace in the earth; and that all who obey its laws as they will be imposed by Christ, the righteous Dictator of the new incoming age, will live forever.

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The Christian Life

Silent Before God



ANY are the valuable lessons we fail to learn throughout life simply because, at times, we are so intent upon telling others what we know, or think we know, that we are unable to give due consideration to what they may be trying to tell us. The truly wise man is he who has learned to be a good listener. Indeed, many times it is not nearly so important to be talking ourselves as it is to be listening to what another may be saying to us. Words are the medium by which thoughts are exchanged from one to another; so if we are really to know what is in the mind of our friends and associates in life we must be willing to listen to their words.

True, the words of another must be backed up by action in accordance therewith before we can be really assured that what he says reveals the true attitude of the heart and mind; but apart from the words spoken by others we would have great difficulty in becoming acquainted with them. For example two Christians meet. They have never seen each other before; but on this occasion they are thrown together in such a manner that they have several hours during which there is an opportunity to converse with each other. One is by nature rather talkative, while the other, we'll say, is reticent, indeed, almost bashful, especially with strangers.

The brother who finds it easy to carry on a conversation, naturally does so. As the Lord and the precious things of His Word are uppermost in his mind, he of course talks about these things. Apart from an occasional Yes, or No, on the part of the other brother he continues to tell of the blessed truths which have revealed the Lord to Him. Now without this brother realizing what is happening, the reticent brother is beginning to get acquainted with him; for by his words he is revealing himself as a Christian, and as a firm believer in the glorious truths of the divine plan. The brother hasn't said, I am a Christian and I believe the Bible. It isn't necessary that he should do so, because his whole conversation has revealed this fact to the one who has been listening.

And then, the reticent brother, learning from the words of the other just where he stands; that his outlook and hopes are identical with his own, no longer feels himself a stranger in his presence, hence begins to join in the conversation himself. Then there is a blessed fellowship between the two—the fellowship of kindred minds which is like to that above. Now that which brought about this hallowed acquaintanceship was words; words by which each of these brethren revealed to the other what was in



his mind and heart. They know then that there was a tie between them that bound their hearts together in Christian love.

Other Examples

"Out of the abundance of the heart, the mouth speaketh," the Scriptures tell us. Hence, as we come into contact with different sorts of people, we learn to know of their interests in life chiefly by what they talk about. If we hear one talking a great deal about motion pictures and about the actors and actresses that play parts in them, we conclude that he is a motion picture enthusiast. And by the same token, we can readily discern whether one is a golf player, a musician, an artist, or what not. If, by acquaintance with another we find that his words belie the real sentiments of his heart, then we conclude that he is a hypocrite.

Now this very practicable and understandable manner by which we learn to know our fellowmen, illustrates for us the method by which God, our Heavenly Father, has revealed Himself to us. No man hath seen God at any time; nor indeed is it possible for a human being to look upon Him; but He has talked to us through His Word, and to the extent that we learn to be good listeners—to keep silent before Him—we are able to know Him and to some extent at least, to know the motives that prompt Him to act on behalf of the human race, and His general attitude toward His creatures.

The importance of knowing God is emphasized by Jesus when He says: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3.) And then Jesus tells us how this knowledge is received, saying, "I have manifested Thy [the Father's] name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy Word. . . . For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou dost send Me. . . . Sanctify them through Thy truth, Thy Word is truth." —John 17:6, 8, 17.

As we have already noted, if we are to really know another by his words, his conversation must reflect the true condition of his heart. If he talks

one way, and acts another, then his words cannot be relied upon, hence there is no basis for confidence in anything that such a person may say to us. We cannot see God, but He has given a demonstration of the verity of His Word by sending His beloved Son, the Logos, into the world as a demonstration of the divine Character. Jesus said, "He that hath seen Me, hath seen the Father," not literally, of course, but he has thus had the Father's words demonstrated and interpreted through the Son.

The True Knowledge of God

The true knowledge of God, so important to all who are endeavoring to be His obedient children, is described in Jeremiah 9:23, 24, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." How very, very few there are in the world, as yet, who know God as One who delights in exercising lovingkindness in the earth. We know, of course, that the due time has not yet come for the knowledge of the Lord to fill the earth; but apart from that the reason why the people do not now know God is because they have failed to listen to His Words. God has spoken, but His words have gone unheeded by nearly all. Quite a number have listened in a half-hearted way; while others—religious enthusiasts—have talked back to the Lord, contradicting Him. These latter have not been good listeners; but rather, have been too intent upon having their own voices heard.

Yet God, through His Word has been speaking. We read: "The Mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." (Psa. 50:1.) But while the Lord has thus been talking to His professed people, only the one here and there has had "an ear to hear." It was true during that typical age, when God was dealing with His typical people, Israel. To these Jeremiah said, "And the Lord hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." (Jer. 25:4.) These were not good listeners.

God, through His Word, is still speaking to His people; and if we, as individuals, are to acquire that knowledge of Him which is so essential, we must learn to listen to Him. If we form certain conceptions in our minds of what we think God ought to be and do, then we will endeavor to twist His words into a shape that will fit our own ideas. Such an attitude is not that of keeping silent before God. Such a course is well illustrated by the habit of one who never is willing to listen to what another is saying, but always interrupts in the middle of a sentence to inject some contradictory thought of his own. Thus he not only fails to hear the complete

thought that is being expressed, but more than likely does not listen even to the beginning of the sentence because he is so busy thinking up what he wants to say himself. Let us not be in this attitude of heart and mind when reading God's Word, because if we are, it will imply that we are reading in order to teach the Book, instead of being taught.

Entire Word Reveals God

In many, many places in the Bible the Lord has told us directly of His love; and we rejoice in these direct and blessed assurances. And then His glorious plan of redemption in itself reveals the fact of God's love as well as of the other attributes of His character; thus, God speaks to us through His plan. The law which He has given to His people also reveals the divine character; because, as the supreme Lawgiver He imposes only those regulations upon His creatures that reveal His own standard of righteousness. Indeed, it would be quite impossible for one to acquire a true knowledge of God apart from an enthusiastic endeavor to know and obey His laws.

The Psalmist declares: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward."—Psalm 19:7-11.

Jesus explained that the intent of God's law—the law that was epitomized in the ten commandments—was to teach us to love the Lord with all our hearts, and our neighbors as ourselves. And Paul explains, that "love worketh no ill to its neighbor, therefore, love is the fulfilling of the law." (Rom. 13:10.) The law then, in teaching us to love God and to love our neighbors, is teaching us to be like God, for He is love; and His love is manifested toward all. He delights in exercising lovingkindness in the earth.

Words Backed by Action

Not only has the Heavenly Father assured us of His love, and through His plan and through His law revealed His character, but He has backed up His words by action: "For God so loved the world that He gave His only begotten Son." (John 3:16.) Yes, God "so" loved that He "gave." In this act we behold God revealing Himself to us, and finally this revelation will be passed on to the world. And, as we have already noted, Jesus, through His life and death, interpreted the divine character for us. Thus we have, not only the written, but the living word of God as well.

As the Father demonstrated His love by the gift of His Son, so Jesus loved—loved so completely that He sacrificed His life in order that others might

live. As the Father gave, so Jesus gave—gave unstintingly, until all that He had to give was consumed upon the altar of loving service on behalf of a dying race. Thus were the words of God that reveal His loving intentions toward the race made Yea and Amen to us through Christ Jesus.

God's Compassion

As God talks to us through His Word and plan, we learn of His compassion. He sentenced man to death because of sin, yet we are told that He takes no pleasure in the death of him that dieth; that He is "longsuffering, not willing that any should perish." And Jesus exemplified this divine characteristic of compassion, thus giving us a demonstration of how it operates. We are told that Jesus pronounced a desolation upon Jerusalem but not without sorrow that the condition of Jerusalem was such that no other course was open to Him. "How often would I have gathered you together as a hen gathereth her brood under her wings, but ye would not," is the expression by which Jesus prefaced His words which signalled the beginning of the "double" period of punishment upon the fleshly house of Israel.

Usually we think of the quality of devotion as one which expresses our spirit of loyalty to God! but true devotion emanates first of all from the Heavenly Father toward His creatures; and especially toward those who are in covenant relationship with Him. Yes, God is a covenant-keeping God, and because of this we can rely upon Him. God has undertaken to carry out a certain loving program toward the fallen race; and He is wholly devoted to that carrying out of that which He has purposed to do. The substance of that glorious purpose is contained in the Abrahamic covenant, and in order that we might have "strong consolation"—full assurance—God sealed that covenant with His oath.

God will not change His purpose, nor in any way deviate from it. He purposed, in His love, to send Jesus to ransom the people from death, and thus eventually to destroy the grave, and He has promised that He will not repent, or change, from this purpose. What a blessed assurance for our faith we would have missed had we not listened as God told us about the unalterableness of His purpose. Yes, He is a devoted God, and He wants us, in turn, to be a devoted people—"Be ye holy, for I am holy."

If we had no assurance of God's devotion, of what value would His promises be to us? We rejoice in the many implications of that promise to cause all things to work together for our good; but the slightest doubt that God might not stand by this promise would rob it of its charm, and leave us adrift upon the sea of uncertainty. But, those who have been willing to listen to God as He talked to them, have not only been assured by His words of promised grace to help in time of need, but by practical experience, they have also been still further assured of His devotion to them.

Jesus, the living Word, demonstrated this characteristic of the Father's devotion. At the beginning of His ministry Jesus entered into a covenant with His Heavenly Father, and He devoted Himself thoroughly to the carrying out of that covenant. He said: "My meat and My drink are to do the will of Him that sent Me, and to finish His work." Jesus was faithful to this calling, and finally said, "It is finished." There were times when the terms of the covenant were very exacting upon the Master, and on one occasion He cried: "If it be possible, let this cup pass from Me. Nevertheless," Jesus explained, "not My will but Thine be done." Thus, in Jesus' devotion to the Father, we have exemplified the Father's devotion to those whom He undertakes to bless.

God Forgives

The quality of forgiveness is another glorious characteristic we have learned is possessed by God; and this blessed information concerning Him we have also learned by giving ear to what He says to us. Had God not possessed the spirit of forgiveness He would have made no provision for the redemption of the human race. But because He did desire to forgive, He sent His Son, in order that through Him He might still be just, yet the justifier of all who come to Him through Christ.

This wonderful spirit of forgiveness is also demonstrated in the life of Christ. Few things are harder to bear than to be forsaken by one's friends. Jesus experienced this with His disciples. At the crucial time of His trial and crucifixion when He needed friendship more than at any other period in His life, His disciples deserted Him; and Peter even went so far as to deny the Master. But Jesus was willing to forgive; and did forgive; and that most graciously. Joseph forgave his brethren also, for the wrong they had done to him, though reminding them of their wrongdoing by telling them that he was the one "whom ye sold into Egypt." But Jesus merely asked Peter, "Lovest thou Me more than these?" and upon an assurance from Peter that he did, reinstated him in the divine service as an ambassador and apostle.

Patience With Wrong-Doers

God is patient with wrong-doers. Not only does he tell us so in His Word, but the entire six-thousand years of the world's history attest to this fact. Every individual child of Adam has committed sufficient sin against God to render him amenable to blotting out from life. But God has not done this. He has been patient with the human race. Not only has His love provided redemption to make possible a future salvation from death, but He has patiently endured six thousand years of blasphemy against His loving character because He desired that each one of the race should have a certain experimental knowledge of sin and its results, in order that all might the better, later on in the Kingdom period, appreciate the true value of righteousness.

Jesus, in revealing the Father to us, manifested this quality of patience. In Hebrews 12:3 we are reminded of the "great contradiction of sinners" Jesus endured against Himself; and we are admonished to consider this, lest we be weary and faint in our minds. When Jesus was reviled He reviled not again; and was willing at all times to bless them who injured Him; to return good for evil. Thus was Jesus like unto His Father in heaven.

This lesson of patience and longsuffering with wrong-doers is one of the hardest the Christian has to learn. When we are "contradicted" the natural tendency of the fallen flesh is to fight back. If an evil report is circulated about us the desire usually is to immediately take steps, frequently unscriptural steps, to justify ourselves in the sight of others. Sometimes it happens that the means of justification puts others in a wrong light; and thus evil is rendered for evil; instead of good for evil.

Are We Listening to God?

So it is, that God talks to us. Are we good listeners? If not we are failing to become acquainted with Him. If we insist upon injecting our thoughts into the conversation, then we cannot get an intimate view of the great character of God; nor can we have true fellowship with Him. Controversy is not fellowship, either between ourselves and God, or between the brethren. "How can two walk together unless they be agreed?" is a question which has only one proper answer, which is, They cannot!

God talks to us through His Word, revealing Himself and His plans to us because He wants us to walk along with Him in the outworking of those plans. He wants us to manifest His spirit in the doing of the things He has given us to do. He wants us to be like Him, to be one with Him. There is only one way to obtain this intimate and personal knowledge of God, and that is to keep silent before Him and let Him talk to us. As we humbly and reverently do this and display an enthusiasm for what He tells us, then we can have true fellowship with the Father and with the Son. God's will becomes our will, and then, when we talk to Him, it will be in terms of thankfulness, and with a desire not to tell Him of our wishes, but to enquire of Him in order that we may learn His ways more perfectly.

Thus our fellowship with God is made possible upon the basis of our full surrender to do His will. By listening to His words and thus getting a glimpse of His character, we are inspired with a determination to enter into a deeper acquaintanceship with Him—to "walk with God." We learn that this fellowship with the Father is made possible through the Son; and implies a fellowship in the sufferings of the Christ. Jesus suffered and died because of His faithfulness in relaying to others what the Father spoke to Him. If we have fellowship in the sufferings of Christ, it will be because we too, like Jesus, are faithful in bearing witness to the great fact of the Heavenly Father's love—a love that is

revealed by the various features of the divine plan of salvation.

Yes, God wants us to talk, not to express our own ideas, but to tell others what He has told us. He wants us to be His ambassadors in the world, "Holding forth the word of life." But in doing this, let us still be good listeners when God talks to us. True, the Scriptures make it plain that there will not be many at the present time who will have hearing ears for the words of the Lord, hence we must not be discouraged if we see but meagre results from our witnessing work. After all we are now merely in training for the great future work of filling the earth with a knowledge of the glory of God. That is why it is so important that we get a true conception, of God through the words which He speaks unto us, and getting this true conception, endeavor whole-heartedly to be like Him.

He wants us to be like Him in love. That is, He wants us to be willing to sacrifice life itself in order that others might be blessed. He wants us to be like Him in devotion; to permit nothing to turn us aside from the course of loyalty to the covenant of sacrifice into which we have entered with Him. He wants us to be like Him in compassion. If we have His spirit we will yearn to bless even those whose attitude prevents our blessing them. He wants us to be like Him in mercy and forgiveness. He wants us to be like Him in all the glorious traits of His character, even as we see these traits displayed in Jesus.

It was for this exalted objective in the Christian life that Jesus prayed when He asked the Father that those who had been given to Him might be made one with Himself and with the Father—"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they all may be one in Us; that the world may believe that Thou hast sent Me." (John 17:21.) This, then, is why God is talking to us; why, through Jesus, He has given us His Word. He wants us to know Him in order that we may be like Him; and the reason He wants us to be like Him is in order that through us the world may be given the opportunity to believe.

We marvel at the significance of Jesus' words, "He that hath seen Me hath seen the Father," and yet, beloved, a hundred and forty-four thousand sons of God are being prepared in order that through them, the glory of God may be manifested to the whole world of mankind, in God's due time. No wonder it is important that we permit God to talk to us, that we give ear to all that He says; for it is only those who have the "hearing ear" that are now "blessed." While God, through the prophets and apostles, and through our Lord Jesus, has spoken continuously—"from the rising of the sun unto the going down thereof"—yet few have given heed. But this does not exhaust God's love and compassion for the fallen race. Nay, rather, it merely represents the method by which He is selecting the few to bless the rest. After telling us, (in Psalm 50:1) that the "Mighty God, even the Lord, has spoken, . . . from the

rising of the sun to the going down thereof," with the implication that few have listened, the Psalmist in the next verse says, "Out of Zion, the perfection of beauty, God hath shined." How wonderful. His spoken Word, listened to by those who have had an ear to hear, has the effect of preparing the Zion class; and then, out from these, God will shine, will make known His glory throughout the whole earth.

We have already noted how natural Israel failed to listen to the words of the Lord, but when the due time comes, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. Yes, out of Zion the perfection of beauty, God will shine, will reveal Himself for the enlightenment and blessing of the whole world of mankind. "The law shall go forth of Zion." In fact Zion will become

the channel of all the divine blessings of restitution and life that God has provided for the fallen race through Christ.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." And as sons, how blessed it is to stand in the presence of the Father while He talks to us and assures us of His love, His care, His fidelity; and His purpose to exalt us, as members of His immediate family, to such a high position in His realm; and to use us, under the direction of Christ Jesus our Head, to enlighten and bless the world; when, in His due time, we are privileged to "shine forth as the sun, in the Kingdom of our Father"

Yes, brethren, when God speaks, let us keep silent, let us be good listeners.

Character Studies from the Old Testament

Enoch—His walk with God and its parallel in the life of the Christian. Abraham—His faith, his sacrifice of Isaac, his selection of his son's bride, all typical of greater things.

 ERHAPS the most laconic character sketch ever penned is that which relates to Enoch. The account is to the effect that "Enoch walked with God, and was not, for God took him." Here indeed is a whole compendium of information in a sentence. When a man walks with God, he does the highest and greatest thing that lies in human power to do. What counts in the eyes of God, in fact, is not the magnitude of any single deed; nor, for that matter, is it the ethical momentum generated by a succession of good deeds, but the spirit in which any good deed is wrought. "Patient continuance in well-doing" is what tests the mettle and the faith of any one, for that calls for inflexible purpose and for some great objective, and for the daily exercise of determination to do good at all cost.

Enoch lived at a time when the human race was young. In his day men had not flocked into the big cities. The world was nearly all a wilderness. Nevertheless, in one small corner of the earth a civilization had been established. Nor was this a low order of civilization. We must remember that in Enoch's time man had not been deteriorating for six thousand years, but was not far removed from his original state of perfection. Probably people could discern the difference between right and wrong more readily than they can now. But even at that time the course of the world was downward and away from God. It was not popular to be on God's side. Satan had set up his law of selfishness and pride in the hearts of men. Enoch was one who had repudiated Satan's law and had come under the law of God. He lived in harmony with the forces of righteousness and truth, and by so doing he won the divine approval.

Concerning Enoch we are just given the one great essential fact. The biography of a great man would naturally include an account of his early training and education, his friendships, his occupation, his social connections, and the various incidents calculated to make his career stand out as a thing of interest in the public eye. But there is nothing of all this in the Biblical biography of Enoch. And if one were to ask the question, Why not? doubtless the answer would be, Because such things did not count in God's estimation of the life of this man. From the divine point of view there was only one item of interest, and that was, "He walked with God."

Separate from the World

Enoch walked with God for hundreds of years. We are not told whether he became tired or not. He did not sing the song, "The toils of the road will seem nothing when I get to the end of the way," because this song was not in existence at that time. Yet he probably had that thought in his mind, for it is a very old thought. The currents of selfishness flowing through the policies of his time did not appeal to him. He saw through the shams and the vanities around him. He was caught up into an exalted altitude of thought by a glorious vision of the future. In his mind's eye he saw the Lord coming with ten thousand of his saints to execute judgment and justice in the earth, and he felt that he could afford to wait for that event, even while he faithfully witnessed to the fact that it would take place in due time. In bearing witness to this vision of truth which had been given to him, Enoch was displaying his enthusiasm for God and for His plan—thus did he walk with God.

Like Enoch of old, the church of today has a vision. The members of the Lord's selected body can see the mighty future event that the patriarch saw of yore—the coming of the Lord in power and great glory. To be sure, they already behold Him in the

first stage of His presence. But they know that He is to be revealed from heaven in flaming fire, and that in due time He is to break the power of sin and death and emancipate the world. It is in the strength of this vision that they are witnessing for God. As the world sees them, they might as well not exist at all. Yet they are very precious in the sight of God. They are not—either by their votes or by their influence—trying to uphold and maintain the old systems. Nor, on the other hand, are they anarchists and trying to pull down these systems. Such matters, indeed, they leave in the hands of God while they are content to do a humble witnessing work.

It does not make any difference how God's people make a living, whether they are mill workers, farmers, school teachers, professional persons, or something else. Nor does it matter what their standing in society was when they got the truth. The great thing about them is that they are willing to bear the reproach of Christ, to "walk with God." That is the thing that stands to their credit on the books above.

We know that the secret of Enoch's loyalty to the higher principles was his faith in God. His confidence in the Lord gave him full assurance that eventually all would be well with the world. He had no faith in the forces of wickedness to win out. He knew that truth must finally triumph. So, amid opposing influences and agencies he steered a direct course for the home port of full and complete acceptance with God. His life was in harmony with the divine plan of the ages, and so, in due time, "God took him."

And even so shall it be with the church. Never was faith more required than it is at the present time. We are indeed living in an extremely materialistic age. Faith in a great divine personal God is at a tremendous discount today. For the most part, indeed, it is considered "out of date," and those possessing it are accounted as "behind the times." People of today believe in controlling their own destinies, and a nice shipwreck most of them make of it. The world has drifted far from God, and the home port seems a long distance away. Here and there we find one who is sustained by the knowledge of a mighty plan of human salvation and deliverance. Never was the truth more precious than now, for verily it imparts to us that hope which is "as an anchor to the soul sure and steadfast, and which entereth into that within the veil."

Abraham



BRAHAM is a character that stands out prominently in Old Testament history. His name at first was Abram, signifying "exalted father." Subsequently it was changed to Abraham, meaning "the father of a multitude." We first hear of this man in connection with his exit from the city of Ur in Chaldea. Thus we read in the book of Genesis: "And Terah took Abram his son, and Lot the son of Haran, his son's son, and

Sarai his daughter-in-law, his son Abram's wife, to go forth with them from Ur of the Chaldees, and they came unto Haran and dwelt there.

"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, to a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will also bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken to him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had gathered in Haran, and they went forth to go into the land of Canaan, and into the land of Canaan they came."

In the foregoing account we find a concise account of a migration that was to affect the history of a nation and through that nation have an important bearing upon the affairs of the world.

The call to Abram to leave the land of the Chaldees was one of great importance. Had the patriarch refused to comply with the Lord's instruction, no doubt God's dealings with him would have ended right then and there. But we do not understand that God compelled Abram to migrate from Ur. It was not so much a positive command as it was a proposition. It was a covenant or agreement set forth on certain terms; namely, "If you will leave Chaldea to go to a certain other country, I will make of you a great nation." Indeed it is not God's customary way to deal with people by compulsion. Otherwise, in the first place, He might have compelled our first parents to render at least outward obedience to His law by placing an angel to guard the tree of the knowledge of good and evil. But He wanted loyalty of heart and not merely outward compliance with His injunction. He might have compelled Pharaoh to release the Israelites at once, but He preferred to deal with that haughty monarch through a process of judgments which should have proved corrective had Pharaoh been less obstinate. And so God has been wont to issue His orders after the manner of, "Do thus or so, and be blessed in doing it; refuse, and suffer loss." For God's purpose is not to treat people like machines, but to develop in them will-power and the spirit of obedience and faith.

It is no small matter to break up social ties and leave one's country. Ur was an idolatrous city. God did not tell Abram to try to convert it, but to get out of it. Just how the proposal was broached to the patriarch we are not told. We are informed, however, that certain angels appeared to him at a later time; and God's first message may have come to him in this manner, or through a vision or dream. However it came, it left no doubt in Abram's mind as to what God wanted him to do. It was unmistakably clear to him that the call was to leave the city. Now the Apostle Paul tells us that Abram did not

know where he was going. That indeed made it all the harder for him. The human mind delights in certainty, not in uncertainty. But Abram had faith to believe that God knew all about the matter and would lead him to the desired haven in due time. There is a song which says,

"It may not be on the mountain height,
Or over the stormy sea;
It may not be on the battle front
My Lord will have need of me:
But if with a still small voice He calls
To paths that I may not know,
I'll answer, Dear Lord, with your hand in
mine,
I'll go where you want me to go."

The "getting-out" faith of Abram is very interesting to the Christian for he too is called to "get out." His exit also is from a city of idolatry, Babylon the great, where there is every god but the true God. The deity chiefly acknowledged by Babylon in the past has been the god of the creeds of the "dark ages," the eternal torment deity, the fire god, corresponding to Baal of old and literally descended from that monster. But today the god mostly worshipped is Mammon the money god. Then there is the god of pleasure. The nominal church is married to the world, and therefore God has said to those who have ears to hear the truth of His Word, "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18:4, 5.

Where to Go

But some say, "If we come out, where shall we go?" And God replies, "Just act on your faith and come out like Abram did, and I'll show you where to go." Peter said to Jesus, "Lord, if it be Thou, bid me to come to Thee on the water." Peter thought he would be safer on the water with Jesus than with the disciples in the boat. He did not sink, for Jesus caught him and saved him, just as He saves all His true disciples though their faith be somewhat weak. If they have faith enough to enable them to get out of the boat, then they have faith enough to enable the Master to deal with them. Ah yes, our Lord said that in the harvest of the present age the "wheat" would all be separated from the "tares," or purely nominal or spurious Christians. Consequently all those not willing to be separated cannot be of the "wheat" class. There are many who sing,

"A higher place may yet be found,
Lord, set my feet on higher ground."

Yet when the Lord points to the higher ground and says, "There it is," they reply, "No thank you, I'll stay where I am," thus showing that their words merely expressed an empty sentiment.

Then there are some who come out of Babylon and at a later time go back again. Their position is still harder to understand. However, they probably find

the way of the cross a lonely one, and various trials come upon them which they did not anticipate; so they drop out of the Lord's army and become swallowed up by the systems of darkness which have no use for the Lord or for His glorious plan of salvation at it is set forth in His Word of truth.

Coming to the mountain on the east of Bethel, Abraham built an altar to the Lord and called on the name of the Lord. (Gen. 12:8.) And there was a famine in the land, and he went down into Egypt. Then after a time he left that country and journeyed to the south. And he was very rich in flocks and herds, and had many servants. And his nephew also was rich in similar possessions. And because of the scarcity of pasturage there was strife between the herdsmen of these two men. And Abram said unto Lot, "Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart on the right hand, then will I go on the left." Then Lot made choice of the valley and plain of the Jordan, a very rich country.

Thus we see that Abraham was a peace-maker, and was unselfish. Being the older man, he should have had the first choice, but this he gave to Lot. To him the favor of God was more precious than pasturage for his cattle. And the outcome of the matter proved the wisdom of his decision. For ultimately Lot got into difficulties. He found himself in the city of Sodom where he "vexed his righteous soul day after day with the filthy conversation of the wicked." It would have been much better for him had he stayed in the wilderness. However, God was patient with him and gracious unto him, and finally delivered him from that city that was destroyed by fire.

We remember how Abraham prayed for Sodom when informed that its doom was sealed. In the end God promised that if only ten righteous persons could be found in Sodom, He would spare the whole city for their sake. This may serve to show how high a premium God sets on righteousness; and also, that if we belong to Him, we can safely leave our friends in His care.

An Allegory

Speaking of the sons of Abraham the Apostle Paul said, "It is written that Abraham had two sons, the one by a bondwoman, the other by a freewoman. And he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is [represents] mount Sinai in Arabia, which answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren,

as Isaac was, are the children of promise."—Gal. 4:22-28.

Isaac was born to Abraham at a time when both he and Sarah were very old in years. They had long since given up any hope of children; for while miracles could be performed, they were not very likely to be. When the Lord intimated that Sarah was to have a son, it seemed such a good joke that she laughed outright. As Abraham had no hope of such a seed, he had thought that probably the promise might be fulfilled in another way. It was a great test of faith, but nothing is impossible with God, and He had not abandoned His original intention; so in due time Isaac was born.

Now then, the apostle intimates that Isaac represents the spiritual Seed of the Gospel age, which was born at a time when the promise was very old. For many centuries there had been expectation of the mysterious "seed" and much speculation concerning it. Such were the vicissitudes of the Jewish people that possibly many had given up hope that it would ever appear. No doubt many asked, "Has God forgotten His promise?" But God had not forgotten it by any means. In due time Jesus was born, and during His public ministry He called His disciples and set before them the terms of the special covenant of sacrifice. Thus we see that Paul applied his comparison very appropriately, and set forth his figure of allegory in a very clear and unmistakable manner.

The incident that stands out most prominently in the life of Abraham is the sacrifice of his son Isaac, for to all intents and purposes this young man was given up to sacrificial death. It seems that Abraham did not try to reason himself out of this act of obedience by any process of inference or deduction, as many another might have done. Isaac was evidently the heir of the divine promise, yet the patriarch was willing to have him slain at the divine command. Concerning this matter, the Apostle Paul gives us some light, for he says that Abraham offered up his son in faith, believing that God was able to raise him from the dead after he was slain. In this spirit of sublime confidence, therefore, he proceeded to carry out the divine command, and would certainly have sacrificed Isaac had not God prevented him.

The figurative death of Isaac we believe to be a type or picture of the sacrifice of Jesus, the only begotten Son of God. While Isaac was not the Seed of promise, Jesus was a very important part of that Seed, for He was its Head, while the church is its body. Thus the Seed—Head and body—is the "mystery hid from ages and from generations, now made manifest to His saints, which is Christ in you, the hope of glory." Also the apostle says, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. 3:29.

Furthermore the Apostle tells us that Abraham was justified by his faith in God. He had that kind of faith that leads to the works of obedience. Had he been unwilling to obey the divine command, he would

have proved himself deficient in faith. In a similar way each member of the church demonstrates his faith in the Lord and in the divine promises by yielding his life and talents to the service of the truth.

One of the pleasing incidents in the life of Abraham was the selection of a bride for Isaac. This was to be from his own kindred in the old land. Concerning the episode the "Bible Educator" says: "The narrative of the bridal embassy and its results, as given in the 24th chapter of Genesis, among the longest in the book, offers to the eye one of the minutest, liveliest, most varied pictures of Oriental manners and customs in that primitive patriarchal time. The large outfit for the journey—ten camels, and all the best belonging to his master in his hand; the evening meeting by the well-side outside the city; the coming forth of Rebekah, pitcher on shoulder; her emptying the water into the trough to give the camels to drink; the costly nose-ring and bracelets given; the reception by Laban; the ungirdling of the camels, and the bringing them into the house; the water for Eliezer's feet, and for the men who were with him; the jewels and raiment for the bride; the rich presents for her relatives, etc., etc.,—so unchangeable are Eastern manners, that an exact parallel to all these has been produced by the Bedouins of our own day.

"And yet, there is one feature—the most marked of all in the narrative—to which no such parallel can be produced—the common faith of master and servant in the overruling providences of God."

And as Abraham sent his servant to the old land to find a bride for Isaac, even so God has sent the Holy Spirit into the old land of this world to select a bride for His Son. And this bride has been found at the crystal well of divine truth; and costly presents have been given to her, even divine assurances and spiritual blessings. Then some day the wedding will take place, and it will be a glorious affair, for those who are to compose the "bride" class.

"Will share His royal honor, His kingdom and His throne,

While written in their foreheads their Father's name is shown."

Yes, "Abraham believed God, and it was counted unto him for righteousness."—Rom. 4:3.

* * *

"No looking back on Sodom's plains,
No listening still to Babel's strains;
No tears for Egypt's song and smile,
No thirsting for its flowing Nile.

"'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more or less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!"

Righteous Reproof and Forgiveness of Wrong

"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."—Psa. 141:5.



IN THE Scriptures the word righteous is used in a two-fold sense. In one sense, absolute righteousness is referred to, as when we read, "There is none righteous, no, not one." In the text under consideration the intimation is given out that our Lord Jesus is the Righteous One who smites. In this sense, of course, the chastisements would come from our Lord; and the one chastised would receive them with appreciation, knowing that the wisdom, justice and love of God are connected with such reproof. But there is a secondary use of the word righteous, applying to mankind. Various persons are spoken of in the Scriptures as being righteous, not because they were perfect, but because they were right-intentioned, right-willed, and manifested in their conduct the spirit of God, the spirit of righteousness.

In the use of the word righteous, the text seems to imply that all who are the Lord's people should be able to give reproof and correction in righteousness in a manner that would be helpful to those corrected, and for their good; in a way that would bring a measure of comfort and blessing and refreshment; in a manner that would be like excellent or fragrant oil, whose perfume would linger for hours. With this thought before our minds, there is a valuable lesson here. First of all, we should be of those who receive the corrections as of the Lord; and who are glad to be set right if we are wrong in any manner; secondly; we should be of those who recognize that if reproof be proper to give, it should be of a kind that would not be injurious, but such as would be spiritual, uplifting and refreshing.

In order to accomplish this end a reproof should be sympathetic. We should remember that all of the Lord's people are fallen according to the flesh, but are new creatures in Christ; and, if they be new Creatures in Christ, they must have the mind of the Lord and desire to glorify Him. Any of the brethren giving a reproof from this point of view would recognize that the person reproofed had not bad intentions, and would explain as gently and kindly as possible what are the real facts. A reproof of this kind should not be given suddenly; and the person reproving should judge of the punishment to be given and of the proper time, etc., as of the Lord. Thus should any one that is righteous do in administering reproof to another. It should be done only after careful consideration and prayer, and after having arrived at the conclusion that this is the best possible way to help the brother or the sister. If all reproof were given under such conditions we may suppose that it would be much more helpful than the usual reproof.

The expression, it "shall not break my head," would mean that a reproof should not be disastrous, not be crushing, but it should be an anointing or blessing. To crush the head would be to kill the person. The righteous are not in the world for the purpose of doing injury to others or of harming them, but for doing good in the world. Those who injure others are to that extent unrighteous. Those who use their criticism and reproof, etc., so as to exercise a crushing effect upon the reproofed are not righteous. Such should learn how to properly administer criticism. They should learn that the Apostle's statement, "reprove," "rebuke," etc., was not made to all of God's people, but to Timothy, who was an elder. And only those should be chosen as elders who are men of moderation, men of development, men who have learned to control their own lives and their own tongues, so that they would not crush, but that their rebuke would be helpful and intended to draw the person nearer to the Lord, and to be encouraging and helpful generally.

"Rebuke Not an Elder"

When St. Paul instructed Timothy not to rebuke an elder, but to entreat him as a father, the Apostle did not refer to an elder of the congregation, but to a person older than one's self. Do not rebuke a person older than one's self. Treat him as a father, likewise the elder women as mothers, and the younger men as brothers, and the younger women as sisters. In other words, an elder is not appointed in the church to brow-beat or to trample down the liberties of others. The spirit of kindness, gentleness, etc., is the holy spirit. If an elder rebukes in another spirit than this, he should remember that the person rebuked is not a child and should not be treated as a child—not reprimanded or denounced or told, "This is all wrong." Such an unwise course in administering a rebuke is a fruitful cause of difficulty.

It would not be wise or kind or gentle for a younger person to lose patience with older people whom he feels should know about a matter and to say, "You ought to know all about this. I will give you a lesson." This kind of spirit has made difficulty in various places. Apparently the Apostle's remark is to the opposite of this course of conduct, and exhorts to kindness, gentleness, consideration of age and everything that might enter into the matter. It is very evident from various Scriptures that there was a family sympathy in olden times that we do not see exemplified today, as shown in the Apostle's statement: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren, the elder women as mothers; the younger as sisters."

Today it is the custom to be very polite toward strangers and very impolite toward those of one's own family; and some will be very polite amongst those that are outside and very impolite to those to

whom they ought to give kindness and help and sympathy. The same thought seems to be given in connection with the admonition to "love as brethren." But today, if you want to find true, real friends, you do not often look for them in the same family. In this respect our progress has surely not been of the evolutionary kind. Father, mother, brothers and sisters should be treated with consideration, with kindness, with love. And this principle should be applied to the household of faith.

"Love Worketh No Ill to His Neighbor"

In 2 Timothy 4:2 the Apostle, as a minister of the grace of God, explains that the declaration of the Gospel may include three features: (1) reproof; (2) rebuke; (3) exhortation. But it is safe to caution all of the Lord's people against too liberal use of the first two features. In order to reprove properly, the heart should be very full of love and sympathy; else the reproofs and rebukes might be sharp and possibly do more harm than good. Even with the heart full of love it requires a head that is exceedingly well balanced to be able to make use of reproofs and rebukes to good advantage to those that really need them. And herein God's people are to be "wise as serpents and harmless as doves." Exhortation is the form of service which quite evidently can be used by the majority of the Lord's people. And even this as well as the other efforts, should be characterized by patience, long-suffering, brotherly-kindness.

When Forgiveness is Proper

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."

God does not forgive our sins till we acknowledge them and ask His forgiveness. Our Lord expressly states the propriety of expecting those that trespass against us to make some acknowledgment of their fault before we express our full forgiveness. If he "turn again to thee, saying I repent, thou shalt forgive him."

We are not to accept one portion of the divine direction, and ignore another portion. We are not to say that our Lord meant it when He said, "Forgive him," and that He did not mean it when He said, "Rebuke him, and if he repent, forgive him." With the majority of people however, it would be quite unnecessary to urge the propriety of repentance—unless they were transgressors whose duty it is to repent. Most people are sufficiently disinclined to forgive to wait until their forgiveness is asked.

We Should Live Above Trifles

On the other side of the question, however, a caution is necessary. The Christian is to have the loving, generous disposition of heart, a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will

take no notice of the little wrongs, just as God for Christ's sake deals with us, unless it represents knowledge and wilfulness. Such a rule operating amongst Christians—a determination not to recognize as offense anything that is not purposely done or intended as an offense—would be a great blessing to all, and a proper, God-like course. The transgressions to which our Lord refers are not trivial affairs, things of no consequence, are not evil surmising or imaginings, are not fancied insults, but positive wrongs done us, which are susceptible of proofs, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved and hurt us. Then comes the divine rule respecting the one and only proper manner of rebuke given by our Lord, (Matt. 18:15-17.) ... Our Lord intimates that disobedience to His commands evidences a lack in discipleship. Though He gave very few specific commandments, this command which He carefully marked out as the one and only way of adjusting a grievance, is utterly ignored by many advanced Christians.

"Even as Christ Forgave You"

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil—or as little as possible—should be shown in all the words and acts of life. This course is God-like. God has a kind, generous, benevolent sentiment towards us, even while we were yet sinners, nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony and His readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. On the contrary, they should manifest the loving forgiveness we have in our hearts at all times.

Our Lord particularly called attention to the difference between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which is from the heart. The former, or outward forgiveness is only lip-deep, and means that the rankling of an evil, unforgiving spirit is within, and that it will be only a matter of time until the pent-up force of malice and hatred will break forth in words of slander. God reads the heart, and whatever the lip-profession may be, He will not consider these unless the heart and the life correspond with them. It is vain, therefore, that any one should say, "I love my brother," and at the same time seek, either by word or act, to do him injury. All the evil-speaking, malice, hatred, envy, strife, proceed from evil in the heart; hence the necessity on the part of all who desire to be of the Lord's body, to "purge out the old leaven of malice" that they may be members indeed of the unleavened loaf—the body of Christ.

Forgiveness "in your hearts" is the condition which is always to obtain there. We should never harbor any other feeling than that of forgiveness and goodwill toward all, no matter how seriously they may have trespassed against us. If this be the case, we shall be longing and anxious to exercise the forgiveness outwardly and to express it to the repentant ones. Hence we shall not seek to compel the most elaborate statement on the part of the penitent; but, like the father of the prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly, and to put on the robe of fullest fellowship and brotherhood.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Hate The Sin but Not the Sinner

Our earliest definition of "Injure not" would have been that we should not kill or wound our enemies physically; but as we look at the Teacher and heed His words, we hear Him say, "Learn of Me," and we note with the Apostle that though He did not sin, neither was guile found in His mouth, yet, "when He was reviled, He reviled not again [in return]; when He suffered, He threatened not; but committed His cause to Him that judgeth righteously."—1 Pet. 2:22, 23.

If we are faithful pupils it will not be long till we see that the perfect law of liberty, the law of Christ, is a discernor of the very thoughts and intents of the heart; and that while we must hate all sin, we cannot hate any sinner and yet have the law of God perfected in our hearts. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love—the spirit of Christ.

Copies of God's Dear Son

We may learn a lesson from the fact that those two grand characters, John the Baptist and our Lord, each fulfilled his own mission, according to the divine arrangement; but that they had different missions. John's mission was pre-eminently that of a reprover and reformer, and we are to understand that as a prophet he was supernaturally guided in respect to the various features of the course he took. Our Lord's mission, on the contrary, was a different one; He was gathering to Himself those whom John's ministry served to arouse to righteousness and to zeal to know and to do the Lord's will.

We who are called to be the body of Christ and to follow Him may learn a lesson in this respects our proper course. We are not sent forth as John was, to dwell in the wilderness, living and dressing uncouthly, and to criticise and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare; and sometimes in following the wrong copy, they undesignedly bring reproach upon the Lord's cause.

We are to be copies of God's dear son, our Lord; and not to be copies of John the Baptist. We are not to stir up strife by trying to mind other people's business, not to seek to govern all the affairs of this world, reproving emperors, kings, governors, etc., but, on the contrary, we are exhorted by the Apostle to remember that what God sees fit to permit, we can see fit to endure. But though we find many things which we cannot endorse, we may equally find ourselves able to avoid any special denunciation of them—especially of things which have no bearing upon the proper understanding and fulfilling of the Lord's Word. The Apostle points out the proper position, saying, "As much as lieth in you live peaceably with all men." And our Lord emphasized the same thought, saying, "Blessed are the peacemakers, for they shall be called the children of God."—Rom. 12:18; Matt. 5:9.

An Unwise Course

Some of the holiest of the Lord's people err on this subject in their own families and needlessly arouse prejudice and opposition, and make their homes unhappy, by continually finding fault with things, which, though not up to the standard of saintliness and cross-bearing, are, nevertheless, not immoral, even in tendency. Parents and guardians are surely to guard against all tendencies toward immorality, etc., but to find fault with those they love, merely because they are only nominal Christians, and have the spirit of wordliness, is certainly unwise. The general life of peace and joy in the holy spirit is the best reproof of worldliness they can give, and the very best recommendation of the glorious Gospel they profess. This is the epistle that will be read, the light that will reprove darkness.

In other words, we must not expect from, nor try to force upon the unconsecrated the details of our own self-denials. We must wait until they shall see full consecration to be their "reasonable service," and present their bodies living sacrifices to God. Pastors and teachers, however, should seek to keep continually before the Lord's consecrated "flock" the high Scriptural standard, realizing that many influences are continually at work to lower the standard of holiness and devotion.

"What Manner of Persons Ought We to Be"

How highly we, who belong to the Gospel dispensation, should value its privileges and opportunities, seeking to make "our calling and election sure." (2 Pet. 1:4-11.) If those who were called with an earthly calling to be a "house of servants" rendered but a reasonable service when they engaged in the Lord's work zealously, as did John the Baptist, and were faithful, how much more zeal and energy ought we to put forth—we who have been favored so much more highly? What manner of persons ought we to be in all holy conversation and godliness."—2 Pet. 3:11.

Let us remember that this "high calling," this "heavenly calling" to joint-heirship with our Lord in

the kingdom, is a very special and very limited call, that it will soon end, and that so far as the divine revelation shows, it will never be repeated. In view of these things, let us lay aside every weight, and run

with patience the race set before us in the Gospel, looking unto Jesus the Author, until He shall have become the finisher of our faith.—Heb. 12:1.

Watch Tower, Feb. 15, 1912.

The Morning Cometh

“He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night.”—Isaiah 21:11, 12.



HE VOICE that calls out of Seir for signs of the passing of the darkness and the breaking light of the new day. The watchman understands the question perfectly. He is eagerly scanning the skyline of the eastern heavens. He sees the indications of coming dawn. But also he sees a time of darkness which he calls a night. The “night also” aspect of the vision is apparently based upon a natural phenomenon with which the prophet was acquainted, as indicated by the following quotation from the pen of Dr. March:

“Imagine a company of pilgrims encamped for the night in one of the narrow passes of those mountains of Seir out of which the voice of inquiry calls to the watchmen of Israel. They are waiting impatiently for the coming dawn that they may start upon their journey in the cool air of the morning and reach their place of rest before the burning heat of noon comes on. They turn with frequent and eager gaze to the quarter from which the light is to break. They wonder that the day is so long in coming, and the longer it is delayed, the more their imaginations are excited with the wilderness and desolation around them. To them the jagged rock overhanging the narrow pathway looks like a grim giant ready to crush and trample upon the passing traveler. The solitary cedars crowning the rugged height seem like spectral sentinels set to guard the forbidden passes of the mountains. The roar of the distant torrent, breaking the awful silence with its prolonged echoes, sounds like the tramp of armed men, or the thunder of horsemen rushing to battle. The nightwind wails and moans as if foreboding the deeds of rapine and blood.

“At last the rosy hues of dawn appear in the dappled east. The blue, star-spangled curtain of the night is slowly lifted from the dark ridge of the encompassing mountains, and the travelers can see the golden fringe upon the robe of the king of day. They rejoice that the reign of darkness is past, and that the whole surrounding landscape will soon gladden again in the smile of the all-beholding sun. They lift up their voices in loud thanksgiving to the great Father of light that the morning cometh. Higher and higher ascends the dawn, and in its growing light the wild landscape loses its threatening and awful aspect. The winds murmur with the music of gladness, and the torrents leap from the cliff with

silvery laughter. Joyful for the coming day, the pilgrims forget the terror, the weariness and the watching of the night, and start upon their journey before the sun appears.

“I have seen the sky the hour before sunrise, among the mountains, clear, cold and beautiful; the stars shining from the blue firmament with a pure and silvery light, the constellations of the north circling around the pole in the silent order of their eternal march; the white torrents like bands of light leaping from the dark cliff. Then, again, looking upon the same landscape the hour after the sun had risen, I could not see the blue dome of the sky. The stars were hidden. Clouds covered the mountain tops. Darkening mists swept down from the cold heights and rolled in billowy torrents through the narrow valleys. The jagged cliffs assumed an aspect of terror. The wind moaned through the pines, and the voices of the streams seemed like a wail for the lost glories of the morning.

“But I knew that the sudden darkness had been caused by the near approach of a greater light. If the night had continued, the sky would have been clear, and the stars would still be seen. But I knew that the sun would soon scatter the mist that had been raised by his coming, and that instead of the faint starlight, we should have the full day. And I was happy for a while to walk beneath the clouds and to face the driving mist, that I might rejoice the more in the sunlight and rest on the mountain top in the cloudless splendor of the perfect morn.”—*Night Scenes from the Bible.*”

Dr. March’s description of the coming of the dawn in the mountains of Seir helps us to grasp more clearly the meaning of the prophet’s words, “The morning cometh, and a night also.” He says that the sudden darkness is really caused by the near approach, or rising of the sun. How true that is in connection with the coming of that glorious day which is ushered in by the rising of the “Sun of righteousness.” The morning cometh, but a brief period of darkness is brought about by the very presence of the One who is the light of the world. For is it not the “brightshining of His presence,” manifested in the great “increase of knowledge” along all lines, that brings about the dark night of the “time of trouble such as never was since there was a nation”?

The Prophet Joel describes this time of darkness, this “night also,” that follows the first approach of

dawn, saying that it is a "day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2: 2.) This dense darkness which the prophet likens to the "morning spread upon the mountains," is evidently the same period described by the prophet Isaiah as the "night also," which in the mountains of Seir, follows the coming of morning. For many years past the faithful watchmen of the Lord have been announcing the fact that the "morning cometh," indeed, that the signs of the new day are already apparent. But the "night also" has been predicted, and now the world is fast entering that last short, but dismal period of darkness and distress, just beyond which will dawn in all its glory, the glad new day of Messiah's Kingdom.

Watchman, Watchman, what of the night?
Signs have you seen of the coming of light?
Look to the mount as it pierces the blue.

Does its high brow tell the dawning to you?
Traveler, yes. Though the surges now roar,
Yet still must great darkness swoop down o'er the way.

Watchman, watchman, what of the world?
Will the great banner of peace be unfurled?
Will men do deeds that are helpful and kind?
Will they the boon of true happiness find?
Traveler, yes. Though the surges now roar,
Our God will give joy to the world evermore.

Watchman, oh watchman just tell me, I pray,
What are the signs of the breaking of day?
The best of the signs is the truth we have known.
It tells us that Christ soon will take hence his own;
And then 'tis proclaimed by earth's wonders so clear
That the Morning, the glorious Morning is here.

The Parousia of the Lord

Archaeological discoveries of recent years are throwing much light upon the Bible. Some of the discoveries help in a better understanding of what is now known as New Testament Greek. More than half a century ago the fact came to light that the Greek word *parousia*, used in the New Testament with reference to the second presence of Christ, really has to do, not merely with the arrival of the Master, but is intended to embrace the entire period of His presence. Some have tried to deny this fact; but confirmatory evidence now available seems to leave no doubt as to the significance of the word *parousia* as it was used in New Testament time.

A. R. Habershon, writing in the book, "Exploring in New Testament Fields," explains that the *parousia* of the sovereign, or royal representative, was not his mere arrival, as we might have supposed from the way the word is translated in the King James Bible when it refers to the second coming of Christ. Rather, the author explains, "It denoted the whole of the official residence in the place, and many inscriptions refer to the special taxes which had to be levied to meet the necessary expenses. 'Parousia' coins were sometimes struck to commemorate an unusually important occasion. Among the papyri found by Professor Flinders Petrie, there is one belonging to the third century B. C. which refers, it is thought, to contributions for providing a crown of gold for the king, 'for another (crown) on the occasion of the parousia.'"

In the book, "Light from the Ancient East," Dr. Deissmann, commenting on the matter of the parousia crown, says, "While the sovereigns of this world expect at their parousia a costly crown for themselves, at the parousia of our Lord Jesus the apostle will wear a crown which the Lord, the Righteous Judge

will give to him and to all who have been faithful, and to all them that 'love His appearing.'"

The same writer also tells about the discovery of a petition, found among the wrappings of a mummy of a sacred crocodile. This petition is dated about 113 B. C. It relates to a *parousia* of King Ptolemy Soter. Apparently great preparations were made for this parousia of the king. In the petition, "the village headman and the elders of the peasants" say: "Applying ourselves diligently, both night and day, unto fulfilling that which was set before us, and the provision of 80 artabae which was imposed for the parousia of the king."

Commenting further on the interpretation of the prophecies of the Bible, the author of "Exploring in New Testament Fields," says; "In the light of these new texts we see that the parousia of our Lord and Saviour Jesus Christ denotes not merely the moment of His coming for His people, but embraces the whole period immediately associated with it. His parousia includes not only the bright and blessed hope, for which we look, but the series of events which are ushered in when He comes."

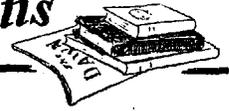
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The Dawn 136 Fulton Street Brooklyn, N. Y.



International Sunday School Lessons



ALCOHOL AND ITS SOCIAL PERILS

Amos 6:1-6; 1 Pet. 2:11,12; 4:1-5.
February 19—

1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory; and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of music, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but are not grieved for the affliction of Joseph.

1 Pet. 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Ch. 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our lives may suffice us to have wrought the will of the Gentiles, when ye walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

GOLDEN TEXT: It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.



HOSE who selected this temperance lesson perhaps did not realize that self-control on the part of the Christian is usually on a much higher plane and should go far beyond the mere refraining from over-indulgence in alcoholic drinks. However, temperance is a good thing in a community; and a minister, telling of the evils of the saloon, says:

"The saloon is the enemy of God. Its forces are against the forces that make for righteousness. It makes a brute of the being God created in His own image and likeness. Its very atmosphere reeks with blasphemy. It is destructive of all faith, all virtue, all love toward God, reverence for God and likeness to God. It is the organized expression of the kingdom of Satan amongst men.

"It is the enemy of man. It bloats his visage, corrupts his heart, weakens his will, sears his conscience.

"It is the enemy of the home. It puts out the fire, empties the larder, turns the protector of the family into a thing of abhorrence, clothes the wife in rags, and brings the children to suffering and shame.

"The devil is for it; God is against it. Vice is for it; virtue is against it. The brothel is for it; the home is against it. Falsehood is for it; truth is against it. The anarchist is for it; the statesman is against it. Poverty is for it; plenty is against it. Misery is for it; happiness is against it. Disease is for it; health is against it. Death is for it; life is against it."

In the 8th chapter of Romans the Apostle Paul tells us that "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because

the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

The Christian does not live for the gratification of the flesh. On the contrary he uses the flesh as the servant of the new mind, the mind that is set on doing the will of God. Thus the old human body is doing a new work, just as a machine may be used to perform a different service from that which it formerly did. "For if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:11.) So while the minds of worldly people are animated by worldly hopes, desires and prospects, the minds of Christ's followers are animated by heavenly prospects and desires.

Inebriation or drunkenness in a spiritual sense is also to be avoided by the Christian. The wine of false doctrine would make him unstable, unreliable. It is largely because of such wine that many in Christendom stumble about and are weak. Nothing is more calculated to give strength than a true knowledge of the great plan of the ages, which is imparted by the Word of God. When, upon the basis of such knowledge we devote our lives and our talents to God and to His service, we grow "strong in the Lord and in the power of His might," and can then "press on for the prize of the high calling of God in Christ Jesus."

QUESTIONS:

What is the effect of the open saloon on the life of the community?

What does the apostle mean by being "in the flesh," and "in the Spirit"?

What is the relationship of the old flesh to the new mind?

What is meant by the expression, "Quicken your mortal bodies"?

What is spiritual drunkenness? How can it be avoided?

PETER IN SAMARIA

February 26—Acts 8:14-25

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

16 (For as yet it was fallen on none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Spirit.

18 And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things that ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

GOLDEN TEXT: Come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

—Isa. 55:1.



NEWS of the progress of the truth in Samaria soon reached Jerusalem, and a number of the brethren went down to Samaria to encourage the brethren and to see for themselves just what was taking place. Among those who went were Peter and John. When these two apostles arrived, they laid their hands upon the disciples, thus communicating some of the gifts of the spirit.

Simon Magus was evidently one of the believers, but one who was not in full harmony with the Lord. Probably the other disciples had not discerned this latter fact. They did not know that Simon was "in the gall of bitterness and in the bond of iniquity." However, this man was much impressed with the wonderful power exercised by the apostle, and desired to be able to work similar miracles, and therefore offered money for the securing of this favor. All that he wanted was to have the power so that he might use it in a selfish way and for his personal gain, and Peter administered to him a strong and well-deserved rebuke.

There are many persons in the world like Simon Magus. They do not belong to the worst class of society, but yet have neither part nor lot with the Lord's true people. Millions of these are found in Christendom. These people have never been real truth seekers, nor have they discerned what the real spirit of the truth is, but they look at matters largely from a materialistic point of view, with a consideration of the possible gain or loss to themselves—how religion will affect their business and social standing, etc. Just what God will have for these people in the near future—whether some of them will turn to a better attitude of mind and heart—we do not know, but we do know that at present the Lord is not dealing with them as prospective members of the Kingdom class.

Then again, there are some who have identified themselves with present truth who have not done so in the love of it, but more to gratify a certain curiosity than for any other reason; or possibly to bring themselves into a place of prominence among the Lord's people. The influence of such persons in the church is not for good. They should not be placed in positions of trust in the congregation. No matter how brilliant they may be in the possession of talents, they should not be elected to eldership, or, in fact, to any office. How much trouble in the church would be avoided if this rule were always

followed. But sometimes the Lord's people are temporarily deceived by a fine display of natural gifts. In all matters we should strive to be "wise as serpents and harmless as doves," and to advance only those who are truly humble and who show the proper spirit of consecration and who show the sheep-like qualities of meekness and lowliness of mind.

We must remember that the fruits of the spirit are what God chiefly requires. The "early gifts" of the church were to pass away, but the fruits were to remain right to the end of the age. Among these the greatest of all is love. But we also find enumerated, joy in the Lord, peace, long-suffering, gentleness, goodness, faith, meekness, temperance or self-control. This is a splendid crop of fruit indeed. We cannot expect to develop all these fruits in full measure, but at the same time we should be producing all of them to some degree. Which of them could we afford to leave out? Certainly not love. Surely not joy, not gentleness, not faith. Oh, no, not any of them. The right use of the Word of truth and the privileges of our consecration will be the means of developing all of the grand fruitage that God requires in us.

"By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Those who are wise toward God can recognize the real fruits of the spirit when they see these being brought forth in the lives of other people, and they know that they will find edification in the companionship of such persons because these are pressing on in a daily endeavor to do the divine will and to show themselves approved of God.

QUESTIONS:

Who was Simon Magus? What was his attitude toward the truth?

What was taking place in Samaria at this time?

Are there people like Simon today? Where are they?

What important development does God require in all of His people?

PETER PREACHES TO GENTILES

March 5—Acts 10:30-48

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

39 And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed Him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He arose from the dead.

42 And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of the quick and dead.

43 To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Spirit fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

GOLDEN TEXT: Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isaiah 45:22.



CORNELIUS was a devout man and no doubt had given his heart to God years previous to the events recorded in our lesson. He was a giver of alms and his integrity was recognized by his fellow men with whom he had dealings. Yet all this was not quite enough. Something more than morality and reverence for God was required. Cornelius had to lay hold on the redemptive sacrifice of our Lord and the grace which is in Christ Jesus in order to become a member of the church of Christ on earth.

Cornelius was not a Jew, and divine favor had been for the Jews for a long period of time. But the "seventy weeks" of special favor to Israel was now past, and the Lord was beginning to extend His grace beyond the pale of natural Israel, for the Gospel was to go to the Gentiles. It was hard even for the apostles to grasp this thought at first, and we remember that the Lord gave Peter a vision of a great sheet let down from heaven, in which were all kinds of beasts. The Lord said to him, "Arise, Peter, kill and eat." But Peter replied, "Not so Lord, for I have never eaten that which is common or unclean." And the Lord said, "What God hath cleansed, that call

not thou common." And from this vision Peter came to understand that the Gentiles were not to be considered unclean any more.

Cornelius was waiting for Peter, for his vision had prepared him for what was to follow. This Gentile was filled with the spirit of humility and reverence, for he fell down before the apostle. But Peter raised him up, saying, "Stand up; I myself also am a man." He thus refused unauthorized homage, and furnished a good example for all who are the Lord's representatives. To be truly humble in spirit may save one from many trials in life and enable him to be used of the Lord, and to receive blessings that otherwise he would lose.

The apostle's statement that, "God is no respecter of persons," does not mean that God is no respecter of character, but rather that He now makes no distinction because of nationality, or the color of the skin, etc. "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." But this does not mean that any one can have access to God unless he does so in the divinely appointed way, for "God heareth not sinners," and Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by Me."

Peter set forth a very simple explanation of the facts of the death and resurrection of Jesus, and the mind of Cornelius was convinced by what he heard. Symbolic immersion followed and certain persons were added to the company of believers in Christ, the door to the Gentiles being thus opened by one of the keys entrusted to Peter by the Master.

QUESTIONS:

When did the "seventy weeks" of favor to Israel end?

What vision did God give Peter, that led him to preach to the Gentiles?

How was Cornelius prepared to receive the gospel?

Explain the sense in which "God is no respecter of persons."

What facts did Peter preach?

PETER DELIVERED FROM PRISON

March 12—Acts 12:5-17

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true that was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself he said, Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

GOLDEN TEXT: Prayer was made without ceasing of the church unto God for him—Acts 12:5.



WE are informed that Herod killed James the brother of John, and when he saw that this gave much satisfaction to the Jews, he determined also to dispose of Peter. But "man proposes, but God disposes." Peter was arrested and thrown into prison. This was at the time of the Passover. It was not the proper time to execute Peter, and so Herod would wait till the "feast of unleavened bread" was over. At this time the Christians were meeting in little groups in private houses for prayer and praise and for the study of the Scriptures. In their petitions to the throne of grace they remembered Peter, and we can be sure that whatever their prayer was, they said, "Thy will be done."

Peter was able to sleep quietly in the prison, for he knew that God was with him and the same One who had been caring for him right along would give him the necessary strength in his time of need. On the morrow no doubt he would be called before the king and put to death. This did not worry him, for he knew that "All things work together for good to them that love God, to them that are called according to His purpose." So he had the tranquillity of mind that comes from perfect trust in divine wisdom, love and power.

Then in the night Peter was awakened from sleep, and his chains having fallen off, he was told to arise, gird himself, put on his sandals and his cloak and follow the angel. The doors opened before them; they passed the sentinel and went into the city. Then the heavenly guide left and Peter was alone. So amazed was the apostle at all this that at first he thought he must be dreaming, but soon he came to his senses and to a full realization

of the miraculous deliverance that had taken place. He knew the meeting place of the friends, and thither he now directed his steps. It was the home of Mary, mother of John Mark.

Peter knocked at the door. His voice was recognized by Rhoda who ran in and told the other disciples. They were amazed, and at first refused to believe the report, believing it must be Peter's angel. That each one of God's people has a guardian angel, we are assured, for "are they [angels] not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" So it would seem that the disciples thought that Peter's angel had come to represent him and give them some measure of consolation. However, they soon realized that it was actually Peter himself, and then they heard the story of his wonderful deliverance.

That God could work miracles on behalf of His people today did He choose to do so, there can be no doubt. We cannot see the inner workings of things, and what is taking place behind the veil that divides the natural world from the spiritual. Probably God accomplishes deliverance for us many times when the matter looks like just natural cause and effect. Our guardian angel is diligently caring for our interests although not to be seen by the natural eye. Divine providence is daily operating in our affairs. But this does not apply to the world, but only to the people of God, to those who have given themselves fully to the Lord. There is no element of chance in their lives, but all things are working out their final and eternal good.

QUESTIONS:

Tell the events leading up to the lesson.

Tell the events of the lesson itself.

What are the outstanding points of interest in the story?

Does God deliver His people today? If so, how?

What practical part does prayer play in our affairs?

CHILDREN'S HOUR



The Great Image



HE city of Babylon was one of the greatest cities the world has known," said Uncle Eb. "Its streets were very broad and were each fifteen miles long, and intersected at right angles. It was all surrounded by mighty walls, so high that only a bird could get over them, and so thick that two chariots could drive abreast across the top of them. The Hanging Gardens of Babylon were counted among the wonders of the ancient world. They were built up along the inside of the walls on terraces at an enormous cost, and visitors came from long distances just to see them. The ruler of this city was King Nebuchadnezzar. That is to say, he was the one who built the city, using thousands of workmen, chiefly slaves, to accomplish his purpose.

"Now this King Nebuchadnezzar had besieged the city of Jerusalem and had taken certain Israelites into captivity. Among these were four men whose names were respectively Daniel, Hananiah, Mishael, and Azariah. These men were fine looking and very intelligent, and the King wished them daily to stand in his presence, so he gave commands that their food should be of the best quality, and, also, that they should be given the best of wine. However, Daniel and his friends had their own ideas about this, and they did not wish to defile themselves with such rich food from the royal table; so they begged the officer over them to permit them to use a very simple diet for ten days, as an experiment, and this favor was granted. At the end of the appointed time, the men were found to be in better condition both physically and mentally than any of the rest. Thereafter, they were excused from taking the King's meat, and were not required to drink the wine.

"In the second year of the reign of this monarch, the king dreamed a dream which troubled him a good deal, and yet, strange to say, the next morning he could not remember what the dream was. Well, what did he do? This is what he did. He called together all the wise men of his kingdom: These were the magicians, the astrologers and the sorcerers. To them the king said, 'I have dreamed a dream, and I want you to tell me what it was.'

"Well then, here was a problem such as had never been presented to these wise men before. What could they do? They simply said, 'Let the king

tell us the dream, and we will show the interpretation of it. That is the very best that we can do.'

"But the king was not satisfied with this answer. He said, 'I have an idea that you are a lot of deceivers, and hereby you can prove to me that you are some good. Tell me the dream and the interpretation of it. If you do that, all is well; but if you refuse, you shall all be put to death as imposters.'

"Well, this was a nice fix for the wise men to be in. Finally, the king gave the command to put them all to death. But among these men was Daniel and his friends, and certainly they had no desire to be destroyed. So Daniel said to the captain of the guard, 'Why is the king so hasty? Just give me a little time, and perhaps I can tell the dream.' Then he went to his friends and asked them to pray about the matter, and they did so, and as a result the Lord revealed the secret to Daniel in a night vision.

"Then Daniel blessed the God of heaven, and Daniel said, 'Blessed be the name of God for ever and ever, for wisdom and might are His: and He changes the times and seasons. He removes kings and sets up kings, and gives men wisdom and understanding. He reveals the deep and secret things. He knows what is in the darkness, and the light dwells with Him. I thank Thee and praise Thee, O Thou God of my fathers, who has given me wisdom and might, and has made known to me what we desire of Thee; for Thou hast made known unto me the king's matter.'

"So Daniel went unto Arioch, the captain of the guard, and said to him, 'Do not destroy the wise men of Babylon; but bring me in before the king, and I will tell the dream.'

"So Daniel was brought into the royal presence, and the king said to him, 'Are ye able to tell my dream and the interpretation thereof?'

"And Daniel answered and said, 'The wise men, the magicians, the astrologers and the soothsayers cannot unfold the king's dream; but there is a God in heaven Who can do so. He is the one Who can reveal secrets, and the power that I have has come from Him.

"Now then, O King, what you saw in your dream was this. You beheld a mighty image. It was very bright, and it stood before you in awe-in-

spiring aspect. The image's head was of fine gold, its breast and arms of silver, its belly and thighs of brass, and its legs of iron, its feet part of iron and part of clay. You saw that a stone was cut out without hands, and that it smote the image upon its feet and broke them into pieces. Then were the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like chaff, and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth. This is the dream, and we will now tell the interpretation of it.

"You, O King, are a king of kings; for the God of heaven has given you a kingdom, power, strength and glory. And wherever the children of men dwell, the beasts of the field and the birds of heaven has He given into your hand, and has made you ruler over them all. You are this head of gold.

"And after you shall arise another kingdom inferior to you, and then a third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. And since the feet were part of clay and part of iron, the kingdom shall be divided. And as the toes of the image were part of iron and part of clay, the kingdom shall be partly strong and partly broken or brittle. And in the days of these kings, the God of heaven shall set up a kingdom, which shall never be destroyed: And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

"Since you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the great God of heaven has made known to the king what shall come to pass; and the dream is certain, and the interpretation is sure."

"Well, wasn't the king astonished to hear his whole dream revealed to him like that! Now at the words of Daniel it all came to his mind again just as he had dreamed it. He knew that it was all correct even to the smallest detail. And what did he do? He just fell down before Daniel in reverence. And he said, 'Truly your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing that you could reveal this dream.' Then the king made Daniel a great man, and gave him many gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. And he also made Daniel's three friends great men in the kingdom.

"Uncle Eb," said John, "was the great image that the king saw something like the Statue of Liberty?"

"Well, yes, I suppose it was," replied Uncle Eb. "I know that you have all seen the Statue of Liberty, and everyone has heard of it. The image seen by king Nebuchadnezzar was in the form of a man. It was very high and very imposing to look upon. No doubt, it seemed very wonderful in the king's eyes, and as something that would last for ever. But it was

only to continue to exist for a time, and then, when it had fulfilled its purpose, it was to be smitten by that little stone cut out of a mountain, and to be blown away and never again to come into existence. Because, you see, that great image represented the kingdoms of this world.

"Well, today we have many governments that are powerful, but no one of these rules over the entire world. In times past, however, there have been four great kingdoms that extended their sway over all nations.

"Now I am wondering if any of you can tell me the names of the four great empires that ruled over the whole world?"

"I think Babylon was one of them," said Peter.

"I believe you said one time that Rome was one," said Paul.

"Napoleon was a great fighter," said Esther, "but I don't think he conquered the whole world."

"You have two of them correct," replied Uncle Eb. "These were Babylon and Rome, though you didn't give them in the proper order. The other two were Greece and Medo-Persia. In the order of their coming into power they should be set forth as Babylon, Medo-Persia, Greece and Rome.

"Babylon, then, was the first of these mighty world-ruling dynasties. In due time, it fell before the power of Medo-Persia, which became the next great government. Then came Greece, distinguished for some of the ablest men the world has known, great in literature and the arts. Alexander the Great, the king of Greece, conquered the whole world while he was still a young man. However, in due time Greece gave place to Rome, the kingdom of iron. No doubt, you have read about the Caesars and how Rome extended her dominion by the might of arms. She ruled over the earth at the time of the birth of Jesus, when Caesar Augustus issued a decree that all the world should be taxed, and Joseph and Mary went to their native town of Bethlehem for that purpose.

"Well, the time came when even the mighty Roman empire fell, and its power was divided up, so that the ten toes of the image came into existence. These are the great powers that hold sway at the present time, though not any of them rules over the entire world.

"Now, what part of the image did the little stone smite? Who can tell me that?"

"Wasn't it the feet?" suggested Ruth.

"Yes, that's right. It was the feet. And that means the times we are living in today. So, then, we may be looking for God to do the great thing that He said He would do when He gave that vision to the king and power to Daniel to interpret it for our benefit. You see, the kingdoms of this world have not been satisfactory. For the most part they have been selfish kingdoms. They have used the sword to increase their dominions. God will not put up with them much longer, but will establish a kingdom of His own, and, as Daniel said, that divine kingdom 'will break in pieces and consume all these kingdoms, and it shall stand for ever.'

Talking Things Over



"THAT YE LOVE ONE ANOTHER"

JESUS said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34.) The Apostle Paul tells us that even though we have all knowledge, mountain-removing faith, give our bodies to be burned, and can speak with tongues of men and of angels, and have not love, it profits us nothing. (1 Cor. 13:1-3.) With both Jesus and the Apostle Paul enjoining upon us the absolute necessity for a love-filled and love-controlled life, it behooves us, as professed followers of the Master, to examine ourselves carefully in order to ascertain whether or not we are actually meeting this fundamental requirement of the anointed sons of God.

What is love? How should it affect our lives? Jesus said that we should love one another as He loved us. It should not be difficult for us to grasp the meaning of these plain words. Jesus loved us so much that He laid down His life for us. This is love, not merely in word, but in deed—in action. This virile, active love, impelling to self-sacrifice, is the kind that was manifested first of all by our Heavenly Father Himself whose love for the fallen human race impelled Him to give His beloved Son as a sacrifice for sin. Thus, Jesus, in laying down His life sacrificially, beautifully reflected the love principle which motivated His Father to act on behalf of mankind.

And we are to love as Jesus loved. Jesus loved the whole world, which includes us, even while we were yet sinners. But Jesus' special interest for the time being was centered in those who were to become members of His bride. The love of God and the love of Jesus operating in our hearts and lives will cause us to have the same outlook, and to do the same things. We will do good unto all men as we have opportunity, but especially will we do all the good we can, yea, we will lay down our lives for the household of faith, the brethren.

Opportunities

The service of God and His people cannot properly be limited to any one method. We will here suggest some methods which are reaching and comforting the brethren who specially need help at the present time. And you, no doubt, may think of other ways; in fact, you already may be using other methods and receiving the blessing of the Lord. The first method of service to which we here wish to call

attention is that now being enjoyed by Brother C. W. Zahnw.

Brother Zahnw's method is as follows: He is supplied with the available names and addresses of brethren in a certain city or territory where there is not already an established class. First, he calls on those most likely to be interested in meeting together. Frequently he finds one, or two, or more, who are glad to cooperate, and in connection with these, and with the help of necessary funds supplied by brethren through *The Dawn* and otherwise, a public meeting—or sometimes a series of meetings—is arranged for.

Arrangements for the public meeting being completed, he then contacts as many others of the brethren as possible, through personal calls, and otherwise. As he finds a brother or sister who is interested in meeting with others in the spirit of liberty, and to fellowship upon the basis of the pure truth of the Divine Plan, he asks them if they know of still others. Thus the chain of interested ones lengthens. Meanwhile, the general advertising for the public meeting is completed, and the meeting held.

In many instances, brethren show up at these public meetings who had not, in any way, been previously contacted. They notice the advertisement of the meeting, and come. In some instances it is possible after the first public meeting, to arrange for regular class meetings. In other cases, two or three public meetings are necessary. Very seldom does it happen that these efforts do not result in finding and encouraging some who sorely needed help; and, in seventeen places, regular class meetings have been arranged and are now being richly blessed of the Lord.

This effort, in addition to reaching and comforting the brethren—the mourners in Zion—is also giving a general witness to the various territories visited. This phase of the work has also been blessed, and in a number of instances entirely new interest has developed. There is room in the field for several more to do the same kind of work that Brother Zahnw is doing. Brother Zahnw is devoting his entire time to the work. Perhaps there are others who could do this same class of work. Much could be done by part-time workers as well.

We suggest, for instance, that elders of classes who of necessity are kept busy with their secular work during the week, could do some of this work on week-ends. It is a work of great importance, and should be handled only by those who, themselves, are sound in the truth, and who have an unselfish in-

terest in their brethren. Further information concerning this form of service will be furnished gladly by *The Dawn* to any who request it. It should be remembered, though, that our interest in work of this kind is not that of forming *Dawn* classes, but merely to help the scattered brethren find each other in their respective territory, and by cooperation, assist them to establish regular class meetings.

Obviously, a work of this kind requires the services of more than those who are actually in the field making the contacts. It is an extension work in which both individuals and ecclesias can have a part. First, as already noted, all can have a part in it through prayer. A local elder might be able to devote a portion of his time, but in order to engage in this service would need the cooperation of the ecclesia.

For instance, there are travelling expenses, sometimes room rent and food. Many times money must be available for hall rent and a small amount of newspaper advertising. Then there is the distribution of the advertising cards, in which friends in near-by classes can help. The larger the number of names available in each territory, the more can be accomplished; so everyone can help by making sure that all the names and addresses of the scattered friends they know are made available.

Kingdom Cards

The Lord has greatly blessed the work of distributing Kingdom Cards, both in this country and in Great Britain. Reports from the British Isles indicate that over there as well as on this side of the Atlantic, the Kingdom Card work has been instrumental in a number of cases in reaching isolated friends and bringing them into contact with their brethren. As in all other forms of public witnessing, the Kingdom Card work has produced new interest in the truth. Some who are now our brethren in Christ, were first interested by reading a Kingdom Card. Thus it is seen that even our various forms of public witness work is, in reality, a service for our brethren. It is because we do not know just who our brethren may be, or where they may be found, that we need to sow beside all waters, if we are to discharge our full responsibility towards them.

The Kingdom Card work, as most of our brethren probably know, is very similar to the work of distributing tracts, the chief difference being in the length of the message first distributed. The Kingdom Cards are the size of a postal card. The message they carry is very brief, calling attention to present world distress, and the Scriptural hope of a better day soon to dawn. Then a free booklet is offered to those who send a written request for it. We are glad, when requested, to furnish these Kingdom Cards with the local ecclesia address printed thereon, and also an announcement of the regular Sunday meetings of the ecclesia.

Tract Distribution

Many of the brethren are still rejoicing in the privilege of distributing free tracts; and this work

also is being blessed of the Lord. No special explanation of this method of witness work is necessary as we believe that all the brethren are thoroughly acquainted with it. We merely will say that we are in a position to furnish free tracts in any quantity the friends may desire, and on a large variety of subjects. With the tracts, even as with the Kingdom Cards, we are glad to print them with the local ecclesia address on them, when ordered in lots of 1000 or more.

Consolation Cards

The Consolation Cards are now being widely used by the friends. These are the cards which are designed specially for mailing to friends and relatives of the deceased. They offer a free copy of the booklet, "Hope Beyond the Grave." There is every evidence that the Lord is richly blessing this work. It is an effort in which both individuals and classes may take part. Cards are furnished with either *The Dawn* address, or the address of the local ecclesia.

The Divine Plan of the Ages

All literature published by *The Dawn*, whether Kingdom Cards, tracts, or booklets, is intended to ultimately introduce the interested reader to *The Divine Plan of the Ages*. Some of the brethren are going from door to door with the First Volumes, either loaning or selling them; while others are mailing cards offering to loan them. Brother Stanford, of Donelson, Tenn., is carrying on quite a wide service along this line throughout the state, and the Lord is blessing him in it. There is a rich blessing in store for any brother or sister in the truth who will unselfishly endeavor to pass the truth on for the blessing of others, irrespective of the method that may be used; that is, just so the method is a legitimate one, and in keeping with the dignity and spirit of the truth.

Vest-Pocket Booklets

The vest-pocket series of 5-cent booklets are being used on an increasingly wider scale throughout the country. The convenient size of these booklets, and their nominal cost, have appealed to the friends greatly. We have a new one added to the list, one which we believe is very timely, entitled, "The Coming World Dictator." We hope, from time to time, to add others to the list, so that there will be a wide variety of subjects to select from as the friends meet the varying conditions they find in the field.

Regular Pilgrim Work

This branch of the work has been greatly blessed during the past year. It is a service specially adapted to the comforting of the brethren through a strengthening of their faith in the Lord and in the verities of present Truth. Eight brethren participated in this service for periods of at least two months and more during the past year; besides, a great many more who were able to take shorter trips, such as over the week-ends and during their vacations. It is hoped

that this work will not only keep up as it has during the past year, but, if it be the Lord's will, continue with ever increasing blessing and interest during the present year. During the past year, this service reached practically every part of the United States, Canada, Newfoundland and Great Britain.

This, too, is a service in which we can all participate, by prayer and otherwise. It is not necessary that a regular ecclesia be established in a place in order to share in the blessings of pilgrim service. Brother Muir and others have reported rich blessings resulting from visits with brethren where no regular meetings are held. Perhaps you may be an isolated brother, or sister, and would like to enjoy a few hours of fellowship with a travelling brother. Or, perhaps there are a few partially interested persons in your neighborhood, or within the circle of your acquaintance, whom you could invite to your home, or to a small hall or schoolhouse, to hear a discourse. We suggest that you investigate the possibilities along this line. Be assured that we will do all we can to assist, both by routing a speaker to your town or city, and by furnishing advertising matter and suggestions for advertising. If there are those in your territory with whom you were formerly associated, perhaps a public meeting would help them to again take a stand for the glorious gospel of Christ as centered in the Divine Plan.

Whatever means of service we may employ, let us remember, that to the extent we publish the pure gospel of the Kingdom, we are thus laying down our lives for the brethren; because it is by means of the truth that all the brethren, from Pentecost to the present time, have been reached and made ready for the Kingdom—"Sanctify them through Thy truth: Thy Word is truth." (John 17:17.) It is in bearing witness to the truth that we discharge our present responsibilities as ministers of reconciliation.

True, in the Kingdom period our ministry of reconciliation will be broadened out and made effective on behalf of the whole world. Then, "the Spirit and the bride [shall] say, Come," and the whole world will hear. (Rev. 2:17.) But we are to make known the truth, the whole truth, as best we can now, because now is the time we are *in training* for the future Kingdom work. Let us not be fearful of preaching restitution ahead of time. St. Peter preached it at the very beginning of the Gospel age, and we are sure that he did not run ahead of the Lord in so doing. Jesus preached it too, and so did all of His apostles. Peter said that this was the message of God which was spoken by the mouth of all the holy prophets since the world began; and we are told that whatsoever was written aforetime was for our admonition upon whom the ends of the age have come.—Acts 3:19-21; Rom. 15:4; 1 Cor. 10:11; 2 Tim. 3:16, 17.

Yes, it is always opportune to proclaim the whole truth, that glorious Kingdom truth which heralds blessings for all the families of the earth, and offers an opportunity for the followers of the Master to

suffer with Him that they also may reign with Him in that glorious Kingdom through which the long-promised blessings to the world will be dispensed.

So in closing we would say again that God *loved*, and *gave*. Also, that Jesus *loved*, and *gave*. And now it is our privilege to love, and to demonstrate our love by our giving—the giving of our all, yea, the very laying down of our lives—in order that the sealing of the servants of God may be completed ere the final dark night of trouble settles down upon the world, and that the bride may be ready when the time is fully here for the marriage supper of the Lamb to take place.—Rev. 7:1-4; John 9:4; Rev. 19:7-9.

* * *

TRUTH

TRUTH!

Thank God for the grace of it,
For the joy that shines in the face of it,
For the fair and beauteous light of it,
For the wonderful conquering might of it;
Truth that acts as a guiding rod,
Truth that lifts the mind to God.
Oh, what so vast as the whole of it?
And what so grand as the goal of it?

TRUTH!

Thank God for the strength of it,
For the height, breadth, depth and length of it,
For the brave, unwavering stand of it,
For the ready, extended hand of it,
For the light of the stars and the sun in it,
For the race we are called to run in it.
Oh, what so pure as the bliss of it?
And what so kind as the kiss of it?

TRUTH!

Thank God for the hope of it,
For the broad, expansive scope of it,
Telling of life, and the world's release
From death, and the reign of the Prince of Peace,
And those that follow the lure of love,
And endure the cross for the crown above.
Oh, what so big as the surge of it?
And what so good as the urge of it?
And what so brief as its span of pain?
And what so sure as its endless gain?

TRUTH!

Oh, what it brings to us!
And think of the song it is singing us,
And how it is ever enfolding us,
And high in the faith it is holding us,
And ever from care is relieving us,
And into the best is receiving us.
Thank God for all that it means; in sooth,
Thank God for the splendor of Truth!

W. S.

TRACT DISTRIBUTION HELPS

"Dear Brethren: Greetings in the name of our Lord. Since having given the special 'Do You Know' tracts you so kindly sent us, a thorough trial in connection with the colporteur work with the First Volume, we thought you might be interested in knowing of the results.

"On Saturday afternoons the friends distributed the tracts in a section large enough to be just about sufficient territory for the following week's canvass. In this way the people have over Sunday to read the tract. Then in calling with the book the tract is mentioned and that this is the volume that will answer these and many more such questions, from the Bible. There are numerous cases where the tract has been carefully read and saved and one lady in her eager desire for the book had overlooked the address on the tract and went to the library hunting it, and when I called with the volume she was overjoyed to have the opportunity to purchase it. She had many good questions which she wanted answered but which for the present we told her the book would answer the most satisfactorily and encouraged a careful study of the volume which she assured me she would do.

"There are many other similar interesting cases and one where a couple of J. W.'s—'Jonadabs' so-called—were becoming thoroughly disgusted, yet what little Truth they got there was sweet to them so 'The Divine Plan of the Ages' was the very thing they were hungering for. In a number of cases I got a hearing which resulted in the sale of Volume One on account of the tract, where otherwise the door would have been closed before it would have been possible to have created an interest. Thus we are finding the tract an effective introduction for the first volume and it is affording privileges of service to some who otherwise would have had none. We want to again express our appreciation of the true spirit of service which you have shown in giving us your cooperation.

"Oh, our privileges of service are surely precious and we pray that if it be the Lord's will we may be in that humble condition of heart that we may be used more and more in His service until we finally hear His 'well done' and can serve Him aright through the ages to come.

"As we realize more fully that the church's career in the flesh is drawing to a close how we desire to more faithfully use all our little opportunities for serving the Lord, the Truth and the Brethren. And surely the Lord is just as truly supervising His work at this time as He did all through the harvest period; and by faith we look to Him after leaving the truth in their hands, and then watering as we have opportunity, that He will give the increase as He sees good.

"May the Lord bless each one at the Dawn office in your work and labor of love. Your sister in the service of our present Lord, Mrs. A. Z. B., Calif."

"P. S. I thought you might be interested too to know that the proportion of volumes sold to 1000 tracts distributed was about 55."

CHICAGO, NEW YEAR CONVENTION NOTES

"Dear Brethren: Christian Greetings! In the belief that you will be interested personally, as well as possibly using the same for notice in your journal, we have made some brief notes from memory concerning the New Year Chicago Convention, as follows:

"The Convention covered three days, beginning at 2:00 o'clock, and including a night watch service at the local Y. M. C. A. where refreshments were served. This service was particularly appreciated, giving an opportunity of ending the old year and starting the new year in fellowship with the Lord's people, and singing praises to His name, making melody in our hearts and with our lips, as well as offering an opportunity for testimony to the Lord's goodness and grace.

"Permeating the entire convention was the manifest spirit of the Lord, of love for the brethren, in fellowship and service.

"Directly above the speakers stand a large motto was hung, approximately 4 feet by 12 feet with the words: 'THE LORD HATH DONE GREAT THINGS FOR US, WE ARE GLAD.' Smaller mottoes were distributed on the walls around the hall which added much to the atmosphere of a convention of the Lord's people. The hall itself was conducive to the uplifting effect of the convention, being large, airy, quiet, light and comfortable, seating about 550.

"The talks were all very encouraging and uplifting. Some were in the form of spiritual exhortations in righteousness, encouraging the friends to greater diligence to make their calling and election sure, to keep their hearts right before the Lord; while others were more profound, dealing with the doctrines of the covenants, sin-offering, etc.

"The serving of temporal food by the Chicago brethren, once on Sunday and once on Monday, we are sure was much appreciated by all, and the Chicago friends were glad for this opportunity of service and did it as unto the Lord. Four hundred and forty-five were served at the Sunday meal.

"The blessings of the convention will long remain a happy memory and we thank the Lord for every occasion of fellowship and communion with those of like precious faith. Yours by His Grace, I. C. Foss, Sec'y Chicago Class."

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LOCAL CONVENTION IN OAKLAND

"Dear Brethren: A one-day convention of local Bible Students, sponsored by the Oakland Ecclesia, was held in the town of Albany, Calif., near Oakland, January 8.

"A program, including testimony meeting, studies, and one discourse, was greatly appreciated by all. About fifty were present, Brother Clifton Reynolds serving as chairman. . . . A talk was given by one of the brethren, emphasizing the importance of being 'steadfast, unmovable, always abounding in the work

of the Lord.' All present were in favor of greater activity in an endeavor to seek out some who may be desirous of returning to their first love, the beautiful truth that never grows old.

"The San Francisco friends are arranging a program for the second Sunday of March, to include a public witness, which we trust will be blessed of the Lord. Yours in the Master's service.—Eva. M. Small, Secretary, San Francisco Ecclesia."

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A NEW KINGDOM CARD

A new Kingdom Card is now available, entitled, "Hope of Universal Peace." This card offers a free copy of the booklet, "The Coming World Dictator," announced on page four of this issue of The Dawn. They are supplied with local ecclesia or The Dawn address, as preferred. We will also be glad to furnish these cards with a brief announcement of your Sunday meeting printed on the address side. Send for sample.

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CONCERNING OUR BRITISH BRETHREN

In Great Britain, even as in this country, there is a growing desire on the part of the brethren to do more in the service of each other and in bearing witness to the truth. This, we feel, is as it should be. As the dark night of trouble settles down upon the world, surely we should all redouble our efforts to use every possible opportunity to work out our own salvation and to let our light shine out for the blessing of others.

The Bible Students Committee, 24 Darwin Road, Welling, Kent, England, is doing good work in helping the British brethren along the lines of cooperative

service. For a number of years past the Committee has published a small sheet known as "Bible Students Monthly." The Committee has recently enlarged the "Monthly" somewhat, and it is hoped that thereby it will be made more useful for the friends. The subscription price of the "Monthly" is now three shillings, six pence, in Great Britain, and one dollar in America.

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REAL TRUTH AT LAST

"Dear Brethren: will you please send me 100 Kingdom Cards, and 100 Consolation Cards, and 100 Do You Know tracts. I love to witness for the truth as best I can (but not under commercialized and enforced drives, 'As I used to do'). I intend to go again from door to door—with the real truth at last—since I have been reading the Scripture Studies and The Dawn. I am sure now that I have entered into the rest of faith. Praise His Holy Name, From Sister, Mrs. M. R."

* * *

FOUND SATISFACTION

"My dear Sirs: I received the little book, 'God and Reason' and think it just grand. Enclosed please find 20 cents for which please send me four. I want them to give to my friends. This explains the end of the world and second coming of Christ as I always thought it would be. Please send me the Dawn magazine for three months. If it is as I think it will be I shall sign up for it for a year if the price is within my means. I am almost sure it will bring the right message to gladden the heart. Your friend and well wisher, Mrs. C. S., N. Y."

COMING CONVENTIONS

BOSTON, MASS., Sunday, February 26. This one-day gathering will be held in the regular Sunday meeting place of the ecclesia, which is Huntington Chambers Hall, 30 Huntington Avenue.

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WILMINGTON, DEL., Pre-Memorial Convention, Saturday and Sunday, March 25, 26. The Wilmington friends are enthusiastic about this forth-coming annual gathering. Full particulars will be announced in the March issue of The Dawn.

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CHICAGO JUNIOR BIBLE CLASS CONVENTION, Saturday and Easter Sunday, April 8, 9. A hearty welcome is extended to all. There will be a baptismal service, and friends desiring to symbolize their consecration to the Lord, will please communicate with the secretary, Irene Zielinski, 2346 Iowa St., Chicago, Ill.

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CHICAGO, ILL., May 27-30. The Chicago brethren announce that plans for this convention are just getting under way. Details will be announced later.

PIQUA, OHIO, June 17th and 18th. Further details of this gathering will be announced as the arrangements are completed.

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DETROIT, MICH., July 1-4. Further details of this four-day gathering will be announced later.

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LOS ANGELES, CALIF., July 1-4. Arrangements for this gathering are in the making, and will be announced later.

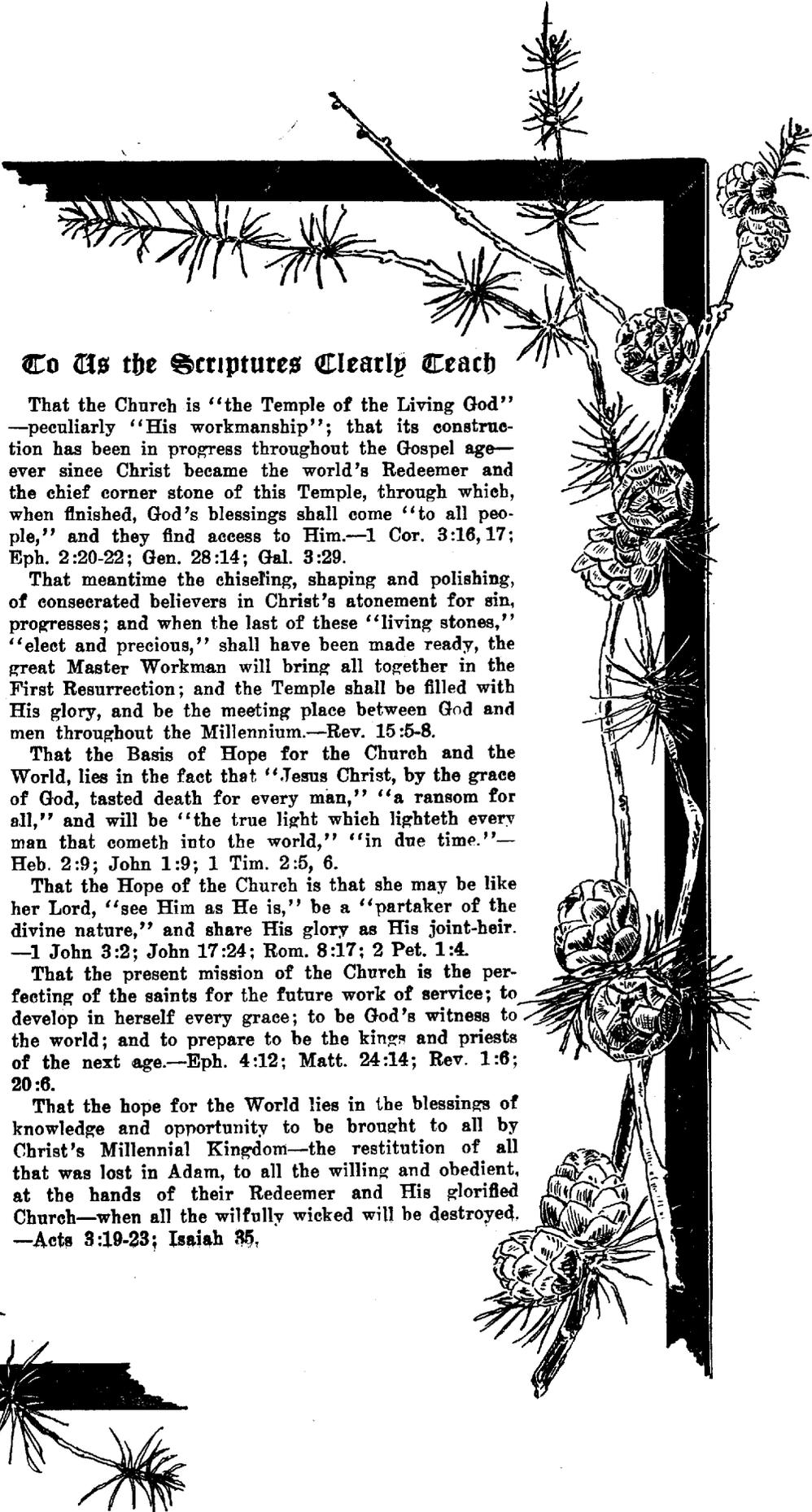
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DETROIT, MICH., Junior Bible Students Convention, September 2-4. This will be the annual gathering of the Junior Bible Students in Detroit. Details later.

* * *

WARRINGTON, ENGLAND, Easter Convention. A general convention will be held at Warrington, England, during the Easter holiday, under the responsibility of the Warrington Class. Full details from Brother D. Stanley, 42 Euclid Avenue, Off Chester Road, Grappanhall, Warrington, Lancs.

MEMORIAL DATE. The memorial date this year will be Sunday evening after sun-down, April 2.

A decorative illustration of a pine branch with several pine cones, running vertically along the right side of the page and curving at the top and bottom corners. The pine needles are depicted as fine, radiating lines, and the pine cones are detailed with their characteristic scales.

To Us the Scriptures Clearly Teach

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

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

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

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

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

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