



*THE TIMES OF THE GENTILES
KEPT IN PERFECT PEACE
GOD'S WONDERFUL BOOK*

Peace in the Midst of Chaos

Peace, Peace, and there is no Peace! The world has lost it. As the nations engage in war, the individuals of all nations cry for peace, but there is none for them. The possession of an abundance of this world's goods does not mean that one has peace, or the feeling of security. Many who have great possessions, who have abundant health, who have thought their position in society secure, find their hearts failing them for fear because of the distress of nations and the perplexity of earth's rulers.

Yet peace is part of the inheritance of the followers of Jesus Christ. Just before His crucifixion, as He was talking intimately with His disciples, as recorded in John 14:27, our Master said, "Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The peace and joy of a Christian is built on the foundation truths of the divine plan—those fundamental verities that assure us not only of the providences of divine grace to each member of the church, but also of the restitution blessings to come to all families of the earth. This is not the world's peace of perishable quality nor is it the peace of indifference, nor of self security, that He has promised us, but rather the peace that comes from a complete realization of God's power to bring order out of chaos.

This peace of God is beyond the understanding of

the natural man. It is able to keep your heart and mind calm in the midst of the present storm of human passion, through the power of the spirit of Jesus Christ so that you can have the words of the prophet fulfilled in you: "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:17, 18.

One of the secrets of peace and happiness is the selfless effort to give to others the things that they most need. An effort to give peace and comfort to others will never lessen our own supply. Worldly goods can be given away and dissipated, but the riches of Christ can only be spread around for the enjoyment of those who are ready to accept them. "The Dawn" has brought peace to many troubled hearts, but it can only give its message of hope and cheer and comfort to those who are reached by its message. If you know of any who are troubled or perplexed by the conditions in the world or the church, would it not be a practical way of giving thanks to God for the peace that you enjoy to send "The Dawn" as a regular visitor to their home? A Gift Subscription may possibly cause some hungry soul to rejoice in the message of peace and goodwill, and enjoy the fellowship of God's people.

—G. R. Pollock, Los Angeles, Calif.

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Baltimore, Md., WCBM, 1400 kc., 9:15 A. M.
Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.
Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.
Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc., 12:30 P. M.
Denver, Colo., KFEL, 950 kc., 8:30 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.
Dublin, Texas, KFPL, 1340 kc., 9 A. M.
Joplin, Mo., WMBH, 1450 kc., 8:15 A. M.
Kalamazoo, Mich., WKZO, 590 kc., 7:45 A. M.
Los Angeles, Calif., KFWB, 980 kc., 6:15 P. M.
Louisville, Ky., WGRC, 1370 kc., 9 A. M.
Memphis, Tenn., WREC, 600 kc., 8:30 A. M.
Minneapolis, Minn., WTNC, 1280 kc., 9:15 A. M.
New York, N. Y., WMCA, 570 kc., 9:30 A. M.
Ogden, Utah, KLO, 1430 kc., 10:15 A. M.
Oklahoma City, Okla., KOMA, 1520 kc., 4:15 P. M.
Philadelphia, Pa., WIP, 610 kc., 9:30 A. M.

Phoenix, Ariz., KPHO, 1230 kc., 9:45 A. M.
Pittsburgh, Pa., KQV, 1410 kc., 9:15 A. M.
Price, Utah, KEUB, 1450 kc., 10:15 A. M.
Provo, Utah, 1240 kc., 10:15 A. M.
San Antonio, Texas, WOAI, 1200 kc., 8:30 A. M.
Seattle, Wash., KJR, 1000 kc., 8 A. M.
St. John's Newfoundland, VOXM, 5:00 P. M.
St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.
St. Petersburg, Fla., WSUN, 9 A. M.
The Dalles, Ore., KODL, 1230 kc., 9:30 A. M.
Vancouver, B. C., Canada, CKMO, 5:45 P. M.
Wichita, Kans., KFBI, 1070 kc., 9:15 A. M.

POLISH RADIO PROGRAMS

Akron, Ohio, WADC, 1350 kc., 7:45 A. M.
Chicago, Ill., WCBD, 1110 kc., 8:45 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc., 8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc., 12:30 P. M.
Springfield, Mass., WSPR, 1270 kc., 8:30 A. M.

The DAWN

A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

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THIS ISSUE

NEWS AND VIEWS

The Times of the Gentiles—A review of some of the prophetic truths pertaining to the divine lease of power to Gentile kingdoms—a lease that expired in the year 1914. 2

THE VOICE OF TOMORROW

The Third Heaven—Ernest has heard about the "seventh heaven," but wants to know what the Apostle Paul means by the "third heaven." He finds the answer in the 3rd chapter of 2nd Peter. 8

THE CHRISTIAN LIFE

Kept in Perfect Peace—In the chaotic world of today the Christian is richly blessed with a heritage of peace which passeth understanding. It is a peace which the world cannot give nor take away, as this article shows. 11

God's Wonderful Book—A review of some of the thoughts God reveals to us by the symbolism of the book mentioned in the 5th chapter of Revelation. 15

The Secret Place of the Most High—A few comforting thoughts for the encouragement of those who are fully consecrated to the Lord and endeavoring to have His will the supreme rule of life. 19

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Gospel Taken to Europe (July 6) 22
Christianity Expands in Asia (July 13) 22
The Salt of the Earth (July 20) 23
Holy Spirit Inspires New Testament (July 27) 24

DIVINE PLAN BEREAN LESSONS

The Resurrection of the Dead 26
The Miracles of the Bible 27
Bible Miracles and Current Phenomena 27
Scaffolding of Evil to be Removed 29

TALKING THINGS OVER

Midwest General Convention 30
The Summer Radio Witness 31

NEXT MONTH

PATIENCE

Why the virtue of Christian patience is so important an element of Christian love, is the theme of this article. The stress and strain of these last days calls for the exercise of much patience on the part of the followers of the Master. It is our hope that this article will be helpful to the brethren in their efforts to be more Christlike in the exercise of patience.

RIGHTLY DIVIDING THE WORD OF TRUTH

It is important to rightly divide the word of truth, but to do so is merely a means to an end. The object in all our study of the Bible should be to learn God's will, in order that, by obedience thereto, we may show ourselves approved unto Him. What is God's will for us today? How may we be assured of His approval in service? These are important questions for all the consecrated to consider; and are among those discussed in this article.

IN SEASON AND OUT OF SEASON

A review of some of the factors involved in the Christians stewardship as an ambassador of Christ. As witnesses of Jesus, what should be our message; when and how should it be preached; and what are some of the obstacles we should expect to encounter? We trust this article will be helpful in its study of these points.

NEWS and VIEWS

THE TIMES OF THE GENTILES

ONE of the news items of the last month aside from war, which found its way to the front pages of the world's papers and was given great prominence over the radio, was the death of the former Kaiser Wilhelm of Germany. While the Kaiser has been a back number for years as far as any political influence has been concerned, yet his death was given prominence in the news channels of the world because of his dramatic connection with the first world war of 1914-1918. One prominent radio news commentator, in reporting his death, said that the Kaiser was the last ruling monarch of Europe who was imbued with the spirit of the divine right of kings.

For students of prophecy this statement opens up a wide field for thought and study. The prophetic importance of what is happening in the world today is associated with it. When we realize all of what is involved in it from God's standpoint, it helps us to realize more than ever that we are living in the end of the age, and that the establishment of God's ruling house, of which His Son is the Head, is near at hand.

The European order of things which existed until 1914 and there began to be destroyed, was associated prophetically with what the Scriptures speak of as the "Times of the Gentiles." Jesus used the expression "Times of the Gentiles" as descriptive of a period during which "Jerusalem," that is, the Jewish race, would be "trodden down" by non-Jewish or Gentile races. The Master's reference to this period of time constitutes a portion of His reply to questions the disciples had asked Him concerning events that were to be associated with the end of the age, and the time of His second presence. His complete statement on the point reads, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

In this prophecy Jesus seems clearly to associate the ending of "the times of the Gentiles" with a period in which there would be great "distress of nations with perplexity," and when men's hearts would be "failing them for fear, and for looking after those things coming upon the earth": which prediction is now in process of fulfilment. (Luke 21:25, 26.) In verses 28 and 31 of the

same chapter, the Master assures us that when we see these things "begin to come to pass" we are to know "that the Kingdom of God is nigh at hand."

Obviously, therefore, to the student of prophecy who is now looking for and praying for the coming of God's Kingdom, the length of the period referred to by Jesus as the "Times of the Gentiles," and the approximate time of its ending are important factors in discerning the "Signs of the Times." There are students of the Bible not a few, who agree that the "Times of the Gentiles" is a period of 2520 years. (See Volume 2, Studies in the Scriptures for details as to the method of computing the length of this period.)

The time measurement of this prophecy is clearly shown in Leviticus 26:18-28; where the Lord speaks of the final punishment that would come upon the rebellious people of Israel, describing it as a period of "seven times." The language of Ezekiel 21:25-27 seems to indicate that the events here described as beginning, mark also the beginning of this special time of punishment upon Israel. The punishment mentioned is pronounced with such a degree of finality, that the reader is impressed with the thought that this indeed must be the beginning of the special time of trial upon Israel which, as the prophet declared, was to continue until "He comes" who has a sovereign right to rule all nations. We quote:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; remove the diadem, and take off the crown: This shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give him."

ZEDEKIAH, JUDAH'S LAST KING

These words of the Lord, spoken to the Prophet Ezekiel, were addressed to Zedekiah, who was the last of Judah's kings. Zedekiah was taken into captivity by King Nebuchadnezzar of Babylon. 606 B. C. is the date most generally agreed upon as the year when this event occurred. (Jer. 25:12; 2 Chron. 36:21, 22; Dan. 9:2; Zech. 1:12; Job 7:5.) If this be the correct date for the over-

throw of King Zedekiah, and his overthrow does indeed mark the beginning of this long period of 2520 years of "Gentile Times," it means that 1914 A. D. marks the end of the period.

It is not our purpose to here make a detailed examination of chronological data pertaining to the period marking the beginning of these "Times of the Gentiles." It is becoming more and more evident that the date, 1914, suggested in Studies in the Scriptures, is the correct one. The events now transpiring furnish the best proof of just where, chronologically, we are living in relationship thereto.

For many years prior to 1914, that date had been looked upon by students of prophecy as marking the full end of the Times of the Gentiles, and, naturally, these looked forward to its coming with keen anticipation. It was expected that this date would be marked by a great "time of trouble such as never was since there was a nation," resulting finally in a complete overthrow of all humanly constituted governmental authority, and the full establishment of the Kingdom of God through which the "desire of all nations" was to come.

The year 1914 opened up without much evidence of immediate and precipitate changes impending. Indeed, to start with, it was rather a quiet, uneventful year. Bright hopes for continuous international peace seemed to fill the hearts of the world's statesmen with an unusually optimistic outlook for the future. The rulers of the world were proclaiming "peace and safety," when suddenly, as a thunderbolt from a clear sky, things began to happen, the results from which the world has never recovered.—1 Thes. 5:1-4.

It was there that the first "world" war of all history began. This proved for thousands to be satisfactory confirmation of the fact that the Times of the Gentiles had indeed ended, and that therefore the Gentile kings of earth had had their day. Because of the limitations of finite minds, prophetic students are often prone to expect too much to happen in too short a time. When the first world war came to an end therefore, and a patched-up peace was brought forth at Versailles, resulting in a number of years of partial normalcy, the question was raised as to whether or not 1914 did actually mark the end of the Times of the Gentiles.

REVOLUTIONARY CHANGES

But before we decide that 1914 was not the prophetic date that many supposed it would prove to be, simply because the march of events has been slower than expected, let us look, not at the fact that there are still organized govern-

ments in the world, but at the nature of those governments compared with most of those that existed at the outbreak of the first world war. Let us remember also, that the Jew, whose destiny is vitally associated with the "Times of the Gentiles," has been brought out from centuries of comparative obscurity into great prominence in the daily news of the world.

The Jewish position in the world since the close of the last war has been in many respects a paradoxical one. Palestine, in large measure, was opened up to them. Approximately 300,000 returned there and made large sections of that formerly barren country to produce like the Garden of Eden. But on the other hand the newly formed governments in Europe that had been brought into being as a result of the war, have bitterly persecuted the Jew. This paradox has not only focused public attention upon this historic people, but it also is seen to be in fulfillment of the prophecies relating to what they should expect following the close of the Gentile Times and in connection with their restoration to divine favor and to their home in the Holy Land.—Jeremiah 30:1-11.

So marked have been the changes since 1914 along almost every line of human endeavor, national, social, political, and religious, that practically all writers of note customarily refer to that date as a dividing time between two distinctly separate and different eras; sometimes described as the pre-war and post-war worlds. Now, since the outbreak of the second world war, it is becoming more and more evident that practically nothing is to be left of the old order of things. Already, the world is looking forward to a new order, and it is for the privilege of dominating the policies of this new order that the nations of the earth today are struggling.

FOR WHAT SHOULD WE LOOK?

The fact that the year 1914 stands out in history as marking the beginning of such epochal changes as mankind has witnessed since, and is still witnessing, is we believe sufficient reason for studying these changes more carefully, in the light of God's Word, that we might, if possible, get a better insight into the manner in which the prophecies pertaining to the end of the age are now being fulfilled by the ever-changing scenes of national, political and religious activities, so characteristic of the last quarter of a century.

That all humanly constituted governmental authority in the earth must be set aside prior to the full establishment of the Kingdom God, is, we believe the undisputed teaching of the Bible, but, does this necessarily mean that such a com-

plete dissolution of all Gentile kingdoms should be expected to immediately follow the ending of the "Times of the Gentiles"? To be sure that we have the proper answer to this question, it is necessary to consult the Scriptures as to just what is implied by "Gentile Times."

First of all, let us ask the question, did the beginning of the Times of the Gentiles mark the beginning of the existence of Gentile nations? No! Powerful Gentile nations existed for centuries prior to the beginning of the Gentile Times. Obviously, then, if the beginning of Gentile Times did not mark the beginning of Gentile nations, then we should not necessarily expect that when the end of the "Times of the Gentiles" is reached, it would mean the immediate destruction of all Gentile nations.

As we have already seen, the "Times of the Gentiles" began when the King of Babylon subjugated the Kingdom of Israel to Babylonish rule, and took captive the King, Zedekiah. That the God of heaven was taking action in this, and instituting a new order of governmental authority in the earth, is evident in the inspired prophecy of the second chapter of Daniel. This prophecy is based upon King Nebuchadnezzar's dream. In Nebuchadnezzar's dream, he saw an image like unto a man. Its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet and toes, partly iron and partly clay. In explaining the significance of this image, Daniel told Nebuchadnezzar, the representative head of the Babylonian Empire, that he was the "head of gold." Babylon, as a kingdom, had existed long years before this, but now, under Nebuchadnezzar, something took place that God saw fit to illustrate by this head of gold. What was it? Daniel explains. We quote:

"This is the dream; and we will tell the interpretation thereof before the king. Thou, oh king, art a king of kings for the God of heaven has given thee a kingdom, power, strength and glory, and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Daniel 2:36-38.

Daniel's interpretation of the king's dream should be carefully noted. The head of gold, according to the prophet, represented the Babylonian empire through its ruler, Nebuchadnezzar; but not merely as a powerful kingdom, but as exercising its authority by divine permission—"God . . . has made thee ruler over them all; thou art this head of gold." Nebuchadnezzar was the king of Babylon before this, but now he was

represented by the head of gold because God had given him the right to rule.

"After thee shall arise another," Daniel explains. This second kingdom was represented by the breast and arms of silver. The same interpretation must hold true with this second kingdom, namely that God also gave it to have dominion. Daniel continues his interpretation of the dream until he brings before us in succession, four kingdoms—not merely kingdoms however, as such, but kingdoms that the God of heaven had given to have dominion.

Students of prophecy are in general agreement that the fourth of these kingdoms mentioned by Daniel, was Rome. Rome was in the saddle during the period of the early church, and concerning her authority, the apostle says, "The powers that be are ordained [margin, ordered] of God." (Rom. 13:1.) Evidently Paul understood Daniel's prophecy to mean what we have outlined above, namely that the successive empires of earth represented by the image had divine sanction to rule.

THE DIVINE RIGHT OF KINGS

Before the overthrow of the last King of Judah, Zedekiah, God looked upon the kingdom ruling over His chosen people as representing Him in the earth. Of Solomon it was written, that he "sat on the throne of the Lord as king instead of David, his father." (1 Chron. 29:23.) But with the overthrow of Zedekiah this arrangement was suspended—"It shall be no more," the prophet said, "until He come whose right it is." We are not to suppose, therefore, that the divine authorization given to Gentile kingdoms following the overthrow of Zedekiah, was the transfer to them of that divine supervision and responsibility which God exercised on behalf of Israel, and which will again be exercised through the Messianic Kingdom arrangement.

Nevertheless, a certain grant of power or authority, was given to Babylon, through Nebuchadnezzar, so that in a limited sense, it could be said the he ruled by "divine right." While the typical kingdom of God was intact and operating through Israel, all other authority in the earth was quite without divine right; but now that this theocracy had been suspended, "until He come whose right it is," God gave a certain succession of Gentile powers the right to rule, not as His representatives, but without His interference—except when their activities might tend to prevent the outworking of His plan.

This divine authorization of Gentile rule is aptly illustrated in Nebuchadnezzar's image. It was in the form of a man and thus symbolized permission for man-made governments to exercise dominion, and to hold the affairs of the

world in a more or less orderly condition, as a sort of interregnum, "until He come whose right it is." This particular succession of Gentile powers was not now to be looked upon by God as rebel kingdoms. Their authority over the people was by His sanction; and where constituted government was needed for the outworking of His own plan, He would work through them.

Furthermore, and as we have already seen, the period during which this divine authorization was to last, was also to be a time of punishment of God's own people, Israel. Hence, during the legal tenure of their office, God would not interfere with the manner in which they dealt with the Israelites. The Israelites, God's own people, were to be subject to these Gentile powers by divine decree. They were to be "trodden down" by the Gentiles, "until the times of the Gentiles be fulfilled." This doesn't necessarily mean that throughout the entire period of the Gentile Times, the Israelites would be continuously and bitterly persecuted, but merely that they were to be a subject nation, with no divine right to expect favors from their captors.

That King Nebuchadnezzar would pass on to his successors the information given to him by Daniel concerning the divine authorization of the Babylonish dynasty, there can be little doubt. The fact that later God had a special work for Cyrus, of the Medes and Persians, would implant still deeper in the minds of the successive rulers the thought that God was, in some way, back of their kingdoms. And so the idea would naturally come on down from one king to another and from one dynasty to another, changing in form as the rulers placed their own interpretation upon what it meant.

It is not surprising therefore, that when we look into the pages of history covering the Middle Ages even on down to the period immediately preceding the first world war, that the four principal ruling families of Europe (the legal inheritors of the authority that once resided in Rome, and which in turn had come all the way down from Babylon), should still be claiming to rule by divine right. Viewed from the standpoint that divine authority to rule was originally given to Nebuchadnezzar, head of Babylon, the late Kaiser was partially justified in his claim that he was ruling by divine right. However, as an idea of any kind usually becomes distorted as it is passed on from one to another, so God's authorization of Gentile kingdoms had come to mean generally that these kingdoms were truly God's kingdoms, and that He held Himself responsible for what they did. Because of this they claimed that their wars were fought in the name of God,

hence asked God to bless their armies, etc. This, of course, was wrong. They had been given divine authorization, but no assurance of divine guidance. Nor did God make Himself responsible for what they did.

THE RELIGIOUS CLAIM

One of the distortions of the divine right doctrine was that which was brought about through the influence of the church of Rome, and later by some of her protestant daughters. The church, knowing of the Messianic promises of the Bible to establish a Kingdom on the earth with Christ as Head, devised the idea that these promises could be fulfilled by aligning herself with civil rulers, and through them, exercising civil as well as religious authority over the people. Thus there came about the union of church and state; a union in which for centuries the church was virtually the ruler of Europe; not directly, but through civil governments. She crowned and uncrowned kings at her will, and any who presumed to question her authority to do this, were treated as enemies of the most high God. Likewise, any who doubted that the kings she crowned were actually the representatives of heaven, were also treated as rebels against divine authority.

It was this particular distortion of the divine right doctrine with which the kingdoms of Europe were imbued up to and during the years immediately preceding the world war. Not all of them at that time recognized the authority of the church of Rome, but practically all believed that in some mysterious way the authority of heaven resided in their particular church-state relationship. This was the viewpoint held by the late Kaiser, and was responsible for the expression accredited as often being used by him, "Me and God." It was this viewpoint that caused the claim to be made by representatives of most of the nations in the world war that soldiers who fought and died in battle, "fighting for the Lord," would go straight to heaven. Such was the status quo of governmental affairs in Europe when dawned that historic year, 1914.

But now all that has been changed. There is not a single important ruler in Europe today who claims the divine right of succession for his authority to rule; yet this was the claim of nearly all of them prior to 1914, and particularly was it true of the late Kaiser. Church-state government still exists in Great Britain, but it is not the real government of England; and few there are, even in the British Isles, who would be foolish enough to claim that the British Government had the backing and authority of the God of heaven.

From the foregoing, it will be seen that the scene of action principally involved in the Gentile

Times picture, is that of continental Europe. There are those who, in their study of history, are convinced that the succession of dynasties actually involved in Nebuchadnezzar's image-picture brings us, just prior to 1914, to the house of Hohenzollern, with the late ex-Kaiser as its ruling head. But the loss of power by the Kaiser was not the only result of the first world war, as respects the ruling houses of Europe. The other branches of pre-war royalty have fared no better. All have lost their places as governing factors on the continent. It would now be futile for any of the remaining individuals of these royal families to undertake to assume control of their former undisputed domain upon a basis of the claim that they have the divine right to do so.

Who, prior to 1914, except those enlightened by the prophecies of God's Word, would have believed any of the things which have come to pass among the ruling houses of Europe in the few short years since the outbreak of the first world war. Those ruling houses now are merely names, belonging to an order of things that has passed. Consider them as they were—the Romanoffs, the Hapsburgs, the Bourbons, the Hohenzollerns. Before 1914 they seemed entrenched in power and wealth forever. For centuries they owned Europe and ruled it. In doing this they claim that God had appointed them to the position. They all believed that they were permanent, privileged, irreplaceable. Yet a series of destructive spasms, as foretold by the apostle in 1 Thessalonians 5: 1-5, brought about their overthrow, beginning at once when the Times of the Gentiles ended.

It is the passing of these ruling houses of Europe that constitutes the definite proof that the Times of the Gentiles actually ended in 1914. What we have witnessed since that time, represents merely the frenzied efforts of man, on the one hand to maintain the old world order, and on the other hand to overthrow it, and establish in its place, a new order. Failure, however, has marked all these efforts. The old world order has gradually melted since the ending of the Gentile Times, and man has been unable to establish a new and stable order in its place. All efforts along this line have but increased the distress and suffering of the people and have resulted in the further disintegration of all humanly-constituted authority.

At the close of the first world war, when divine-right royalty was no longer in a position to offer a semblance of stabilization to a world society that was rapidly losing faith in all constituted authority, the League of Nations was formed. It was hoped that through co-operative efforts the weakened governments of earth might still be able to

impress the people with a show of strength that would at least command respect, if not the pre-war reverence of European governments.

Then, as an echo from an age that had past, many outstanding clergymen hailed the League of Nations as the political expression of the Kingdom of God on earth. So long had the people of the so-called civilized world been accustomed to look upon their governments as in some way the representatives of God, that an effort was made to surround the League of Nations with a similar halo, and with a sincere thought, no doubt, that it would help to insure success for its undertakings to maintain world equilibrium and peace.

But the League failed in its main purpose, and today is as defunct as European royalty itself. It is as though the hand of God had intervened to prevent the success of any effort to keep alive an order of things whose right to rule had ended.

The failure of the League of Nations to hold the old order together was only one of the disappointments of statesmen having a pre-war view of what governments should be and do. Think of all the conferences that have been held during the last twenty or more years, with similar aims in view. Peace conferences, disarmament conferences, economic conferences, etc. All have failed of their purpose, so that today, it is openly admitted that the only hope any nation in the world has of saving itself from the onrushing forces of Nazism, Fascism, and ultimately of Communism, is to divert all possible resources into the business of manufacturing weapons of war, and training and maintaining large armies unprecedented in size.

There are, of course, still powerful governments in the world, especially those under control of European dictators, but these are engaged principally in the business of destroying each other. They are, no doubt, permitted to come upon the scene for the very purpose of overthrowing that which is left of an order of things that was based upon selfishness, and under the domination of the prince of this world, Satan. The present dictatorial governments of Europe are no part of the regime that ruled Europe prior to 1914, nor do any of them claim to rule by divine right as once did the hereditary ruling houses of Europe.

That the Gentile Times lease of power applies particularly to the succession of Gentile governments controlled by hereditary ruling houses beginning with Nebuchadnezzar, seems further borne out by the fact that the Kingdom of the Lord, represented by the "stone" cut out of the mountain without hands, is referred to in the

prophecies as the "house" of the Lord. In Micah 4:1-4 this is mentioned and the promise made that the "house of the Lord" will be established in the top of the mountains—dominating all nations.

The "house" of the Lord, like the hereditary ruling houses of pre-1914 Europe, is made up of a ruling family. It is God's family, composed of His beloved Son, Christ Jesus and all His foot-step followers who will be joint heirs with Him in the heavenly Kingdom soon to manifest itself for the blessing of all the families of the earth. It is this ruling house of the Lord which really takes the place of those ruling houses represented in the Gentile image. The interim from the dethronement of Europe's pre-1914 royalty to the full manifestation of the Kingdom of the Lord is merely a period of transition during which powerful military and other forces are permitted to destroy the various institutions of selfishness, the places of which are eventually to be taken by the Messianic Kingdom.

The motive back of the aggressive forces now destroying one after another of the accustomed ways of life, is to establish a new order of their own; but this God will not permit them to do. Even as God (Isaiah 10) sent the king of Assyria to punish His people Israel, without the king being aware of how he was being used, so today these "kings" who do not come under the Gentile Times authorization are being permitted to destroy constitutional law and order, that thus the people may be further prepared to accept and obey the laws which will be imposed by the "house of the Lord."

That Kingdom will truly reign by divine right, and in addition, will be blessed by divine guidance and made victorious by divine, miracle-working power. All the laws and regulations of that divine Kingdom will be based upon justice and love. Its educational program will fill the earth with a knowledge of the glory of God, and the way of salvation and life will be made plain for all—so plain that all will call upon the name of the Lord to serve Him with one consent.—Zeph. 3:8, 9.

The Scriptures indicate that the Messianic Kingdom will first manifest itself as a ruling force in the world in the ancient Holy Land. Probably the nation of Israel, under the leadership of their resurrected prophets, will be the first to give allegiance to earth's new King. The news of the blessings being showered upon them will quickly spread to other nations, and one after another they, too, will come into its righteous sphere of influence, until finally "all nations" shall come up to "the house of the Lord" to be taught of His ways. The prophet gives us the following interesting preview of this:

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, We shall go with you: for we have heard that God is with you."—Zech. 9:21-23.

The use of the number ten in telling of the representatives of the nations who seek the blessings of the Lord's Kingdom, is in keeping with the numerical symbolism attached to the Gentile Times prophecies. We have, for example, the ten toes of Nebuchadnezzar's image; the ten horns of Daniel's fourth beast; and also the ten-horned beasts of Revelation. Zechariah's use of the same symbolism assures us that the same nations which were misruled for so many hundreds of years by selfish, earthly kings, will then be glad to acknowledge the authority of the "house of the Lord." Thus will all the families of the earth be blessed.

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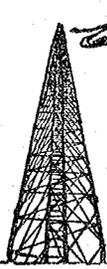
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The Voice of Tomorrow



The Third Heavens

The term heaven and heavens are used in the Scriptures in a variety of ways. Ernest is particularly concerned to know what St. Paul means by the "third heaven."

ERNEST:

You know, Frank, I've heard people speak of being in the seventh heaven, but I didn't know that the Bible speaks of a third heaven; yet it's right here in Paul's second letter to the Corinthians, chapter twelve. The apostle is evidently speaking of himself, saying that he knew a man who had been caught up into the "third heavens," and there heard words which were not lawful to utter.

FRANK:

Doesn't Paul also say something about being caught up into paradise?

ERNEST:

Let me look again—Yes, you're right, he does say that; but what does it mean? Are we to understand that heaven is some sort of a three story arrangement, with paradise located on the third floor?

FRANK:

No, that's not the answer. As a matter of fact, the apostle is not here speaking of heaven as a location.

ERNEST:

Do you mean that there is no such place as heaven?

FRANK:

No, that's not what I mean. What I said was that the apostle in speaking of the "third heavens," does not mean a place. The Bible, you know, uses the term heaven in several different ways. For example, it speaks of the atmosphere above us as the heavens, much as we do when we say that we look up into the heavens at night. The Bible also speaks of heaven as a place from which the

Creator rules the universe. The Bible also employs the term heavens to symbolize spiritual controlling influences over the affairs of men. It is in this latter sense that Paul uses the term in the text under consideration. The symbolic meaning of the term is derived from its literal significance.

ERNEST:

Just what do you mean by that?

FRANK:

Simply this: Heaven, when Scripturally used to denote the centre from which the Creator rules the universe, has associated with it the thought of the higher or spiritual influences to which man, on earth, created in the image of God, is properly subject. And, the heavens which are the firmament above us, are also controlling influences over the earth. The seasons of the year, the tides, storms, etc., are under the influences of the sun and the moon and the stars, and man himself is subject to all of these. You can see, then, how the term "heavens" is very aptly used in the Bible to symbolize controlling influences in the affairs of men that are above the human.

ERNEST:

Yes, that's very understandable. I remember also your explanation of some of the other symbols of the Bible; such, for example, as fire, which is used to symbolize destruction because it is destructive; and tares to represent imitation Christians, because they are an imitation of wheat, which symbolizes true Christians. Just so, the heavens represent spiritual rulership over man because they exercise an invisible control over the literal earth. You know, Frank, it appears that everything in the Bible is reasonable and understandable when approached from the

proper standpoint. But tell me this: what does the Apostle Paul mean by the "third heavens"? I still don't understand that.

FRANK:

We'll let the Apostle Peter answer that question for us. The answer is found in the third chapter of his second epistle. We won't have time now to examine all the details of the chapter, but in it the apostle speaks of a heavens and earth that were before the flood, which came to an end at the time of the flood. Then he mentions a heavens and earth which now exist. These, according to Peter, are dissolved at the second coming of Christ. In conclusion the apostle says, "But we, according to God's promise, look for a new heavens and a new earth wherein dwelleth righteousness."—

ERNEST:

One — two — three — Why Frank, that "new heavens" mentioned by Peter must be the "third heavens" that Paul speaks of! The heavens before the flood were the first; the present heavens are the second; and the "new heavens" are the third. Well, that's simple. I notice that Peter also uses the word "world." He says that it was the "world" that perished at the time of the flood. Just what does that mean?

FRANK:

The word world in this chapter is a translation of the Greek word *kosmos*, which, as you know, means order, or arrangement—

ERNEST:

Just the opposite to chaos—

FRANK:

That's right. Now the complete "kosmos," or order of things in each of the cases mentioned by Peter, is made up of both the symbolic heavens and the symbolic earth. The term earth, in this case, symbolizes humanity and the visible arrangements by which humanity is controlled. Before the flood, and since, these human arrangements have almost always had a certain tie-in with higher, or spiritual standards and influences which have exercised a large measure of control in human affairs. Man was so constituted by the Creator that he naturally seeks guidance from some supposedly authoritative source outside of and above himself. The chaos now so rapidly engulfing humanity is because the spread of atheism is causing so many millions—in some cases whole nations—to attempt a break-away from the higher powers. This is what the Apostle Peter refers to in that chapter as the "dissolving" of the heavens.

ERNEST:

Your thought then is that humanity must decide between God and chaos.

FRANK:

That may be one way of putting it, although there's a whole lot more involved than what is implied in that statement—

ERNEST:

For instance?

FRANK:

Well, there's the matter of the true and false gods. It is not enough that men submit themselves to the influences of higher powers. It is also vitally important that those influences emanate from the proper source, and that they are in harmony with the standards of righteousness set forth by the true God, the Creator.

ERNEST:

Frank, I don't know that I follow you.

FRANK:

What I mean is this: Jesus informs us that Satan, the devil, is the prince of this present world, or *kosmos*. In 2nd Corinthians 4:4, Paul calls Satan the "god" of this world. While he has managed to hold his cosmos together until now, the influences of his rulership have always been selfish, oppressive, and cruel.

ERNEST:

Do you mean to imply that the true God has not been having anything to do with the affairs of the present world?

FRANK:

God has been ruling in the hearts of His own people, that is, those who have been truly following in the footsteps of Jesus. Through the lives of these a wholesome God-like influence has extended to mankind in general. By these, for example, the Bible has been circulated throughout the earth. God's laws and standards of righteousness are expressed in the Bible. To the extent these have been obeyed the condition of humanity has been improved.

ERNEST:

Isn't the Bible sometimes called the "torch of civilization"?

FRANK:

Yes, and the extent to which, that which we have called civilization, has been uncivilized, is due to a failure on the part of individuals and governments to practice the just and righteous ethical codes laid down in the Scriptures.

ERNEST:

Is that because the devil has been more powerful than God?

FRANK:

No. It is because God has not yet attempted to control the affairs of mankind. God has

been working in the hearts and lives of all true Christians, preparing them to live and reign with Christ, as the new heavens, or new spiritual rulers of His world of tomorrow. There is reason to believe that this preparation work is now nearly complete, and that, undoubtedly, it is why we see the present world, or kosmos, dissolving.

ERNEST:

Frank, doesn't the Bible say something about the devil being bound for a thousand years? Does that have any bearing on the subject?

FRANK:

It surely does. The devil, as we have seen, is the prince, or chief one, in the present symbolic heavens, the heavens that are dissolved to make way for Christ's rulership, the third heavens. The binding of Satan will make a full end of his control in the affairs of men.

ERNEST:

Frank, I notice here that Peter says, "We, according to God's promise look for a new heavens and a new earth." Where is that promise recorded?

FRANK:

In the sixty-fifth chapter of Isaiah. It begins, I think with the 17th verse—

ERNEST:

I'd like to see that for myself—and here's the place. Yes, that's what it says—"I will create a new heavens and a new earth."

FRANK:

And in the New Testament, we are told that Christ and the church are that new creation.

ERNEST:

Fine. It says here also that then "there shall be no more an infant of days." And listen to this: "They shall build houses and inhabit them."

FRANK:

And Hitler won't be able to destroy them, either—

ERNEST:

Here's something else, "The wolf and the lamb shall feed together. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isn't that wonderful? The peaceful conditions of the animals mentioned here reminds one of the garden of Eden.

FRANK:

Paul was reminded of that also. He says, you'll remember, that when in vision he was caught down the stream of time to when the third symbolic heavens would be in control, he also saw a vision of paradise. The purpose of the new spiritual rulership of Christ and the church is to restore the lost earthly paradise. This means that when the new heavens and new earth are established, there will be a world-wide garden of Eden. This will mean not only the overthrow of Satan's rule of selfishness, but also the destruction of disease and death. Yes, it will even mean the resurrection of the dead. This is clearly promised in Revelation 21:1, 4. Here's my Bible, opened to the right place, if you would like to read it—

ERNEST:

I thank you. I do want to read it: "And I saw a new heavens and a new earth"—

FRANK:

John, you see, was given a vision of what God had promised. Now notice what the Revelator says in the fourth verse about conditions in the new heavens and new earth.

ERNEST:

I'll read it: "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. And He that sat upon the throne said, Behold I make all things new."

FRANK:

And that, Ernest, will be God's new world of tomorrow.

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THE DAWN

136 FULTON STREET

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The Christian Life

Kept In Perfect Peace

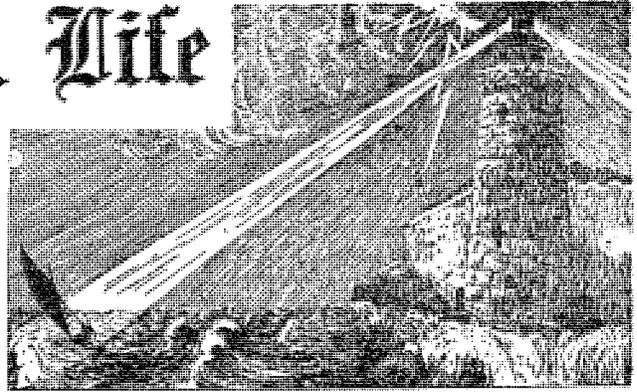
Is your faith in God's love and care strong enough to keep your heart at rest despite the turmoil with which you may be surrounded? Such should be the happy lot of all those who are fully consecrated to the Lord. This article gives some of the reasons why.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."—Isaiah 26: 3.

NO BETTER formula for Christian peace and rest of heart and mind has ever been written than that set forth so clearly in our text. No matter how much may be said on the subject, we are bound to come back to this simple statement of fact, namely, that those who are kept in "perfect peace" are those who put their trust fully in the Lord. The next verse supplements the formula by giving us the "reason why," saying, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." From this we see that the secret of "perfect peace" is our confidence that the One in whom we trust has the ability to fulfil all His good promises toward us. Our peace, then, is in proportion to our faith in this reassuring fact.

Jesus had full confidence in His Father's ability and willingness to care for Him, and because of this He had "perfect peace." When on the storm-tossed sea of Galilee He confidently slept, while His disciples, by contrast—through lack of faith—were filled with fear. Arousing the Master they cried, "Save us, or we perish." Jesus chided them saying, "O thou of little faith, wherefore didst thou doubt." He commanded the storm-tossed sea to be still; the Heavenly Father honored His request, and there was calm. But there was calm in the Master's heart even while the waves were tossing high around them.

In this experience of Jesus and the disciples we have an illustration of what is involved in our faith-life of trust in the Heavenly Father's care. By it we are reminded that storms should be expected, but that it is possible, upon the basis of faith, to enjoy peace and rest even while the storms are raging. But it will require more



than the "little faith" mentioned by the Master if we are to enjoy His peace before the storms subside. Yes, we will need to have that

*" . . . faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."*

After the Master had stilled the storm-tossed waves, the disciples with the "little faith" had peace. This is too often the experience of consecrated Christians today. When our experiences are of the pleasant sort it isn't so difficult to believe in the Lord's care for us; but when the trials come we are fearful, and our hearts cry out, "Lord, save us, or we perish." And the Lord, mindful of our weaknesses, tempers the storm, so that we are not tested above that which we are able to bear.

But as we continue on in His loving care our faith should grow. The Lord may at times still the storms for us, but He is pleased if out of each trial we emerge with a faith made a little stronger, so that eventually we can enjoy "perfect peace" without the necessity for a "way of escape" being provided. In order thus for our faith to grow strong it is important that we keep close watch of the Lord's dealings with us, and take cognizance of the many and varied ways in which He helps us through our trials, converting them into blessings by the magic of His infinite care. Yes, the better we become experimentally acquainted with the Lord the more fully we will realize that behind what seems to be a "frowning providence, He hides a smiling face."

FULL SUBMISSION A NECESSITY

While mountain-moving faith and confidence in God's ability to care for His own is indispensable to the blessedness of "perfect peace," yet other factors also are involved; among them the necessity of our wills being fully surrendered to the Lord. God's will must reign supreme in our hearts in order for peace to abide there. To what-

ever extent we set up our own wills in opposition to the divine will, in that same proportion we will lack that peace and rest of heart which is our right, as Christians, to enjoy.

Indeed, it is very often because we want our "own way" that we fail to see the Lord's hand in the experiences which He permits to come into our lives. We may be so sure that our way is the best that we conclude the Lord has forsaken us simply because He does not bless us in it. It is folly to measure the Lord's care over us by the extent to which He permits us to carry through plans and ideas of our own making. This is apparent when we remember that His wisdom has decreed that trials are a valuable asset to Christian growth, yet the ways we map out for ourselves usually by-pass the trials which we need.

It may also be that we are willing for the Lord to permit trials, but are unable to trust Him in them unless they reach us in ways that to us seem reasonable and wise. In other words, we may be quite willing and able to say, "Gladly will I toil and suffer," if we are permitted to choose the kind of toil, and the channels through which the suffering comes. We may be able to submit to trials which come to us from one source, but if they come in some other way we conclude that they are from the devil, hence strike out against the agencies by which they reach us, and consequently find ourselves embroiled in controversy, with our peace destroyed.

But if through faith and a fully-surrendered will we accept whatever comes to us as that which the Lord sees is truly the best, irrespective of the source, then, and then only, can we have "perfect peace." The storms and trials of the Christian life are tests of our faith in God's care because they are not pleasant to our flesh, nor to our fleshly mind. These may be in the form of physical sickness, involving bodily pain; persecution from the world or the worldly minded; trials among the brethren in which we may be ignored or set aside; or along other lines. The new creature, intent upon sacrificing the flesh and its interests, and seeking only to know and do God's will, will be tested by these experiences in that the flesh will rise up against them and seek to destroy the confidence of the new creature in the assurance that all things work together for good to those who love the Lord and who are called according to His purpose.

"CHOOSE THOU MY WAY FOR ME"

If the trial through which we are passing is sickness, the flesh will probably reason that this cannot be anything the Lord would permit, for He would surely want us to be well and healthy and thus be able to use time and strength in His

service. This cunning "reasoning" on the part of the flesh might well weaken our confidence in the Heavenly Father's care over us, were we not strengthened with the knowledge that while the Lord is pleased to have us work for Him, yet divine wisdom may see that for a time we need lessons which can come only by being "laid on the shelf." The Lord does not need us in the service, but we need the service in order that through it we may ourselves be prepared for the Kingdom.

It may be, however, that there are certain lessons we need to learn which can be learned best by our being deprived temporarily of the privilege of active service in the Lord's vineyard. If so, the Lord would know of this need and deal with us accordingly. We may not know of the need, and if our faith is weak we may find ourselves resenting the apparent cause of our trials, overlooking the fact that our Heavenly Father would not permit them unless His wisdom saw they were for our highest spiritual good.

To enjoy the "perfect peace" which by faith is the present heritage of new creatures in Christ Jesus, we cannot differentiate between our experiences, deciding that some are permitted of the Lord and some are not. No matter what our joys and our trials may be, nor what peculiar shape they take, the Lord knows about them and can change them at His will. Faith in this fact is fundamental to "perfect peace." Either the Lord is caring for us all the time, or He isn't caring for us at all. He doesn't permit Satan to interfere with His care over His people. He neither permits our friends by their kindness, nor our enemies by their wrath, to introduce into their lives anything at all but what will work for our eternal blessing and His own glory.

GOD'S MIGHTY POWER

It may not be difficult to believe that God has the power to care for us if He will. The real test of our faith is to have confidence that the infinite power of the Almighty God is actually enlisted on our behalf. Perfect peace belongs to those, as our text says, who put their trust in the Lord. A rope may be thrown to a drowning man but if he doesn't put out his hand to grasp it, he is not saved. So in the turbulent sea of life's experiences, the Christian is surrounded by divine agencies for his care and protection, but unless faith lays hold upon them they are of no avail to give him peace.

But through His Word the Lord has given us many assurances that He does care, and that His "mighty power" is used on behalf of the fully consecrated. The Apostle Paul, for example, reminds us of this, saying, "And what is the exceeding greatness of His power to us-ward who be-

lieve, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenlies, far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all."—Eph. 1:19-23.

Here is a description of power that is indeed "mighty." Man, having learned how to harness some of the forces of nature, is able to display a great deal of power along certain lines. The power of the wind and electrical storms is great; but in the resurrection of Jesus, and His exaltation to the divine nature, high above all other authority and power, we have an exhibition of divine ability that is utterly beyond human comprehension.

The secret power of life itself is beyond our understanding. We may plant seed in our gardens, but only God can make it grow. All life, animate and inanimate, displays the wisdom and power of God. But, the resurrection of Jesus to the divine nature was quite beyond anything that God had ever done before. It was not only restoring life, but also an exaltation to the very highest form of life, even to the Heavenly Father's own divine nature. What "might power"! Even if we could understand it, words are wholly inadequate to describe it.

And Paul says that this power is operative to "us-ward"; that is, it is being used on our behalf, to guarantee our safety, our victory, our exaltation. However, this mighty power is not used on our behalf unconditionally. It is for those only who "believe"—"to us-ward who believe," is the way the apostle puts it. It is our faith that taps this reservoir of divine strength, making us conscious of the Father's care. In this consciousness we have peace, because our minds are stayed on Him.

UNDER HIS WINGS

In Psalms 91:1-4 we are given a wondrous assurance of the protection afforded by the "Almighty." To help us grasp the full significance of what this protection means to us as new creatures, various illustrations are used. All of these illustrations suggest the thought of the imminent danger with which we are always surrounded, but assure us that God is able to care for us in them all.

"He shall cover thee with His feathers, and under His wings shalt thou trust." Here we have the illustration of a mother hen's care for her chickens. Most of us, no doubt, are familiar with the background of this illustration. There are

certain birds of prey, such as chicken hawks, which swoop down upon a brood of young chickens, seizing one or more of them in their talons and carrying them away. This constitutes a real danger in the chicken world, and the alertness of the mother hen, and the shelter she affords under her wings, is the main protection for the chickens.

What a meaningful illustration of the Heavenly Father's care over His people! First there is the alertness of the mother hen. She observes the danger flying overhead, and sounds a warning, which at the same time is a call to her brood to hurry for protection under her wings. This is what God does for us. He warns us of danger. The basis for all such warnings is in His word, and He may use one or another of various agencies to "sound" the warning. But the warnings themselves will not protect us unless we give heed to them and seek the shelter the Lord provides. If we resent the fact of being warned, and ask that only pleasant things be told us, we will have no right to claim the divine promises of grace to help in every time of need.

Then there is the possibility of being too far away to hear the warning. This is a real danger for the chicks. If one or more of them has strayed away from the mother and from the rest of the brood so that it does not hear the cluck, cluck, or the warning when the danger appears overhead, it is almost certain to lose its life. How important then, for us, to keep close to the Lord, and associated with His people, in order that all the provisions of His grace may be continually available for us.

We may think of the two wings as representing the Old and New Testaments, and of the feathers as the thousands of individual promises, instructions, warnings, admonitions, etc., which the Lord has given us in His Word. We should remember that it is as new creatures that the Lord is caring for us. He has not promised to protect us from physical harm, except as our flesh and its experiences may have a bearing upon the purpose the Lord is working out for us as new creatures. Otherwise, we must expect to go through the general round of experiences that is common to man.

It is in the spiritual life, that the Lord's care is specially manifested. He protects our minds and hearts, not by physical power, but by the power of His Word. He upholds us by His councils. He tells us the way in which we should walk, and walking in that way we are safe. He warns us of lurking dangers, and by heeding His warnings and moving away from the danger, we are rescued. But, if perfect peace is to be ours, we must use the provisions the Lord has made for our protection.

The chickens would certainly have no basis for calmness simply by remaining away from the mother hen, and wishfully longing to be under the protection of her wings. But when they heed the warning, and flee for safety under her wings, then, from that vantage point of safety they can peek out upon the outside world with full assurance that no harm can reach them. So it should be with us as Christians. Perfect peace should be ours, can be ours, if we keep close to the Lord, and really put our trust in Him by using the provisions He has made for our safety.

HIS TRUTH A SHIELD AND BUCKLER

In the latter part of Psalms 91:4, and associated directly with the mother-hen illustration of divine care and protection, the prophet tells us that the Lord's truth shall be our shield and buckler. Here the ancient method of protecting soldiers in battle is used to illustrate God's protection of the consecrated soldiers of the cross. We are told that it is by means of the truth that divine protection is made effective—the truth of God's Word. This means that we must make proper use of the truth if we are to realize fully God's care over us. It is only thus that we can have "perfect peace." In this way we are again reminded that while God's power is always available for the protection of His people, yet if we are to experience the full rest of heart and mind which is our right as Christians, we must lay hold upon the provision the Lord has made, and use it faithfully and obediently.

That God's truth is our shield and buckler is further emphasized in Psalms 19:7-14, and suggestions made showing how it serves to protect us from harm. David says, "The law of the Lord is perfect, converting [margin, restoring] the soul: the testimony of the Lord is sure, making wise the simple." How much we all need the "wisdom which is from above" in order that we may walk in the right way. Lacking this wisdom we are sure to stumble into various pitfalls and snares set for us by the adversary.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." A blind person is always in danger unless accompanied by a guide, but the Lord enlightens our spiritual eyes with the instructions of His Word and this enables us to see where we are going, hence we can travel with safety. Knowing this, we have peace and confidence. But if we go contrary to the Lord's commands, we do not have peace. For example, if we speak or think evil of a brother, contrary to the Lord's instructions, we are almost sure to find ourselves in a spiritual turmoil. God does not protect us in wrong doing.

"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. Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer."—Psa. 19:13, 14.

"WHOSE MIND IS STAYED ON THEE"

This, then is the secret of perfect peace, that is, keeping our hearts and minds stayed on the Lord and being wholly obedient to His Word. There is no question about the Lord's ability to care for us, but that care is exercised along certain definite lines, hence to be assured of it we must co-operate with the Lord. God does not change His plans in order to suit our ways of doing things; we must conform our ways to Him, if we want His love shed abroad in our hearts and His protecting care spread over us. If we thus do bend our wills to His, we can have peace and rest of heart.

"Great peace have they that love Thy law, and nothing shall offend them," is the way the prophet states the matter. (Psa. 119:165.) If we do not love God's law sufficiently to wholeheartedly obey it, it follows that we cannot expect to have "great peace." The Hebrew word translated "offend" in the text just quoted has more the thought of "stumble." On account of human frailties we may be temporarily irritated by circumstances with which we are surrounded, but if we truly love God's law, we will have our peace and rest of heart quickly restored so that no matter what the Lord's wisdom sees best for us, we will not be stumbled, nor turned aside from the narrow way of truth and righteousness.

Our trust in the Lord, and our obedience to His will, should be so complete, that we will enjoy peace of heart under all circumstances. Sometimes we may be able to trust the Lord for ourselves, but not for others, and in this way, find that our peace is disturbed. That is to say, we may see others going through severe trials, and in our sympathy for them, overlook the fact that God is as able to care for them as He is for us. Failing to trust the Lord on behalf of fellow travelers in the narrow way sometimes leads to doing rash, unscriptural things in order to shield

them from trials. This course almost always results in a disturbing of our own rest of heart, and does not benefit those whom we try to help.

There are Scriptural ways to encourage and comfort the brethren, and great joy results from every sacrifice we make along these proper lines. But let us endeavor in all of our activities to

keep within the instructions outlined by the Word. Let us bring our own lives more and more into conformity with the truth, and encourage others to do the same. Let us keep our minds stayed on the Lord, and He will keep His love and care stayed on us, so that "perfect peace" will be our daily, blessed portion.

God's Wonderful Book

THE advantage of using pictures as an aid in conveying thoughts to others is becoming more apparent every day. This is particularly true in the teaching of children, because the mature mind of the adult is naturally on a much higher plane so that he finds it difficult to convey these mature thoughts to the mind of a child. To help in doing this, the use of pictures and illustrations has proved very valuable.

What man has been discovering in these last days has been known to God all along, and for that reason, in teaching His truth, His wonderful Word abounds with pictures and illustrations. His mind is much higher than our minds; even higher by comparison than an adult's is higher than that of a child's. In comparison with God we are veritably but babes. The Prophet Isaiah tells us that as the heavens are higher than the earth, so are God's ways higher than our ways, and His thoughts than our thoughts. (Isa. 15:5.) We cannot clearly comprehend what is in the mind of God; and, in order to help us, He has employed many pictures and illustrations of important truths of His Word.

One of the interesting pictures in the Bible is found in Revelation, chapter 5. Beginning with the opening verses of the chapter, we read: "And I saw in the right hand of Him that sat on the throne a book written within, and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven or on the earth or under the earth was able to open the book, or to look thereon. And I wept much because no one was found worthy to open the book or to look thereon: And one of the elders sayeth unto me, Weep not; behold the lion that is of the tribe of Judah, the root of David, hath overcome to open the book and the seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, although it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And He came and took the book out of the right

hand of Him that sat upon the throne. And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are prayers of the saints. And they sing a new song, saying, Worthy art Thou, to take the book, and to open the seals thereof: for Thou was slain and didst purchase us unto God, with Thy blood, out of every tribe, and kingdom, and nation, and madest us to be unto our God a kingdom and priests, and they reign upon the earth." (*Revised Version.*)

Here is a wonderful picture. To begin with, let us note some of the characters therein. The Heavenly Father Himself is represented as seated upon a throne, and He has in His hand a book. This "book" is specially important to note, because much of the interest centers upon it. As John watched the progress of the picture he noticed that, while this book which the Lord held in His hand contained much important information, no one in heaven or on earth was worthy to open it. To the Revelator, this seemed to be a tragedy. He wept much about it.

One of the elders told him that there was no occasion to weep, for One had been found worthy to open the book and to look thereon. The One found worthy was the Lion of the tribe of Judah, the Root of David. As John watched the picture a strange thing happened: the Lion suddenly turned into a freshly slain Lamb. And it was this slain Lamb that came and took the book out of the right hand of Him that sat upon the throne and opened the seals. When this took place a whole host of actors in the picture began to sing and play on their harps; and they sang: "Worthy is the Lamb to take the book and to open the seals thereof."

THE BOOK

As already noticed one of the points of interest in the picture, the one which causes the weeping and rejoicing, is the "book" that is held in the right hand of Him that is seated upon the throne. The symbolism of this book is very wonderful. All the pictures which are presented in the Bible

are intended to illustrate the truth, that is, to make the truth more comprehensible. This last book of the Bible is called *The Revelation*. Pictures are intended to reveal, not to hide the truth. The pictures, therefore, should enhance our appreciation of the divine plan and help us to value some of its features more highly, as well as appreciate more keenly the part we have in the divine arrangement. If we are footstep followers of the master, we actually become actors in some of these pictures. Our part becomes important through God's grace.

Let us note briefly the symbology that is attached to the term "book" as used in the Bible. As we know, the term does not refer to a nice cloth or leather bound book with high-class printing such as we enjoy today. The books referred to by God and used symbolically in the Bible, are those which originally were merely clay tablets. A little later these "books" were in the form of parchment scrolls. It is now found that these books were used primarily in ancient times to record family history together with the laws and regulations by which families were governed. For example, we read of the book of the law. That is exactly what the book of the law was, namely, a record of the family of Israel and the laws that were intended to rule in its affairs. This is true with respect to the earliest known "books." Higher critics tell us that the art of writing was not known in Moses' day, and therefore Moses could not have written the first five books of the Bible. But we now learn that the art of writing was known before the flood. Thousands of tablets have been excavated showing this, and it is found that they were used very largely for recording family history.

It is evidently this use of the term "book" that gives it its symbolic meanings as used by God in the Bible. God thereby calls our attention to the family history of the largest family known to us—the human family. This family originally was God's family. In this symbolic book is recorded the varying experiences, the triumphs and defeats of that great family; its failures to keep God's laws; and its final restoration to divine favor.

In this record of the human family there is also one of a smaller and far more important family of God—a "new creation" that He brings into being. The book also tells us about the laws that govern this new creation, and how it takes part in rescuing the human family from the result of sin. It is all this information that the Father was holding in His hand as He sat on the throne—a record including creation, the fall of man, and his redemption and restoration through Christ and the church. It was held in the hand of the

Heavenly Father and no one was found worthy to open it. No one knew what the outcome of all this was to be. And John wept about it.

A similar use of the Biblical symbolism of a book is found in the 29th chapter of Isaiah. Here, as in Revelation, the book is shown to be sealed. It is given to one who is said to be unlearned with a request that he read it. This unlearned one replies that he cannot read it because of his lack of learning. Then it is given to one who is learned, and his excuse for not being able to read it is, "I cannot because it is sealed." As we read further on in this remarkable chapter, we are introduced to thoughts associated with the Kingdom reign and its blessings, and of that time it says, "In that day the eyes of the blind shall see out of obscurity, and the deaf shall hear the words of the book."

This coincides with another symbolic picture which is given in the 20th chapter of Revelation, where we are told that during the Kingdom reign, the books are opened. Thus it is brought to our attention that throughout the centuries the plans of God have been like a sealed book so far as the world is concerned. The world in general has not known the will of God, nor have His plans and purposes been as an open book to them.

Thus we have brought to our attention the long period of time during which darkness covers the earth and gross darkness the people. During this time the true knowledge of God and His plans and purposes is not available to the people. To mankind in general, the books containing this information remain sealed. Later, however, the books are opened with the result that then the knowledge of the Lord fills the whole earth as the waters cover the sea.

Within this period of darkness, however, and before the books are open to the world of mankind in general, God takes His special servants into His confidence and to them reveals the knowledge of His plan. It is this which is symbolized by the breaking of the seals of the book which is held in the right hand of Him that sits upon the throne, as recorded in Revelation, chapter 5. In this revealing picture, we are shown that the One who is privileged to take the book from the Heavenly Father and to break the seals and thus to make this information available to those who are worthy, is the Lord Jesus Himself—the Lamb slain from the foundation of the world.

WORTHY IS THE LAMB

This revealing picture makes it clear that the slain Lamb is privileged to take the book from the Heavenly Father, and to break its seals because of His worthiness. It seems evident that His worthiness is due to His willingness to lay down His

life in sacrifice, thus becoming the *slain* Lamb. In this picture, Jesus is presented in a double role, that is to say, He is shown to be the Lion of the tribe of Judah, as well as the slain Lamb. It was Jacob who made the prophecy concerning the lion that would come from the tribe of Judah. Jacob was in Egypt at the time the prophecy was given, and the Egyptian Pharaohs used a crouched lion as a symbol of their regal authority to rule. Jacob's use of the term lion, therefore, was the equivalent of saying that from the tribe of Judah would come the one whom the Lord would use as His sovereign King to establish the Kingdom through which He would dispense His promised blessings to all the families of the earth.

The coupling of this symbolism with that of the slain Lamb, therefore reminds us of the twofold nature of the Messianic prophecies throughout the Old Testament; namely, the fact that they not only proclaimed the sufferings of Christ as symbolized by the slain Lamb, but also the glory that follows. The privilege of entering into the glory phase of the fulfilment of these promises is dependent upon the willingness of suffering precedent thereto. It was upon this basis therefore, that the slain Lamb was found worthy.

The account tells us that no one was found worthy to open this book either in heaven, or on earth. Other Scriptures indicate how literally this had been true. The apostle tells us that the angels had desired to look into these things but were not permitted to. We are also told that even the prophets who recorded the prophecies concerning God's purposes did not understand the things which they wrote. Thus it was true that until Jesus came, the "book" remained sealed, even to the servants of God themselves.

The Scriptures indicate that the writing of this book, had been going on for centuries. The Heavenly Father employed the prophets of the Old Testament to record both the suffering and glory phases of His Messianic purpose. In view of what was thus being done, the angels of heaven would naturally conclude that wonderful things were being put down in the "book" and the prophets themselves would sense also that there were meanings to the things which they wrote which they did not comprehend. We can visualize the realities of the scene as witnessed by John concerning the fact that until Jesus came, no one was permitted to take the scroll, and to break the seals.

JESUS, THE SLAIN LAMB

In most of the pictures of the Bible, the Lord furnishes us with the key to unlock their meaning. It is so with respect to the picture of Revelation 5. In this picture the definite key which unlocks it, is the slain Lamb. There can be no ques-

tion about who is represented by this part of the picture. We read in John 1:29, concerning Jesus, that He is the Lamb of God that taketh away the sin of the world. Jesus is also the Lamb foretold in the prophecy in Isaiah 53, where it is said that He would be led to the slaughter. Jesus being this Lamb that is slain, it follows that at some point in His experience there took place that which is represented in the picture by the book being given to the slain Lamb, and who, later, opened its seals.

Jesus was given this high and responsible privilege in the divine arrangement, because he was worthy. There was no time in the experiences of Jesus, either as the Logos before His first advent, or later, when He was not worthy. This beloved Son of God was never unworthy of any of the responsibilities which the Heavenly Father intrusted to Him. The doing of His Father's will was always the delight of the Logos, even to His coming to earth; and when but a child, He was anxious to be about His Father's business. However the worthiness of the Logos in his pre-human existence was a worthiness that was not subjected to the test of sacrifice, suffering, and death. Not until His first advent, had Jesus learned obedience by the things which He suffered.

It was Jesus' zeal for doing the Father's will that brought Him to Jordan, when He began to be about thirty years of age. It was at this point that the Master presented Himself in consecration to do the Father's will with respect to His mission on earth. It was at this time that the heart sentiments of Jesus were those expressed by the prophet concerning Him, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God." (Psa. 40:7, 8.) The "book" here referred to was the divine will as recorded by the prophets of the Old Testament, under the inspiration of the Holy Spirit. These prophets not only recorded the divine will with respect to the slain Lamb, but they had also, under the guidance of the Spirit, outlined the purpose of the redemptive work; namely, the restitution of all things. Briefly, we might say the book referred to by the Master would, therefore, be the plan of God as it centered in Him. It is in essence the same as pictorially presented to us in Revelation 5.

This doesn't mean that Jesus was here given the book, in the sense that the Father turned over to His son the entire responsibility of being the Executor of the divine plan. Perhaps, the best way of expressing what actually occurred at Jordan is to say that it was at this point that Jesus applied for the book—His application being based

upon His expressed determination to carry out all of its terms as they pertained to Him.

JESUS ALWAYS WORTHY

Jesus was not given the "book" at Jordan, nor at any time during His earthly ministry, but He was favored with a wonderfully clear insight into many things relating to His Father's plan, especially those phases of the plan with which He was personally associated. The "heavens"—symbolic of spiritual things—were opened to Him, and by the light of this vision of truth He was guided throughout the years of His earthly ministry, and was given strength to complete that ministry in the sacrifice of His earthly life as the Redeemer.

As Jesus had always been loyal to His Father, so now, when the test of persecution, suffering and death came upon Him, He continued to prove "worthy." It was thus that He was worthy as the slain Lamb, and it was because of His passing this test successfully that later He was intrusted with the "book" and authorized to break its seals and thus become the executor of the divine plan revealed there in.

Possession of the book, with permission to break its seals, implies, among other things, a full knowledge of the divine plan; and Jesus did not possess this full knowledge prior to His resurrection from the dead. There are a number of instances in His earthly life which reveal this. For example, when He was questioned by His disciples relative to the time of His second advent He said that this He did not know. This information, Jesus explained, was something which the Heavenly Father was still keeping to Himself. This was an item of truth which, at that time, was sealed up in the book and held in the "right hand of Him that sat upon the throne."

Jesus' experience in Gethsemane also indicates a lack of full knowledge of the Father's will. When He prayed, "If it be possible, let this cup pass from Me, nevertheless, not My will but Thine be done," He was revealing a lack of full knowledge of the divine will as it applied to the trying experiences then facing Him. The Master knew that it was the Father's will for Him to die as man's Redeemer. He had previously made this clear, when He explained that He was to give His flesh for the life of the world. There was no question in His mind about this.

But now the developing circumstances indicated that in addition to dying, He was to become an outcast in the eyes of the people. He saw that the great facts of His divine Sonship and Kingship were to be contradicted; and because of this, He was to die as a traitor to the Roman government and a blasphemer of God. Such an experience was not necessary in order for fallen

man to be ransomed from the power of the grave, although it was a part of the divine plan "in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Jesus was willing to go through this crucial test, only He wanted to be sure that that it was the divine will, so He prayed, "Not My will, but Thine be done." Herein is revealed the divine method of dealing with the "heirs of salvation" upon the basis of faith. Every step of the way was not revealed to Jesus in advance, and likewise those who follow in His steps must need walk by faith, often seeing before them only one step at a time.

THE BOOK DELIVERED

While Jesus, during the three and a half years of His earthly ministry, was given all the knowledge of the divine plan which was necessary to guide Him in His sacrificial work, and enable Him to prepare His disciples for the part they were to play in God's plan later, yet it was not until after His resurrection that He was intrusted with the divine scroll, and commissioned to break its seals and to carry out its executive purposes. It was then the Master said, "All power is given unto Me in Heaven and in Earth." Obviously, at the time these words were spoken, the Father had given Jesus the scroll. It was His now, to carry on the divine plan in harmony with the manner in which its various phases were outlined in the book. He had proved His worthiness, so now the Father could fully trust Him.

As Christians our interest in the fulfilment of this beautiful picture of Revelation 5, is not alone centered in the fact that the slain Lamb is found worthy to take the book and to break its seals. While Jesus was proving His worthiness, He outlined to the disciples that they, too, were to be given the Word of God. In fact, Jesus gave them as much of that Word as they could then understand and appreciate, and even more than this.

He promised, moreover, that when He went away, He would send the Holy Spirit to bring to their remembrance the things which He had spoken to them, and to show them things to come. In this promise and in the wonderful way in which it was fulfilled beginning with Pentecost, we have clearly brought to our minds the fact that the faithful followers of the Master—those who are, like Him, "worthy"—are privileged to look upon the scroll with Him, and if they prove themselves worthy even unto death will become co-partners with Him in carrying out its purposes towards the children of men.

The practical lesson of all this for us is, that the great privilege of being taken into the Heavenly Father's confidence and having His secrets revealed to us, is based upon worthiness. Jesus

was given the book because He was worthy. We are now privileged to look upon that book, as He breaks the seals, only if we are endeavoring, by God's grace, also to be worthy. We will have the privilege of sharing with Him in dispensing the blessings outlined in the book if we continue to prove our faithfulness even unto death, following Him in the laying down of our lives in harmony with the divine arrangement.

In Revelation 14: 1 these additional ones who are found worthy and who will look upon the scroll with the slain Lamb, are shown to be those who follow the Lamb whithersoever He goeth. Later, in Revelation 17, this same class is pictured as being with the Lamb at the time the forces of Satan are overthrown and God's Kingdom is established with power and great glory in the earth. Here, also, it is said, that they who are

with Him, are "called, and chosen, and faithful."

In Jeremiah 9: 23 the Lord shows that the only thing worthwhile and in which one can properly glory is "that he understandeth and knoweth" the true God as the One who delights to exercise "lovingkindness, judgment, and righteousness, in the earth." It is through being privileged to look upon the book of the divine plan, the seals of which having been broken by Jesus, thereby permitting its opening, that we learn to know God. There is no other way of properly knowing Him except as He reveals Himself through His wonderful "Book." As this revelation becomes more and more clear to us, may we, indeed, be inspired with an increasing determination to be worthy, that thus we may share in the glory of the coming Kingdom with slain Lamb—Christ Jesus our Lord and Savior.

The Secret Place of the Most High

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."—Psa. 91: 1.

IT IS well for the Bible student to learn that when he is studying about "places" in the Bible, he is really studying about conditions. If for instance, we read about the priest performing certain duties in the holy, we are learning how the Christian, as a new creature, serves God. And if the priest's service is in the most holy, we are learning about Christ our great High Priest and His service for us in heaven. With these thoughts in mind let us see what it means to be in the secret place of the Most High—represented by the "holy" of the tabernacle.

The word rendered "dwelleth" is a participle from the Hebrew verb *yashab*, and here means "sitting." It includes the thought of calm repose, of resting. It gives the thought also of not resting merely for a little while, but of a permanent rest. And this phrase, "in the secret place," gives the thought that this is the most retired and private part of God's dwelling. He does not only admit us to His presence, but to the very secret parts of His dwelling.

Sometimes we are inclined to think that such and such an one is not a Christian. Let us beware, dear ones, that we do not pronounce judgment. This statement is true of all God's people. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Who are we to say that this one or that one does not dwell in the secret place? God alone

knows that. And if God admits such an one to fellowship in this holy place, who are we that we should deny him our fellowship? If they have that inestimable privilege of being in His secret presence now, are they not good enough to share our presence? How humble we shall feel and how sorrowful if we find that we have built up a wall that not only shuts us off from our brother, but, indeed, perhaps from the secret place.

If we dwell in the secret place of the most High we shall lodge or pass the night under the shadow of the Almighty. What a blessed thought!—pass the night under the shadow of the Almighty. Ever under His watchful eye we may feel safe. We need not fear the terrors of the night for He never slumbers nor sleeps. So then, on account of this blessed relationship with God, we may all through our pilgrim journey, rest in His care.

Let us, for a moment, study the pronouns in the first three verses of this psalm.

In the first verse: "He that dwelleth in the secret place of the most High." This is in the third person and refers to anyone dwelling in this place. If anyone is dwelling in this place then all the rest of the psalm is his portion. No one can take it away from him.

In the second verse, the first person is used. "I will say of the Lord, He is *my refuge*, and *my fortress*: *my God*; in Him will I trust. Well may the Psalmist be prophetically speaking here for Christ, telling what God is to Him. And if God has been all this to Jesus He is recommending Him to His disciples: for in the third verse, the

pronoun is in the second person. "Surely He shall deliver *thee* from the snare of the fowler, and from the noisome pestilence."

It well may be asked, what and where is this secret place? It is a condition pictured in the tabernacle by the holy. No one was allowed to enter this place but the priests, and entrance into it was through the first veil, called "the door of the tabernacle of the congregation." Brother Russell said this veil represented the carnal mind and we must be dead to that if we would become new creatures which we become when we have passed that veil.

In 2 Peter 1:3, we have a beautiful word picture by the apostle, who says, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." The linen curtains which went entirely across the top of the tabernacle and hung down on the inside of the north and south sides to within one cubit of the ground, and to the ground on the west side, represent the righteousness which is imputed to every one who is in this secret place. Hence, he has all things that pertain unto life and godliness. We might add that there is no flesh seen in this place, and if we are judging a brother according to the flesh we must go outside the secret place to do this. Let us bear this thought always in our mind. It will be a great help to us. While in the holy, none is recognizable in the flesh. (2 Cor. 5:16, 17.) Only as new creatures in Christ Jesus are we to see, know and understand each other, and that His merit, His righteousness, completely covers us.

But let us notice how St. Peter still further elaborates upon this descriptive outline as he says, "whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." From our study of the tabernacle structure we learn that the boards representing these promises, went around three sides of the tabernacle, and every board was set in two sockets of silver. The boards were covered with gold and were coupled together with five bars, the middle one of the bars passing through all the boards. These boards being covered with gold shows they are related to something divine. They are the exceeding great and precious promises by which we become partakers of the divine nature. And being fastened in sockets of silver and being joined together by the five bars, they are immovable.

We might, for a moment, consider the men who dwelt in this place. These men, Aaron and his sons, typified Christ and His church, who, during this Gospel age, are being consecrated for a

priestly work in the next age. We will note how careful they must be not to leave this place during the period of consecration. "And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. . . . Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not." (Lev. 8:33-35.) If it was so important that these men abide in this typical place lest they die, of how much more importance it is, that we abide in the antitypical secret place lest we die.

It is in this place that we get a right estimate of ourselves. Before we can have any joy in being alone with God we must have learned not to fear being alone with ourselves. If our hearts are not right with God we cannot possibly delight in fellowship with Him: and our desire for fellowship with Him is proportionate to our desire to be like Him in our heart. Perhaps we are afraid of God and fear that He will reveal us to ourselves, for, at times, God does reveal men to themselves. Our prayer should ever be, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." (Psa. 139:23.) In the secret place, one comes to a greater realization of one's own insufficiency. In this place we see Christ, and seeing Him, we realize our own unworthiness.

So with Job, it was only when all other voices were hushed and God brought him up short that he came to see his sinfulness, and feel it so acutely that he cried, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." (Job 40:4.) Largely upright though he had been, a man of blameless life, fearing God and eschewing evil, he had never before seen himself as at that moment. The unjust suspicious accusations of his three advisers served but to increase his justification of himself and blinded him to his real condition. But when face to face with God, all illusions vanished and he said, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."—Job 42:5, 6.

So it was with Isaiah. When alone with God, he had a wonderful vision of the seraphims and heard them in their purity ascribing praise to God. Then there flashed across his mind the contrast between them and himself, so he was impelled to cry: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

(Isa. 6:1-5.) We might expect to hear him say, "Blessed are mine eyes for they have seen the Lord of hosts"; but we hear only an exclamation of self-condemnation.

In this secret place we come face to face with God. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Here we are stripped of all the common conventional disguises of our faults and sins and there is revealed to us the naked truth. Here we can understand the motives that are really back of all our doings.

Here is revealed many things we did not see. It is much like the stone, covered with moss and lichens, that appears so beautiful lying as it does in the pasture, what a sight we behold as we turn it over. Many hideous creeping and crawling things seek to hide themselves from our view. And so with us; when we are disturbed, there may be many things that we would like to hide from the view of others.

This secret place is a place of communion with God and meditation on the things of God. How often our Lord felt it necessary to be alone with God that He might meditate on the things relative to His consecration. And we can imagine those priests during the seven days of their consecration, when they were cut off from the world and brethren, discussing the things relative to their consecration. And that is just what we, the antitypical priests, should be doing in these days of our consecration—discussing what it means. It takes all our lifetime here to complete our consecration and it should be much in our thoughts. What a wonderful change has come to the one who can say, so far as his flesh is concerned, "I abhor myself."

THE LAW OF THE LEPER

There is a remarkable law that is applied to the leper that we may apply to ourselves. "If a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; then the priest shall consider: and behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean." (Lev. 13:12, 13.) It is not until we see ourselves as wholly unclean that God says, "Be ye clean."

One might feel that those in the secret place would become discouraged at seeing themselves as so wholly unworthy. It is only when we recognize our own deficiencies that God will apply to us the merit of Christ. It is only when we count ourselves as nothing that we can appreciate what a wonderful thing has been done for us through Christ. When Paul lamented his wretchedness

he appreciated the grace of God through Christ all the more. So he remarks, "I thank God through Jesus Christ our Lord." (Rom. 7:25.) "Where sin abounded, grace did much more abound."—Rom. 5:20.

THE GOLD BOARDS OF THE SECRET PLACE

The exceeding great and precious promises of the secret place do not belong to the flesh of the new creature. God is not looking after the interests of his flesh but only after his spiritual welfare. He is not immune from the ills and diseases common to the flesh. God's promise that "neither shall any plague come nigh thy dwelling," we believe refers to his dwelling in the secret place of the most High. These promises are like the gold boards, steadfast and sure. Nothing can enter to harm one who is dwelling in this place. No evil can befall him, for God is fully protecting him, having given his angels a charge concerning him; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) There is a promise for every phase of the Christian life, by use of which promises he may be made partaker of the divine nature.

In our study of this 91st Psalm we have seen how Christ could speak of God as His refuge, His fortress, His God, and how He would trust Him. Subsequently He tells what He will be to them that trust Him. There note how God tells what He will do for those who put their trust in Him; "Because he hath set his love upon Me therefore will I deliver him." Yes, God will admit him to the most holy, set him on high because he has known His name. He will grant him the highest honor that He can grant to any one, place him in glory by Jesus' side.

OUR ELIM

In Hebrews 4:3 the writer says, "we which have believed do enter into rest." The word "rest" in this case is taken from a word meaning "a place of resting down." This secret place of the most High is really a place of resting down. We saw that the word "dwelleth" meant a place of resting, a place of refreshment, and it is truly such for the tired pilgrim as he journeys on toward his heavenly home.

"There remaineth therefore a rest to the people of God." (Heb. 4:9.) In this verse the word which is translated "rest" is the Greek word which means "keeping of a sabbath." That is just what we are longing for. We are glad for this secret place, the place of "resting down," but we long for the sabbath rest where we can lay our burdens completely down and enter into our eternal rest.



International Sunday School Lessons



THE GOSPEL IS TAKEN INTO EUROPE

July 6—Acts 16:6-15

GOLDEN TEXT: "Come over into Macedonia, and help us."—Acts 16:9.

OUR lesson opens with the account of a very interesting incident in the life of St. Paul, showing the Lord's overruling providence and direction in his service of the truth. And when we remember that our God changes not, that He is the same yesterday, today and forever, it gives us assurance that He is still careful and interested as ever in His work, and in the affairs of all His servants.

What a comfort there is in this for the Lord's people! How completely overwhelmed we would be if we were to lose sight of this fact, and feel the weight and burden of the responsibility of the Lord's work pressing us down. In proportion as we are able to exercise faith, trust in the Lord in regard to His work, in that same proportion are we enabled to joy in the Lord and to have the peace of God which passeth all understanding; and to have it ruling in our hearts, controlling our lives and keeping us balanced, not only regarding the things of this present time, but also concerning the glorious outcome.

This faith is largely a matter of education, too; for instance, as we observe the providential care, as taught us in this lesson and other lessons from His Word, we are more and more enabled to apply the same care and the same promises to ourselves. "This is the victory that overcometh the world, even our faith."

The apostle's confidence in the Lord's supervision of his work enabled him to read the lessons of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could direct us also otherwise than He does—could speak to us audibly, if He chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that He requires

His followers to walk by faith—not by sight, now.

When the missionaries reached Macedonia it appears that they went directly to Philippi, the principal city of that vicinity. Apparently they found no Jewish synagogue there, but outside the town they found a spot on the riverbank where services were customarily held. They evidently made no effort to seek out, and preach to the most degraded people of the city, but on the contrary sought and found some who already knew God, and revered and worshiped Him.

We also recognize that the present is not the time for reforming the world, but that during the Gospel age God has been seeking and gathering a little flock of faithful footstep followers of the Master. Whatever others may do, let us follow the Scriptural precedent—let us be laborers together with God in His work; the results will justify this course, when this age shall have fully ended and its accomplishments are revealed.

The text of the apostle's discourse is not given. We may feel sure, however, that he gave a message which reminded his hearers of God's promises made to Abraham and pointed out that they were beginning to be fulfilled; that Messiah had come and in His death had provided the ransom price for the world, and that now forgiveness, reconciliation to God, and the privilege of membership in His Kingdom were being offered, to the Jew first, and also to the Gentile; and that whoever accepted the call in honesty of heart, and was faithful to it, would have not only the joy and peace of the Lord's spirit and blessing in the present time, but also a share in the glory to follow by and by.

In the audience was a woman from Thyatira, of the very district (Asia Minor) into which the apostle was not permitted to enter and preach. It is presumed that Lydia was well to do in this world's goods, as well as being rich in faith toward God. Like the apostle she had sought out a place of prayer, and now the Lord had rewarded

her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed and were promptly baptised in confession of their faith—possibly on this very Sabbath day in which they first heard.

The attitude of Lydia's heart is noted in the lesson, in the words, "whose heart the Lord opened." We are not to suppose a miracle was wrought in her case, to open her heart to the truth; but rather to suppose that it was in her case as it is in the case of all the Lord's people, that no one is ready for the truth unless the Lord has prepared his heart. And how often this preparation of heart means trials, disappointments, difficulties, etc., processes by which the Lord breaks up and mellows and makes the soil of our hearts fit for the reception of His truth and grace.

Having received the truth and some of its joy, Lydia not only confessed the Lord, but sought means to serve Him. She could not join the apostle's party of evangelists of the good tidings, but she could entertain the Apostle Paul and his associates, and did so. Apparently her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to His representatives.

Questions:

What is the secret of peace and joy in the Lord which passes human understanding?

Is it God's plan that the world should be converted during this age?

What may we reasonably suppose was the subject matter of the Apostle Paul's sermon at Philippi?

CHRISTIANITY EXPANDS IN ASIA

July 13—Acts 19:8-10, 23-32

GOLDEN TEXT: "So mightily grew the word of the Lord and prevailed."
—Acts 19:20.

EPHESUS was in many respects the scene of the Apostle Paul's most successful work. He spent about three years there altogether, accompanied by Timothy, Erastus, Titus, and possibly others. The influence of his work, either directly or indirectly, extended to cities round about. It is supposed that

it was during this stay at Ephesus that congregations were started in nearby places, mentioned in Revelation as "the seven churches of Asia" (Minor).

The apostle preached in the local synagogue until opposition to his message became quite marked, and certain of his Jewish hearers began to speak evil of the teachings and of the believers. Then the apostle and those who believed, unwilling to continue a condition of strife, discontinued their attendance at the synagogue, and began a separate meeting, apparently in a rented public hall.

The apostle probably labored at his trade during the forenoon, and daily during the afternoon, preached the message to such as had hearing ears, not only in the public hall, but also by visiting those whom he had reason to expect would be amenable to the Gospel. The apostle did not belong to a paid ministry. He had a message to deliver, which he appreciated so highly that he was glad to spend his life in its promulgation—using for other purposes only so much of time and energy as were necessary to procure life's necessities.

When Paul had spent nearly three years at Ephesus he proposed going again to Jerusalem, but before doing so planned to visit the churches in Macedonia, Philippi, Berea, Thessalonica and Corinth. He sent two of his helpers, Erastus and Timothy, in advance. (2 Tim. 4:20; 1 Cor. 4:17-19.) It was this visit to Corinth that he evidently referred to in his epistle to them. (1 Cor. 16:1-4.) He proposed taking contributions from them to the poor in Jerusalem—not as seeking a gift, but as seeking an evidence of their love for the Lord, in their desire to be helpful to the brethren at Jerusalem, who were chiefly poor, and doubtless financially disadvantaged by their loyalty to the truth.

Apparently also the apostle was planning a later tour, which would include Rome—little suspecting that he would be sent to Rome as a prisoner. About this time occurred the riot described in this lesson, which probably would have caused the apostle to leave Ephesus, if he had not already determined not to do so. The Lord seemingly permitted persecutions to drive him out of many places, indi-

ating the proper time for terminating his ministry at those points.

The account says, "There arose no small stir about that way." Very evidently the "way" of the Lord's people differs decidedly from the way of others, not as concerns their future hopes only, but also regarding their course in the present life. All things become new to those who receive the new mind of Christ; and although their "way" may seem to the unbelieving to be a narrow and troubled one, to them it is the way of peace and joy and blessing and harmony with God; and, ultimately, the way of life eternal.

In Ephesus there were trade unions or guilds, and Demetrius, the leader of the riot, belonged to the guild of the silversmiths—probably its president, or chief. There is a stone now in the British Museum which was found at Ephesus, on which is engraved an inscription concerning a certain Demetrius. It is said to belong to about the date of this lesson, between A. D. 50 and 60.

The name occurs again in 3 John 12, where the apostle mentions Demetrius as a Christian of good report. Quite possibly the reference is to the person who led this riot, and who may afterwards have become an active Christian, as he was at this time an active opposer of Christianity, and a supporter of Diana—even as Paul, who was a zealous persecutor of the church, and later became its zealous servant. The probability that this was the same Demetrius is strengthened by the tradition that the Apostle John, with Mary the mother of Jesus, afterwards made Ephesus his home.

Our golden text is very interesting. Here it is said that the Word of God prevailed and grew mightily. It was not until the message which Paul preached had had its designed effect that his service in Ephesus was interfered with by this riot. In the first few verses of the 20th chapter of Acts we are told of Paul's farewell to the brethren of Ephesus shortly thereafter, and it is inspiring to see the deep brotherly love and interest in one another that prevailed. No doubt in sharing with one another the opposition and disparagement of these devotees of the goddess Diana, they were drawn closer to one another and the experience

worked together for good to them all, as new creatures.

Questions:

How did the Apostle Paul provide for his temporal necessities? What was his viewpoint of a paid ministry?

What was Paul's motive in accepting contributions from some of the churches?

Can anything contrary to the Lord's will interfere with the spread of the truth?

THE SALT OF THE EARTH

July 20—1 Cor. 5:9-13; Titus 2:1-8

GOLDEN TEXT: "Ye are the salt of the earth."—Matt. 5:13.

THE declarations of our Lord, "Ye are the salt of the earth," and "The light of the world," may be very properly applied to such of the Lord's followers as give heed to His teachings and cultivate the blessed state of heart and mind which He inculcated in His teachings. All such blessed ones, in proportion as they have attained such conditions, are indeed the "salt of the earth," and the "light of the world."

Looking back along the aisles of history, we can see that a good influence extended from the Law Covenant God made with Israel. As the Jews scattered more or less among other nationalities, they carried with them a somewhat clear conception of the divine standards as presented in the Law; and these, wherever they went had a preservative and corrective influence amongst men. But it was Jesus and His higher law of love, exemplified in His own life and in the lives of the apostles and all his followers, who became the real salt of the earth, in a period when without it we know not what might have been the result. It is not only the spot on which the candle or lamp rests that is enlightened. The rays extend out in every direction. So should be the influence extending from every true Christian. It touches not merely his own person or home, but to some extent radiates throughout his vicinity. Similarly, it is not merely the spot that is touched by the lump of salt that is preserved, but the influence of that lump spreads over a considerable space round about it, and all with preservative influence.

Referring to that portion of our lesson taken from St. Paul's first epistle to the Corinthians, we understand he was there referring to church relationships, and that the

Lord's people are indeed bound to maintain a very high standard of purity and morals; so much so that they would not even fellowship in the church or at the common meal or love feast with any who were known positively to be of disreputable character.

This would not mean one against whom merely an evil thought had been encouraged; or one against whom the shafts of slander had been hurled. Other Scriptures show us distinctly that the Lord's people are not to be evil surmisers in their carefulness to maintain a high standard of Christian living. Verse ten seems to indicate that in our social and business affairs, we should also to a reasonable degree, avoid fellowships and dealings with the disreputable.

In the second section of our lesson we have a portion of the apostle's letter to Titus, an overseer (bishop) of the church—ministering to the believers in the Island of Crete. The instructions are not intended for, or applicable to others than consecrated believers, and refer specifically to the various classes in the church in Crete. In the latter part of Chapter two of the book of Titus, the apostle continues with an exhortation applicable to all classes in the church.

The apostle's thought appears to be that Titus, as a preacher, should have before his mind a certain standard or ideal in respect to each class in the church, and should as a wise workman, labor to the attainment of that ideal, which the apostle here brings clearly to his attention. The intimation is that instructions along the lines here laid down are in fullest accord with "sound doctrine."

The first class mentioned are the elderly men, those advanced in the Christian way, experienced. These the apostle exhorts to be sober, grave, temperate (moderate)—not light, frivolous, and excitable. Not only their years of natural life, but also their years of experience in Christian life, should bring them to conditions of maturity and sobriety. Doubtless, with direct intention the apostle in this portion of our lesson emphasises the faith, the love, and the patience, for there are various faiths, various loves, and various kinds of patience, and he meant to be under-

stood as inculcating the faith, the love, and the patience, which are of God, and respecting which He is instructing His people through His word—"They shall be all taught of God."

"How grand the character the apostle thus portrays! We could not wish for more amongst the Lord's people at any place today than that the matured brethren should be sober minded, dignified, and moderate, with their new minds well stored with the sound faith of God's Word, and their hearts full of love, manifesting forth all of the various good qualities represented by His Word—kindness, meekness, gentleness—all of which might briefly be summed up in the word patience. We exhort all of the advanced brethren in the truth everywhere to note well this likeness of a matured man of God, well grown up into Christ, the living Head, and well conformed to His image. And we exhort that we all keep this image well before our minds, and make it our ideal in our Christian course.

The apostle exhorts the aged women, matured, developed, that they be "reverent in demeanor," consistent with their profession of holiness, full consecration to the Lord, full desire to know and to do His will. The younger women should find examples in their elder saintly sisters. The influence of the home will not be in the direction of insubordination.

To the young men of the church the apostle sends an exhortation that they be sober-minded, not rash, thoughtless, that they exercise self-control. And then, in view of the fact that Titus himself was a young man, he exhorts that he should be a pattern to all the young men of the church, and thus incidentally he exhorts all of the young men to note carefully and to be exercised by the qualities under consideration, and venerated by Titus.

Questions:

To whom does the statement, "Ye are the salt of the earth," properly apply?

Did the Law given to Israel exercise a good influence through them among the surrounding Gentile nations?

What are the responsibilities of teachers in the church with respect to the high ideals of righteousness outlined in God's Word?

THE HOLY SPIRIT INSPIRES NEW TESTAMENT LETTERS

July 27—Gal. 1:11, 12; 1 Thes. 2:13;

2 Tim. 3:14-17; 2 Pet. 3:14-16;
Jude 3

GOLDEN TEXT: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."
—2 Tim. 3:16.

OUR lesson for today was chosen to emphasize the fact that the New Testament messages were given under inspiration of the holy Spirit and were not merely the thoughts and principles of noble and wise men. Recognition of this great fact is of the utmost importance to the Christian. Lack of this confidence is destroying the faith of many. In fact, it is well known that the teachings of many of the chosen representatives of the churches and colleges are such as to destroy the faith of the student who enters and accepts the instructions given them therein.

This loss of faith in the Bible, as a message from God, is no doubt responsible for much of the trouble in the world today. Our Lord seems to refer to this when He says that in the end of the age men's hearts would be failing them for fear looking at the things that are coming on the earth, because the powers of the heavens shall be shaken. Real faith in the Bible is scarce today, and as a result the restraining power of the nominal churches has been and is being shaken, and in its place the respect for military power is rapidly developing.

On the other hand, it is well for us to constantly remind ourselves of the fact that we have received a message which is not of men, as St. Paul says, but one that has been sent to us from the great Creator, our Heavenly Father. If we are properly impressed with the grandeur of this thought, we will also be impressed with the responsibility we have to study that Word, and to acquire a thorough knowledge of it and to be guided by its principles in all of our conduct and relationships.

In the quotation in our lesson from the 1st chapter of Galatians, the apostle is emphasizing the fact that his message was received not from men but directly from God. In the quotation from 1st Thessa-

lonians 2:13, the apostle is emphasizing another thought, namely, that the ones to whom he wrote the epistle had likewise received his message, not as a message from Paul, but as from God. We appreciate the apostle's attitude that he was not desiring or seeking recognition, but merely was a servant, a messenger. He expresses the same thought in writing to the Corinthian brethren when he says that both they who plant and they who water could accomplish nothing except God gives the increase.

The quotation from St. Paul's second epistle to Timothy, is an especially comprehensive statement of the inspiration of the Scriptures and the great value which they are intended to be to the Christian. In the fourteenth verse the apostle is pointing out that it is not only necessary to have a knowledge of the Scriptures, but is urging Timothy to continue in the things which he had learned, to continue in the study of them, and also in practicing them, realizing that the author of these truths is God. Then he calls attention to the various uses to which the Scriptures are to be put. He mentions four principal functions,

namely, that they are useful for doctrine, for the fundamental teachings of God's character and plan. Second, that they are valuable for reproof. His third statement is that they are valuable for correction, and finally for instruction in righteousness; and all in order that the man of God may be thoroughly furnished unto every good work.

In the section of the lesson from St. Peter's second epistle we find him emphasizing the importance of humbly, honestly, and consistently applying God's Word to the intent that the Christian may be found in Christ, indeed, without spot and blemish. In this section we have a very beautiful reference to St. Paul's writings, and of the depth of meaning which Peter recognized them to contain.

On one occasion at least St. Paul and St. Peter had not seen eye to eye and St. Paul says that he withstood Peter to his face and rebuked him because his conduct was not 'upright, according to the truth of the Gospel.' (Gal. 2:14.) In view of this, how glad we are for this brief statement of St. Peter's appreciation of Paul and the helpful and deep truths God

had sent to the church through him.

In the verse from the Epistle of Jude, is emphasized the importance of the faith which was once delivered to the saints. This is the same faith which St. Peter speaks about in the first chapter of his second epistle, the first verse, where he says, that as a servant of Jesus Christ, he is addressing those who have attained a like precious faith with him through the righteousness of God and our Savior Jesus Christ. This is indeed the fundamental basis of our faith—the righteousness of God and our Savior Jesus Christ; Jesus' perfect offering on our behalf which gives us a standing before God and makes our sacrifice acceptable. It gives us confidence in the exceeding great and precious promises of God's Word, and is the inspiration and joy of our life.

Questions:

Does the loss of faith in the Bible as being inspired by God have any bearing on the trouble that exists in the world today?

What is necessary for the Christian in addition to believing in the inspiration of the Scriptures?

What is the "faith once delivered unto the saints"?

THE DAWN IN LITHUANIAN

We are pleased to inform the readers of the Dawn, that it is now published also in Lithuanian, monthly, 16 pages, subscription price \$1.50 a year. This notice is given in order that the English speaking brethren may have an opportunity to co-operate in supplying the truth to those who wish to hear it in their own native tongue.

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DIVINE PLAN BEREAN LESSONS

THE RESURRECTION OF THE DEAD

(Lesson 24)

Text Book: First Volume of Scripture Studies, Page 60, paragraph one.

Key Sentence: "The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions—that a future life for the dead will come through a resurrection of the dead."

Main Text: "The upright shall have dominion over them, in the morning."—Psa. 49:14.

In what way does the Bible differ from the heathen religions on the subject of a future life for the dead? The heathen religions teach the doctrine of the immortality of the soul. They say that if the soul were mortal and should die, the thread of existence once broken could never again be tied. On the other hand, the Bible holds out the teaching of a resurrection of the dead. It teaches that the soul is mortal and dies but that God has the ability to make the soul alive again.

How can we illustrate the Bible teaching of the resurrection of the dead by a phonograph record? If we had a blank record and we had a good singer sing a song on the record, the blank record could represent the human body along with its mind and brain. The song on the record could represent the memory, traits, habits, and loves, and hates impressed on that brain. The song would be the "ego," the individual, the character.

Suppose we would drop this record. The song would be gone except that it would still be in the memory of the singer. Likewise when the body is broken in death and corrupts in the grave, the song is gone—the inner person with his loves and hates and memory has passed out of existence. As we read in Ecclesiastes 9:5: "The living know that they shall die: but the dead know not anything." But as the song is still in the memory of the singer, so the personality of each one who has died is still in the memory of God.

The Bible teaches that in the Millennium for each one of Adam's children who has died, God will make another body just like the one that died and imprint in that brain the same memory. Just as the singer could sing the same song on another blank record so God will, as it were, sing the same character into a duplicate human body. As a result, this individual will start life anew. Even if he had been dead a thousand years, it would seem to him like the next moment from the time he died until he was made alive again.

How does Psalms 49:14 support these thoughts? "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion

over them in the morning; and their beauty shall consume in the grave from their dwelling." In what sense are they laid like sheep in the grave? Farmers don't put sheep into graves. This text means that just as sheep follow a leader, so mankind have been following their leader and one by one have been going into death. The last part of the verse is translated "the grave being an habitation of every one of them." In what sense is the grave an habitation of every one of them? In the sense that they will dwell in that condition from the time they die until they are called from the dead in the Millennium. Are they conscious during that time? No, they are completely out of existence.

In the next verse, it says "But God will redeem my soul from the power of the grave." The margin explains that this word can also be translated hell. What lesson can we get from this? That the Bible hell is the grave and not eternal torment. The same Hebrew word is used in the previous verse, where it says that the grave is the habitation of every one of them. If this Hebrew word "sheol" means eternal torment, what would this text teach? That everyone would go to eternal torment? The Hebrew word "sheol," however, means grave. What is the real teaching of this text? That all go into the Bible hell which is the grave.

Examining again this text in Psalms 49:14, we find it says that "the upright shall have dominion over them in the morning." Who are the upright? Jesus and the church selected during this Gospel age. Over whom will they have dominion? The world of mankind when they are brought forth from the grave in the Millennium. Why does it say that they will have dominion over them in the morning? Because that will be a new day of a thousand years when conditions will be entirely different from what they are now.

Did the Apostle Paul consider the resurrection of the dead an important step in God's plan? Yes, indeed. In 1 Corinthians 15:14-18, he says "if Christ be not risen, then is our preaching vain, and your faith is also vain . . . then they which are fallen asleep in Christ are perished." What did the apostle mean by this last expression? He meant that those who were dead could be spoken of as being, figuratively, asleep because they will be made alive again by Christ—hence "asleep in Christ." But if there is no resurrection of the dead then they will stay dead forever.

The Apostle goes on to say (1 Cor. 15:20), "But now is Christ risen from the dead, and become the firstfruits of them that slept." In what sense was He the "firstfruits"? He was the first to be raised from the dead to perfection of being. The fact that He is referred to as the firstfruits shows that there will be after fruits.

THE MIRACLES OF THE BIBLE

(Lesson 25)

Text Book: First Volume of Scripture Studies, Page 60, last paragraph, to bottom of Page 61.

Key Sentence: "Seemingly these wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them, is to destroy or discredit the whole."

Main Text: "Then He [Jesus] said unto them, O fools, and slow of heart to believe all that the prophets have spoken."—Luke 24:25.

In what way is a watch an illustration of the Bible? As a watch is made up of many parts so the Bible is made up of many parts. But as each wheel and bearing of the watch is indispensable and plays its part in making the watch one complete and harmonious whole, so in the Bible every text, every prophecy and every admonition plays its part in presenting a complete and harmonious story of the plan of God for man's salvation. The fact that some of the wheels in the watch move very slowly does not mean that they are out of time or alignment with the other wheels. So while it may appear to an unbeliever that God is slow in helping mankind, yet a careful study of the Bible shows that each age has its work to do and is so timed to fit in with God's dealings.

Take for instance, the miracles of the Bible. Some "advanced thinkers" are of the opinion that these miracles are based on false accounts and that those who repeated them were either falsifiers or dupes. Can we throw out the stories of these miracles and still accept the teachings of Jesus and the Apostles? We answer, No. If we cannot accept as true what the prophets have said, then we cannot consistently accept Jesus as a true teacher, for He confirms the narratives of Jonah and the great fish, Noah and the flood, and Lot's wife turned to salt.

In Romans 5:17 the apostle tells us, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." What Old Testament account is he here referring to? To the fall of Adam. He is here supporting the Genesis account which tells us that the whole race was on trial in their representative Father Adam. The higher critics who scoff at this story must also reject the Apostle Paul who is referring to this account as being true.

The teaching of Genesis that Mother Eve was beguiled by a serpent is also ridiculed by these higher critics. Is it attested by any of the writers of the New Testament? Yes, indeed! Paul refers to it in 2 Corinthians 11:3, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Again in 1 Timothy 2:14 where he says, "And Adam was not deceived, but the woman being deceived was in the transgression."

When we realize that Mother Eve was deceived by Satan the serpent, how significant are the words of the Revelator in chapter 12 verse 9 where he shows that likewise Satan has deceived the whole world—"And the great dragon was cast out, that old

serpent, called the Devil, and Satan, which deceiveth the whole world."

But, we can imagine someone saying, "You surely do not think that the sun stood still as recorded in Joshua 10:12-15? The account reads, "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." In the **Watch Tower Reprints**, Pages 3344 and 3345, we are given an interesting explanation of these verses. It is suggested that the "sun" refers to the sunshine and the "moon" means the moonlight. The standing still does not refer to the orb pausing in its course, but to its not shining—being dark. Note that in the 12th verse it says, "Sun stand thou still." In the margin it says, Hebrew, "be silent"—that is, be dark, do not shine. "So the sun stood still ['amad,' stayed as it was] in the midst of heaven, and hasted [literally, 'pressed not'—the sunshine did not press through the pall of cloud] to go down ['bo,' literally meaning either 'to go' or 'to come' or 'to come in,' 'to arrive'—there is no word here for 'down'] about [literally, as] a whole day." The sunshine, usually so bright in Syria, did not pierce through the clouds all that day.

Did this mean much to the Canaanites whom Joshua was fighting? Yes, they worshiped the sun and moon. Had Jehovah's cloud passed away and the sun shone out bright and clear they would have been likely to think that their god Baal, who was associated with the sun, had vanquished Jehovah in the heavens, and would assist them to vanquish Jehovah's people; and their leaders would not have failed to rally them by appealing to them to see how the sun-god had scattered Jehovah's cloud and silenced his artillery. What Joshua asked for was not a bright day nor a long day, but for the continuation of the darkness and gloom which had terrified the Amorites.

What had caused this darkness and gloom? Just before Joshua offered this prayer, we are told that "the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstone than they whom the children of Israel slew with the sword."

BIBLE MIRACLES AND CURRENT PHENOMENA

(Lesson 26)

Text Book: First Volume of Scripture Studies, Page 61, bottom of page, to Page 63.

Key Sentence: ". . . the few miracles recorded in the Bible for special purposes, . . . [were] intended [as] illustrations of omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all His will, even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness."

Main Text: “. . . [Balaam] was rebuked for his iniquity: the dumb ass speaking with man’s voice forbade the madness of the prophet.”—2 Peter 2:16.

In Numbers 22:28-31, we are told about the speaking ass, “And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am I not thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.”

Did the apostles confirm this story? Yes in Jude 11, we read the expression “ran greedily after the error of Balaam” and in 2 Peter 2:15, 16, Peter speaks of some “which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man’s voice forbade the madness of the prophet.”

Who is Balaam a type of? Teachers who are willing to leave the full truth and the ways of righteousness for earthly gain. The teaching of falsehoods for profit whether the profit is money or fame is not acceptable to God.

One of the miracles of the Old Testament which many consider untrue is the story of Jonah. Jonah 1:17 reads, “Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.” Is there any confirmation of this miracle in the New Testament? Yes, this narrative is confirmed by Jesus in Matthew 12:40, “For as Jonas was three days and three nights in the whale’s [great fish—Diaglott] belly; so shall the Son of man be three days and three nights in the heart of the earth.”

Whom did Jonah typify? Jonah in his disobedience and fleeing from God well represents Adam. He also represents our Lord Jesus who took the sinner’s place. His experience with the fish typified our Lord’s death and resurrection “on the third day.”

Can we also apply these days to thousand year days? Yes, if we consider Jonah as a type not only of Jesus Christ alone but also as a type of the Christ—Head and body.

Our Lord Jesus was living at his first advent in the early part of the fifth (thousand year) day, and on the seventh (thousand year) day “early in the morning,” the church, which is his body, is to be delivered by Him from the power of death, pictured by the belly of the great fish, and thus be made sharers in “His resurrection”—the first resurrection.

How are the “higher critics” disposed to look on the Bible account of the flood? They are inclined to look disparagingly upon the record of the deluge given in Genesis, yet they are unable to gainsay the fact that there was a great deluge. They find its record written in all parts of the world, in some places indicated by the erosion of the rocks and the

deposit of shells and gravel in high altitudes, and in other parts by immense alluvial deposits.

Did Jesus believe that there had been a flood? Yes, in Matthew 24:38, 39, He likens it to the time of trouble with which this Gospel age is ending. He points out that as the people before the flood were ignorant of the coming storm and disbelieved Noah’s testimony, so now the world pays little attention to the message given by God’s people at this time concerning the coming time of trouble. “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

Mention some of the miracles performed by Jesus. Impotent man healed, John 5:1-17. Jairus’ daughter awakened, Luke 8:41-56. Jesus walking on the sea, Matthew 14:22-33. Man born blind, healed, John 9:1-11. Water turned into wine, John 2:1-11.

Now mention some of the miracles performed by the apostles. Aeneas, paralytic, cured, Acts 9:33, 34. Dorcas awakened, Acts 9:36-43. Paul cures maid having a spirit of divination, Acts 16:16-19. Peter heals lame man, Acts 3:1-9.

If we take miracles to mean beyond our comprehension as well as beyond our power, can we say that we can see miracles in our day? Yes. For instance, the development of organisms of opposite tendencies from different seeds even though they be planted side by side and share the same air, water and soil. The many operations of electric energy are also miracles.

Why did God give us the miracles in the Old and New Testaments? To show us that He has the wisdom and the ability to overcome every obstacle and will therefore fully accomplish His wonderful plan of the ages which will bring in the promised resurrection from the dead, the extermination of evil, and everlasting righteousness.

Summing up the arguments in the second and third chapters of our text book, what have we found? First, that God is the great supreme, intelligent Creator with a balanced character of wisdom, power, love and justice. Second, that it is reasonable to expect a revelation from such a God. Third, that the writers of the Bible were men actuated by the highest motives. Fourth, that the Bible is not the work of knavish priests. Fifth, that its harmonious testimony is that God has a wonderful plan of the ages, in which the ransom sacrifice of Jesus is the center and in which plan the resurrection of the dead will bring the rewards of a heavenly high calling to the church and restitution to the world.

When Columbus discovered the Orinoco river, what famous comment did he make? “No such river as that flows from an island. That mighty torrent must drain the waters of a continent.” What truth may this illustrate? That not a man but the Almighty God Himself must be the source—the Author—of the divine plan of the ages which the Bible reveals. The depth and power and wisdom and scope of the Bible message stamp it as being of more than human origin.

What will the succeeding chapters of our text book unfold? The divine plan of God and through it the divine character will be gloriously reflected.

SCAFFOLDING OF EVIL TO BE REMOVED

(Lesson 27)

Text Book: First Volume of Scripture Studies, Page 65, paragraph one, to Page 67, paragraph two.

Key Sentence: "However haphazard or mysterious God's dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable plan has been, and still is, progressing systematically to completion."

Main Text: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."—Psa. 76:10.

STUDY IV

We now come to Chapter Four, entitled "The Epochs and Dispensations Marked in the Development of the Divine Plan." In the first paragraph we are given the illustration of a building which is not yet completed. The rough scaffolding is still to be removed. The rubbish has not yet been cleared away. What is pictured by the unfinished building? The divine plan of the ages for mankind's salvation, which is far from being completed. As the unfinished building would be lacking in many respects as a perpetual home, so God's plan for redeeming the world and taking them up the "highway of holiness" to human perfection is still far from its original goal.

But what do the rough scaffolding and the piles of rubbish represent? They well picture the sin and evil which God is permitting for man's discipline. Psalms 76:10 reads, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." The remainder, that would work no good, serve no purpose or teach no lesson, He restrains.

Is God dealing with man in a haphazard manner? No, He is following out His original unalterable plan. Has God a fixedness of purpose to carry out definitely and consistently such a plan? Yes. We read in Isaiah 14:24, "The Lord of hosts hath sworn, saying, 'Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.'" Again in Isaiah 46:10: "My counsel shall stand, and I will do all My pleasure."

Has He also the necessary wisdom to overcome all obstacles? He is never confused, bewildered, perplexed, anxious, or careworn, nor in the least fearful that His plans will miscarry or His purposes fail; because all power and wisdom inhere in Him. The scope of His mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects. . . . As the Creator of all things and the Originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise, the results of which are not manifest to His mind."—**W. T.**, July 1, 1895.

A beautiful skyscraper office building such as the Woolworth Building in New York, clearly reveals the skill and purposes of the architect who designed it. What lesson can we learn from this illustration? That when God's plan has been fully carried out, it will beautifully show to all God's glorious character. His wisdom and power and love will then be seen by all. Revelation 15:3, 4: "And

they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

Ultimately, instead of the universe being filled with hundreds of millions who, to all eternity, will wail and gnash their teeth and blaspheme God's name in agony—instead of this, the time shall come when every tongue shall be heard praising God.

What further lesson can we gain from the fact that the associates of the architect can know before it is finished how the building will look, while the outsiders must wait until the building is completed? That it is the privilege of the child of God to see by faith and the light of his lamp even now the foretold glories of the future. As we get the telescope of God's Word rightly adjusted, we may clearly see into the future and fully appreciate the glorious outcome of God's plan.

Into what three great periods of time does God's plan divide itself?

I. The First World

Scriptural Title—"The World That Then Was."
—2 Pet. 3:6.

- (a) Beginning—Creation of Man.
- (b) Ending—The Flood.
- (c) Rulers—The Angels.

II. The Second World

Scriptural Title—"This Present Evil World."
—Gal. 1:4.

- (a) Beginning—Immediately After the Flood.
- (b) Ending—Overthrow of Gentile Governments
—"Time of Trouble."
- (c) Ruler—Satan, "the prince of this world."
—John 12:31.

III. The Third World

Scriptural Title—"World Without End,"—Isa. 45:17; Eph. 3:21. Also, "The World to Come."
—Mark 10:30; Heb. 2:5.

- (a) Beginning—Setting up of God's Kingdom.
- (b) Ending—None.
- (c) Rulers—God and Jesus Christ, together with His Body, "The Church of The Living God."

HYMNS OF DAWN

We are glad to announce a full stock of Hymns of Dawn, with and without music. The edition without music is printed in clear, readable type, and is bound in limp cloth—very durable. The price is reasonable: Single copies 15 cents; lots of 10 to 50, 12 cents each; lots of 50 or more, 10 cents each. All prices include postage.

The music edition is bound in blue cloth, with red edges. You will be pleased with it. Single copies 85 cents; lots of 15 to 100, 73 cents each; lots of 100 or more, 65 cents each. All prices include postage.

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

Talking Things Over

MIDWEST GENERAL CONVENTION

Chautauqua, Ohio, August 3-10

AS the time approaches for this assembly of Bible Students, enthusiasm mounts with ever-increasing momentum. Reports coming from all parts of the United States and some from Canada, indicate a much larger attendance than at either of the last two Conventions, and it seems that most of the friends, are planning on being present from the opening until the close.

THE PROGRAM

In compliance with the will of the assembly of 1940, the Committee is throwing every possible safeguard about the selection of the speakers, with a view to having only such brethren serve as are in harmony with the basic principles, teachings and doctrines of the Present Truth movement, as incorporated in Tabernacle Shadows and the Six Volumes of Studies in the Scriptures.

The program is taking form and gives promise of a rich feast of spiritual blessing and inspiration. The meeting periods will be increased from forty-five minutes to one hour each—two being held each morning and afternoon and one each evening; with the exception of Thursday morning and Sunday. The extension of time from five days to a full week makes possible the use of more speakers than last year and elders from many additional classes will serve on the platform.

A full hour Testimony Meeting is being planned for almost every day. These, with several Symposiums and Praise Services, will add variety. Two or three Vesper Song Services will be held in the "Chapel in the Woods." Extended intermissions are provided for at lunch and dinnertime, giving ample time for meals, fellowship and relaxation. The program will not be crowded.

BAPTISMAL SERVICE

A sunrise Baptismal Service will be held on Saturday morning, and brethren contemplating water immersion are invited to take advantage of this opportunity to symbolize their consecration.

TRACT DISTRIBUTION

Thursday morning has been set aside exclusively for activity in the Lord's service in the form of Tract Distribution. There will be no meetings on Thursday morning, in order that all may take part in this opportunity for service.

RADIO MEETING

The past year having seen such an eager response and growing interest in radio activity, a full period has been set aside for a Radio Meeting. This will include, among many valuable features, the opportunity for testimonies from brethren who have

had experience in following up inquiries resulting from radio broadcasts, and promises to be one of the most interesting of the week.

PUBLIC MEETING AND BROADCAST

It had been the intention of the Committee to dispense with the usual Public Lecture this year, and to devote the expense of such a meeting to radio broadcasting from the Convention. It was, however, found possible to tie in both a large Public Meeting and a Radio Broadcast, with the summer activity of WLW and the Chautauqua Association, with whom we will co-operate in putting on a Public Lecture, which will be broadcast by the Crosley Radio Corporation, over their National Station WLW at 3:00 P. M., E. S. T., Sunday, August 10. It is particularly desired that the friends remain on the grounds for this meeting; so please include in your plans, provision for your personal support and attendance.

DAILY RADIO BROADCASTS

If funds permit, daily broadcasts will be made over local radio stations throughout the week of the Convention. These broadcasts will convey the Kingdom message and apprise the citizens of the Miami Valley of such daily features of our programs as will be of interest to them, and will invite them to meet with us. These broadcasts will also be used to advertise the large Sunday afternoon Public Lecture and broadcast of August 10.

SPECIAL PUBLIC MEETING, AUGUST 3

While the Convention will not open officially until 8:45 A. M. Monday, August 4, the platform is open to our assembly on Sunday night, August 3, when a large potential audience will be available on the grounds, held over from the "WLW-Chautauqua" afternoon broadcast of that day. It is, therefore, planned to take advantage of this opportunity, and arrangements are being made for Brother George S. Kendall to speak to the public on the subject: "Are We at the Crisis of the Ages?"

SPECIAL SERVICE OPPORTUNITY

In order that this meeting may be advertised and the audience further augmented by additional attendance, all friends who can possibly make arrangements to do so, are urged to so plan their trip that they may be available for Tract Distribution on any or all of the three days, July 31, August 1, 2. Territory and tracts will be available from Thursday morning on, by inquiring at the Administration Building on the Chautauqua grounds. While regular reservation will not be available until August 4, friends who can participate in this service can be accommodated at the Hotel or dormitories on the grounds, or in nearby Tourists Homes for the few days preceding the opening of the Convention.

In order that the proper number of tracts may be printed, will all classes kindly notify the Secretary

of the Convention, Brother E. G. Wylam, as to how many friends will be available for this service.

SHOES AND CLOTHING

Come prepared for comfort rather than style. Some of the walks are gravel and an old pair of serviceable shoes, with loose-fitting, cool clothing will add much to your spiritual blessing.

MUSICIANS AND INSTRUMENTS

Such friends as are capable of participating in the musical phase of the services are urged to bring their musical instruments.

ACCOMMODATIONS, RESERVATIONS AND MEALS

For information see the June issue of THE DAWN.

THE SUMMER RADIO WITNESS

THE ZEAL of the friends in keeping up the radio work during the summer months is very encouraging. Almost without exception, programs that are sponsored by ecclesias, or groups of ecclesias, are continuing on the air. Individual brethren have generously made possible series of thirteen programs in a number of cities where there are no ecclesias. The results of these have also been good. Making known the glad tidings of the Kingdom always results in blessings to those who sacrifice to do it, as well as to those who hear and appreciate the message. We are glad to report the following new programs, details of which appear in general listing:

Dublin, Tex., Minneapolis, Minn., The Dalles, Ore., St. Petersburg, Fla., Wichita, Kans.

While space is limited this month, we are glad to publish a few more of the interesting letters received as a result of the radio work:

Dear Brethren: Ever since I heard "Frank and Ernest" talking over Station WOAI of San Antonio, I have been wanting to tell you how greatly I have enjoyed it. Not that they tell me anything new, but it is the same old, sweet story that I first heard from the lips of our dear Pastor Russell thirty-seven years ago.

I think this is the very best way to put the Truth before the people—in the form of questions and answers. It gives my heart a thrill as I listen to these dear ones explaining the things of the Kingdom, and how I long to have some little part in the work, for we are living in a "grand and awful time." Soon these opportunities will have passed, for the dark night is settling down over the whole world, and the hour is fast approaching in which no man can work.—A. H. S., Tex.

Dear Frank and Ernest: It is with a sense of thankfulness that I write to express my gratitude to you both, for the literature which I have lately received. The spirit of truth did leap with joy in me as I read "God and Reason"; something inside me woke up and reached out, as it were, and took hold of the facts made so plain and easy to understand. Not that you did anything to the truth, but rather you have dispelled the fog of misconception surrounding God's Word—misconceptions that constitute a burden of

doubt and hopelessness, or should I say helplessness, upon the hearts and minds of a host of people.

From my youth up I've read the Bible, but never understood some portions of what I read—how could I, except someone instruct me? "The Divine Plan of the Ages" with the other books are safely in my hands and I will make remittance on the 14th inst. It was very Christlike of you to send them to me. I feel positive that I will gain much enlightenment and pleasure when I begin the perusal of their pages. I pray that God may bless you and your work and continue to work mightily within you. I am faithfully yours,—E. A. W., N. Y.

Dear Friends: I would like to have a copy of The Dawn Magazine just to see if I care to subscribe for it. I love to hear your voices Sunday mornings at 8:30. I have seven children and we all manage to get up to the radio and listen to you. I lost a darling baby last November and I feel different about God now, but was very bitter at the time. I have led a good life, and when I look around and see others that don't try to be what they should and note that their children will come out all right with their sicknesses, I would like to know God's reason for the trial He permitted me to have. Could you answer? I feel sure that somehow it might be God's way of testing my faith. Sincerely, H. S., Me.

The Voice of Tomorrow: With all my heart I thank you for your explanation of the prophecies. I, like thousands of others, have been a Bible student for many years. Your teaching is so clear and convincing. Please send me one of your books offered to those who send for them. Perhaps I can help others in my small circle of friends. There are at this time many bewildered people—people who have gone to church and belong to various denominations, who are like sheep, gone astray. Your booklet will add so much to what I now understand. I thank you from the bottom of my heart for the blessed opportunity of listening to you. A great and mighty work you are doing.—M. V., N. Y.

Gentlemen: I have listened to your interpretations of the Bible and they have been a wonderful source of pleasure and have given me an insight into the Scriptures. Your explanations have been an uplift in my life. I wish I could know you personally and have some further things explained that are hid from me on account of the translations. I would more than appreciate a copy of "God and Reason." Thanking you in advance for same, and again telling you how I appreciate what I have heard from you, I am, S. G. A., M. D., Ky.

Dear Christian Friends: I am writing again to say I am still receiving a blessing from your broadcasts here in Chicago Sunday mornings, and I find in re-reading your books, especially the one entitled "Christ Has Returned," that new light is revealed to me, for which I praise God. I heard you announce a booklet on the "Coming World Ruler." Will you kindly send it to me? May God bless and keep you proclaiming His truth. Sincerely in His name, E. H., Ill.

COMING CONVENTIONS

ONE DAY CONVENTIONS

PATERSON, N. J., July 4. An all day gathering to be held in the Y. M. C. A., Ward and Prince Streets, beginning at 10:30 A. M. A cordial invitation is extended to all. Speakers: W. T. Baker, Fred Bright, J. Y. MacAulay.

TEMPLE, PA., (R. F. D. 1, three miles from Reading) July 6. Residence of Wellington F. Redcay, on Pricetown Road (all concrete), running Northeast from Reading at 13th and Spring Streets, three miles beyond city limits, near Webber's Hotel. Sponsored by the Reading Ecclesia. Speaker: A. C. Frey.

REXFORD, N. Y., (Albany Capital District) July 6. The Convention will be held at the home of Brother C. F. Plath, R. F. D., Rexford, N. Y., two miles from city limits of Schenectady, N. Y. A cordial invitation is extended to all. Speaker: Fred Bright.

PROSPECT, CONN., July 20. All meetings will be held at the Hloosko Farm, in Prospect, which is on Route 69, eight miles from Waterbury, and sixteen miles from New Haven. Friends going from New York, take excursion train to Waterbury, where cars will be waiting to take them to the Convention. Those going by car will find the farm easily, if they keep in mind that it is directly opposite towers of radio station WBRY. Lunch will be served. Further information can be obtained from Miss Nellie Roberts, R. F. D. 2, Waterbury, Conn. Speakers: A. C. Frey, J. Y. MacAulay.

CLNTON, IOWA, July 20. All meetings to be held in I. O. O. F. Hall, 2319 Roosevelt Street, beginning in the morning. Speaker: C. W. Zahnow.

PEN ARGYL, PA., July 20. All meetings to be held in Weona Park, opening at 10:30 A. M. Weona Park is located on main highway, running through Pen Argyl, on Route 702, which runs from Bangor to Wind Gap, and Pen Argyl is halfway between these places. This is an open air convention and lunch should be brought by all. If any desire a restaurant dinner, notify H. L. Young, 12 Plainfield Ave., Pen Argyl, Pa., in advance, so that reservations can be made.

The friends in the district are anticipating a good witness to the Truth in the evening in connection with the convention. Brother G. M. Wilson will give a public talk at 8:15 P. M. All are cordially invited. Speakers: W. A. Buhl, E. Fay, M. C. Mitchell, G. M. Wilson.

HAZLETON, PA., July 27. Friends in Bloomsburg and Hazleton are planning a one-day Convention to be held in Junior Mechanic Hall, West Broad Street,

Hazleton, and a warm welcome is extended to all who can join in this season of fellowship. Speaker: W. N. Woodworth.

LINCOLN UNIVERSITY, PA., August 17. This is the annual convention held at the farm of Brother M. L. Ritchie. Local friends will know how to reach the farm, but any desiring further information can obtain it, by writing to Brother M. L. Ritchie, Lincoln University, Pa. A cordial invitation is extended to all.

GENERAL CONVENTIONS

LOS ANGELES, CALIF., 4th of July week-end. All sessions will be held in the Unitarian Community Centre, located at 2936 West 8th Street, near Vermont Ave. Speakers: C. P. Bridges, I. C. Foss, E. L. Fowler, E. H. Hershcher, O. Magnuson, C. H. Meadors, R. E. Nash, G. R. Pollock, G. P. Ripper, A. I. Ritchie, G. M. Wilson, W. N. Woodworth, E. G. Wylam, C. W. Zahnow.

DETROIT, MICH., July 4-6. This year the convention will be at the Y. W. C. A. Building in downtown Detroit, 2230 Witherell Avenue at Montcalm. Witherell Avenue is one block east of Woodward Avenue, and Montcalm is four blocks north of Grand Circus Park, and crosses 2300 Woodward Avenue.

A well rounded out program has been aranged for, with opportunities for much spiritual refreshment and Christian fellowship. A baptismal service will be held Sunday noon. Speakers: H. K. Blinn, H. E. Deitrich, S. C. DeGroot, E. Fay, G. S. Kendall, Peter Kolliman, A. Lutz, D. J. Morehouse, A. Obenland, C. C. Peoples, Edwin Procter, B. E. Rose, C. A. Sundbom.

VANCOUVER, B. C., July 4-6. All sessions to be held in Victory Hall, 535 Homer Street.

BROOKLYN, N. Y., Labor Day week-end. Details later.

SEATTLE, WASH., Labor Day week-end. Details later.

LITHUANIAN CONVENTION, CHICAGO, ILL.

Aug. 30, 31, Sept. 1

The Lithuanian Ecclesia in Chicago are desirous to inform all the Lithuanian speaking friends of their General Convention, which will be held August 30, 31 to September 1, inclusive. All sessions will be held in Lithuanian Auditorium, 3133 So. Halstead Street. For further information please address F. D. Yakas, 6429 So. Damen Ave., Chicago, Ill.

Speakers for Class Meetings

(For Convention Speakers See Convention Announcements)

BROTHER T. E. BARKER

New Bedford, Mass. July 12,13
 Worcester, Mass. 20

BROTHER FRED BRIGHT

Baltimore, Md. July 13
 Paterson, N. J. 20

BROTHER W. A. BUHL

Allentown, Pa. July 13
 Philadelphia, Pa. 27

BROTHER DAVID DINWOODIE

Paterson, N. J. July 13

BROTHER W. J. HOLLISTER

New Haven, Conn. July 13

BROTHER A. L. MUIR

Miami, Fla. July 6
 Tampa, Fla. 13
 Sarasota, Fla. 20
 Orlando, Fla. 27

BROTHER EDWIN PROCTER

Chicago, Ill. July 1
 Gary, Ind 2
 South Bend, Ind. 3
 Ypsilanti, Mich. 7,8
 Jackson, Mich. 9,10
 Flint, Mich. 11,12
 Saginaw, Mich. 13,14

Port Huron, Mich. 15
 Grand Rapids, Mich 17-20
 Kalamazoo, Mich. 21
 Covert, Mich. 22,23
 Elkhart, Mich. 24
 South Bend, Ind. 25
 Detroit, Mich. 27,28

BROTHER J. H. L. TRAUTFELTER

Lancaster, Pa. July 13

BROTHER G. M. WILSON

Los Angeles, Calif. July 13

BROTHER W. N. WOODWORTH

Oklahoma City, Okla. July 11
 Memphis, Tenn. 13
 Washington, D. C. (A. M.) 20
 Baltimore, Md. (P. M.) 20

BROTHER E. G. WYLAM

Portland, Ore. July 9
 Seattle, Wash. 10-13

BROTHER C. W. ZAHNOW

Provo, Utah July 10
 Ogden, Utah 11
 Denver, Colo. 13
 Wichita, Kans. 15
 Topeka, Kans. 17
 St. Joseph, Mo. 18
 Moline, Ill. 22
 Chicago, Ill. 23

HIS WAY IS BEST

“All things work together for good to them that love
 God.”—Rom. 8:28.

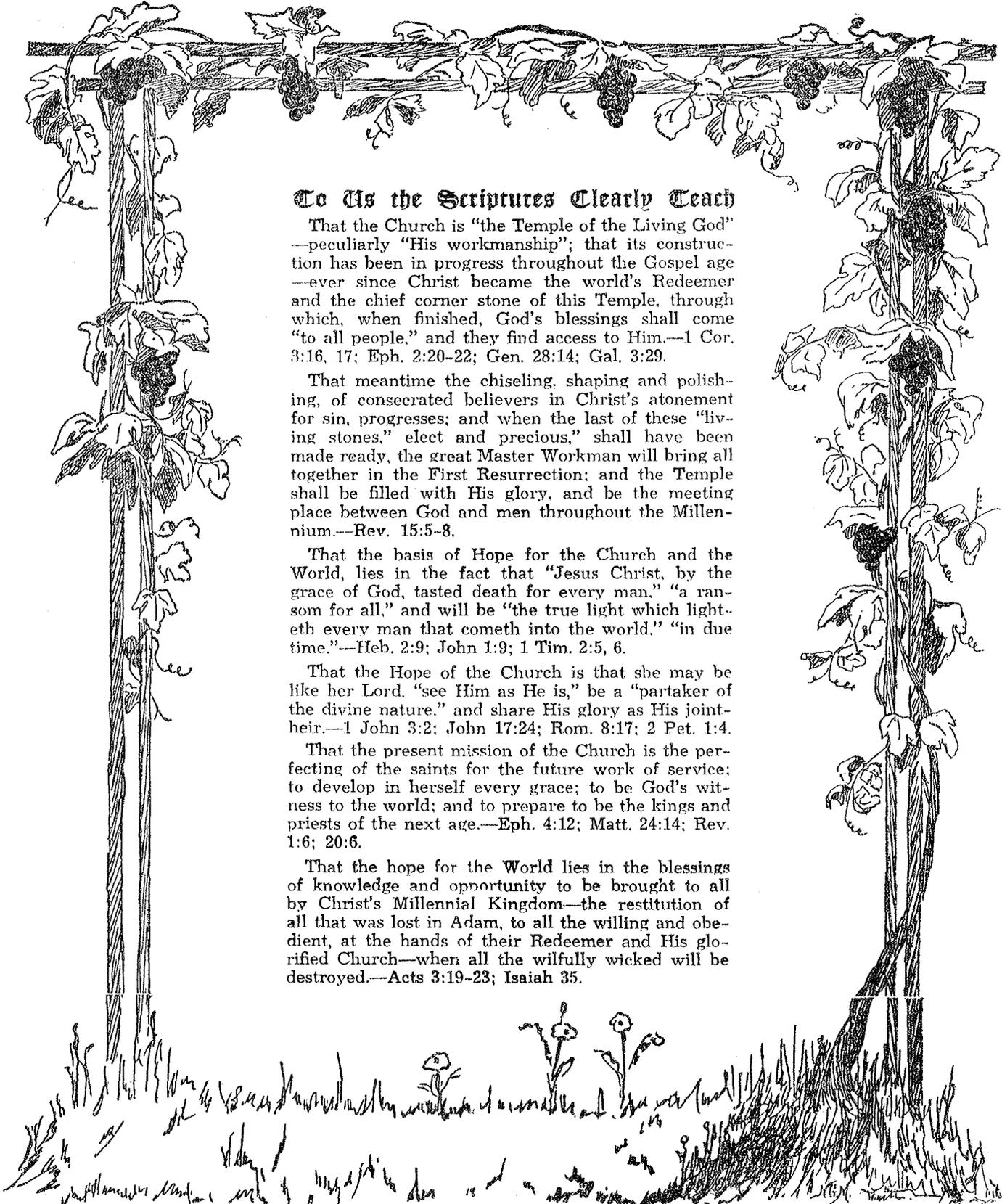
Just how this statement can be true
 Perhaps has often puzzled you;
 You’ve wondered how that “all things” could
 Work out for your eternal good;
 How trouble, sorrow, and unrest
 Could work together for the best;
 How this could be, you did not know,
 And yet, you felt it must be so.

Now “all things” mean both good and bad,
 Yea, things that really make you sad;
 It means your sickness and your health,
 Your poverty as well as wealth;
 Of trouble you will have your share,
 While in this world of toil and care;
 But rest assured you have a Friend
 Who knows your life from start to end.

Should God permit dark clouds some day
 To cast a gloom across your way,
 Just take it as your Father’s will;
 You’re in His care, He loves you still;
 Be not alarmed, nor be cast down,
 ‘Tis through these trials you win a crown;
 All earthly sorrow soon shall cease,
 While joys eternal shall increase.

There’s much we do not understand,
 But “all things” are within His hand.
 Remember God’s mysterious plan
 Cannot be solved by mortal man;
 But when we reach the land of rest,
 We then shall see that He knew best;
 The things we had not understood,
 We’ll then realize were for our good.

—Author Unknown.



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.