

The DAWN



MAY

1945

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A Herald of Christ's Presence

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The DAWN

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MAY 1945

One Dollar a Year

Wait Thou for Morning

*Wait for the morning—it will come indeed,
As surely as the night has given need;
The yearning eyes at last will strain their sight,
No more unanswered by the morning light:
No longer will they vainly strive through tears
To pierce the darkness of thy doubts and fears,
But, bathed in balmy dews and rays of dawn,
Will smile with rapture o'er the darkness gone.*

*Wait for the morning, O thou smitten child,
Scorned, scourged, persecuted and reviled,
Athirst and famishing, none pitying thee,
Crowned with the twisted thorns of agony—
No faintest gleam of sunlight through the dense
Infinity of gloom to lead thee thence—
Wait thou for morning—it will come indeed,
As surely as the night hath given need.*

—JAMES WHITCOMB RILEY

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The Church in a Changing World

RECENTLY, in the Toronto, (Canada) *Globe and Mail*, the Right Reverend R. J. Renison, Bishop of the Anglican (Episcopal) Church, published an article headed, "The Christian Church in Days Like These." It is an interesting revelation of the state of mind of a highly placed churchman faced with the reality of a lost cause—the cause of the professed Christian church.

It may be interesting to consider Bishop Renison's thoughts statement by statement, not only for their intrinsic interest, but for their revelation of honest appraisal of the church's present position in the face of world-shaking events. We note his refusal to evade reality and plain issues. Bishop Renison commences his article:

"As the war goes on to its bit-

ter end, it becomes more and more evident that it will be difficult for the Christian church to carry out the great ideals which have been the dynamic force in this world revolution . . ."

"The great ideals which have been the driving force behind this world revolution" is an illuminating statement. The worthy bishop is prepared to admit that the war which began in 1939 is more than a struggle between nations for supremacy. It is, he claims, a world revolution. A revolution means a "turning over,"—a change from a condition considered bad to one that promises something better. From this standpoint the global war, then, becomes a world revolution. The Bible uses the term, "earthquake," as illustrative of revolution, upheaval, *internal* disintegration. Continues the bishop:

"The romance of church history as we read it in the days of our childhood was seen in the pictures of the early Christian martyrs who gladly died rather than offer incense to the emperor of that hard pagan world of Rome. It becomes plain that as long as Christians were in a minority and were persecuted, despised and maligned their cause was plain. But when in the days of Constantine the church became the official organization of the Roman Empire there began a great compromise which has not ended even to the present day. In the words of a cynic, 'The priest blessed the soldier and the soldier protected the priest'—at a price."

Here is a candid admission that the Christian church, as to-day constituted, stems from a political compromise proposed by a heathen monarch and connived at by the religionists of the day for power and prestige. Neander's Church History, Vol. 3, discusses the situation of the church of Constantine's day in great detail. In the fourth century the church was torn with internal dissension, with the more powerful centers of the faith striving to establish themselves as the supreme arbiters in all matters of faith and doctrine. Rome was the most arrogant in her claims to recognition, and the church at Rome had, in the Emperor Constantine, one who not only recog-

nized the growing influence of Christianity as a religion in opposition to the heathen religions of the day, but was prepared to give it some measure of support, on a quid pro quo basis. Says Neander:

"Constantine, in the year 308 A. D., gave public thanks in a temple of Apollo and presented a magnificent offering to the god. . . . Constantine still professed an attachment to the old heathen ceremonies. . . . It was not until after his victory over Maxentius (who had seized sovereignty in Italy and North Africa) that Constantine publicly declared in favour of the Christians. . . . The conversion, as it is called, of the Roman emperor, such as it really was, could in no wise possess the same significance in the sight of God, who respecteth not the person, but looks upon the heart alone, as an acceptable sacrifice. . . . In this particular way it is scarcely possible to conceive that a change of heart, which is the only change that deserves to be called conversion, could have been wrought. . . . Although Constantine had manifested in many ways a disposition to promote the Christian form of worship, yet, even down to the year 317, we find marks of the pagan state-religion upon the Imperial coins. . . . Constantine must have been conscious that he was striving, not for the cause of God, but for the gratification of his own ambition and love of power."

Then, in 325 A. D., the Coun-

THE CHURCH IN A CHANGING WORLD

cil of Nicea convened at which time the heads of the various branches of the church laid down a code of belief, a creed (still incorporated into the ritual of many churches), and Constantine placed his seal of approval on it. He dominated, as head of the civil power, the final findings of the Council, and threw the weight of state authority on the side of the Bishop of Rome, constituting the Roman church the leading power among the churches. Neander continues:

"It must appear surprising that Constantine, although he exhibited so much zeal for all the concerns of the church, although he took part in the transactions of a council assembled to discuss matters of controversy, had never as yet received baptism; that he continued to remain outside the pale of the community of believers... though already sixty-four years of age.... It is probable that, carrying his heathen superstition into Christianity, he looked upon baptism as a sort of rite for the magical removal of sin, and so delayed it, in the confidence that he might yet, in the end, enter into bliss, purified from all his sins."

This, then, is the man who directed and influenced the deliberations at Nicea, from which came the Nicene Creed, the foundation of the belief still taught today in the so-called Christian church, and a bul-

wark of the very church of which Bishop Renison is a member and ardent supporter.

The bishop speaks of "a great compromise" still continuing. And he is right. The great institutions called the Christian church today, blessed in some countries by the state, and sometimes held up to respect as the only source of spiritual guidance, found their inception in the political expediency of a heathen emperor. They have not had God's approval and blessing. The bishop continues his article:

"There is a popular heresy that Christianity was never intended to be literally and universally adopted by the inhabitants of this world. Some think that the teaching of Jesus is too high for our human hearts, and that the only way to preserve the Gospel of Christ in our modern world is for the church to go underground as it did in the days of the catacombs, and as it has been forced to do in many European countries during the last five years. In other words, should Christianity deliberately and finally resign from world politics and follow the Master into the wilderness, even to crucifixion?"

A "popular heresy" says the bishop. And yet Christ, the Founder of the Christian faith, and His faithful apostles, on whose writings we rely for an exposition of that faith and an

understanding of its application to Christian living, spent much time in explaining that the teachings of Christ were intended primarily only for a select class, who were being chosen "out of the world" for a special purpose—to become the bride of Christ. This class, both Christ and the apostles show, constitute the true church. The entire Gospel Age—the period from Christ to now—has been set apart for the finding of these faithful ones who were willing to follow the Master into the wilderness, even to crucifixion! The answer, then, to Bishop Renison's question is, Yes! The true Church does not mix with world politics. "Ye are not of the world, even as I am not of the world," Jesus said to His faithful disciples—"Take up your cross, and follow me."—John 15:19; 17:16; Matt. 16:24

At Pentecost the true church went "underground" in the sense of taking a course of separation from the world. Jesus said to His followers, "In the world ye shall have tribulation," and this has been true of every faithful follower of the Master. But zealous Christians do not remain "underground" in so far as their activity is concerned. No, they are like a city set on a hill which cannot be hid.

(Matt. 5:14) This is because they are ambassadors of Christ and zealously sacrifice their all to proclaim the Gospel of His Kingdom. But the bishop becomes still more frank in his article. He continues:

"There are many things happening at this hour that make us see that even the Christian nations are only nominally Christian. When we read of the brave new world which we intend to build out of the old materials to be found in nations, many of which have only a distorted picture of Christ, it becomes clear that as victory draws near the question of revenge dominates our thinking. What shall we do with the 80,000,000 Germans and an equal number of the Japanese? The wild talk about nations who are only beasts is surely contrary to the spirit of Christ, who died for all mankind. Perhaps the greatest lesson we have to learn is that the teaching of Jesus is for the individual."

Is it not refreshing in this age when blind prejudice seems to be the directing motive in all human affairs, to find one churchman, at least, who can see, even partially, what is wrong with both the church and the world? "Christian nations," he says, "are only nominally Christian." Unfortunately, the same is true also of the so-called Christian church. Bishop Renison can't have it both ways.

THE CHURCH IN A CHANGING WORLD

The church cannot be used as a recruiting ground and prime mover in all enterprises to help war, and not assume some part of the responsibility for the doctrine of hate which he deplotes. The nominal church is largely the cause of the "distorted picture of Christ" which blinds people to the truth of God's Word, as well as the general lack of knowledge and interest in the fact that "Christ . . . died for all mankind."

That Christendom is Christ's Kingdom is a myth. There is no such thing today as a Christian nation. Some may be called by His name, but there is no flesh on the bones, no spirit of righteousness in the nations claiming the name of Christ. The world is not divided into three or four nations doing the work of Christ, opposed to another group of nations doing the work of Antichrist. The Prince of Peace is not on either side in the global struggle. No nation is following Christ's precepts or His example—they all fight with carnal weapons. We agree with the bishop when he says they are Christian in name only.

"Perhaps the greatest lesson we have to learn is that the teaching of Jesus is intended for the individual," states the bishop. It is remarkable that he can

see this so clearly and yet fail to see also its implication. Christianity is, indeed, a personal matter. The Apostle Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1) This call to consecration is an individual call, and was not addressed to an indiscriminate mass of humanity over which the nominal church has thrown a cloak of "Christian" respectability by designating them "Christian nations." Further says the bishop:

"If Christianity means anything, it teaches that there is something precious in human life, and that no conqueror has a right on any pretext to blot out millions of lives, including women and children, who are personally innocent of crime. Let us not evade the issue . . . Perhaps the Gospel of Jesus Christ is personally dangerous to states, but it is our personal faith that Christianity should not resign from the world. That is the counsel of despair. It would seem that the church of the Prince of Peace should take part in all the undertakings of humanity, but should continue to protest for the ideals which are greater than human laws."

"Something precious in human life"? The entire Bible, the Word of God, was written to

make sure that we might come to know just how precious in the sight of the Creator is human life; so precious, in fact, that "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16) The unfortunate fact is that "the world by wisdom knew not God"—by the wisdom of half-truths, evasions, submersion of facts, substitute religions, easy ways to salvation. God laid down an inviolate rule of action for anyone who wanted life, for all are condemned to death in the sin of Adam—"there is none righteous, no, not one." (Rom. 3:10) That way was the way of sacrifice, the discarding of the rule of selfishness—"Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . mind, . . . and strength;" and "Thou shalt love thy neighbor as thyself."—Mark 12:30, 31

The way of "this present evil world" is the way of death. (Gal. 1:4) The Prince of Peace is not ruling over the affairs of men yet. That rule is still to come. Today "the whole world lies under the Evil One." (1 John 5:19, Diaglott) Christ said, "The prince of this world cometh, and hath nothing in Me." (John 14:30) Addressing the Ephesians, Paul says, "In time past ye walked according to the cause of this world, ac-

cording to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Ephesians 2:2) "The heavens and the earth, which are now, . . . are . . . reserved unto . . . the day of judgment and perdition of ungodly men," writes the Apostle Peter.—2 Peter 3:7

"Perhaps the Gospel of Jesus Christ is personally dangerous to states," writes the bishop. It is in the sense that a wholehearted acceptance of its principles would virtually destroy every humanly constituted state in this present evil world. For a state to profess acceptance and obedience to the Gospel by taking the name Christian and allying with the church, brings condemnation. Forecasting this condemnation and resulting punishment upon the "city" of Christendom, the Lord said,

"For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come

even to the ends of the earth; for the Lord hath a controversy with the nations, He shall plead with all flesh; He will give them that are wicked to the sword, saith the Lord."—Jer. 25:29-31

Yes, the Lord has a "controversy" with the nations, particularly those which have taken His name and professed to represent Him. Ere that controversy is over the "kingdoms of this world"—for such, and only such they verily are—shall all have been "given to the sword," that is, destroyed. The Prophet Daniel's graphic picture of their destruction states that in the end "no place" is found for them. (Dan. 2:35) This has already become true of many of the exiled "divine right" kings as evidenced by the failure to have them returned to their positions of rulership.

When all the ungodly nations are finally dispossessed, and when the ruler of this "present evil world"—the Prince of Evil—is finally restrained, then there will be established a genuine "Christendom," a real Kingdom of Christ. Then nations which obey the Kingdom laws will be truly blessed. Describing these as "mountains" and "hills," the prophet writes, "The mountains shall bring peace to the people, and the little hills by righteousness,"—that is, by obeying the righteous

laws of Christ's Kingdom.

"It would seem that the church . . . should take part in all the undertakings of humanity," says the bishop. Thank God that that arrangement is in God's plan, and will soon be a fact! The glorified church, the bride of Christ, whose preparation has consumed the past nineteen hundred years, will, when complete with her Lord and Head, take power and reign. All human affairs will then come under that beneficent control.

Today, the world which "by wisdom knew not God," and which would not "endure sound doctrine," "heaping to itself teachers, having itching ears" and desiring only half-truths, comfortable religion, and little or no personal responsibility, is reaping the whirlwind, having sown the wind. (Hosea 8:7) "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," is the declaration of Jesus concerning the closing scenes of the world's social conditions; for the world has ignored the requirements which He laid down as the only way of obtaining "life and . . . abundance." (John 10:10, Diaglott) Its destruction is self-induced and considerably self-inflicted. Concluding the article, the bishop says:

"The power of Christ can move only through the conscience of individual men and women. His empire will not come by mass legislation. The history of the world is a drama being played out in the human soul, and the fate of humanity depends on us."

The Kingdom of Christ will not come, thank God, through mass legislation. Its coming is directed by a far greater power than that inherent in men's fickle minds. Its setting up in the earth will not depend on the unstable whims of selfish power-seekers. It is inexorable; and around us today, throughout the whole world, are the signs that Christ told His disciples to look for when they asked Him, "What shall be the sign of Thy presence, and of the end of the age?"—Matthew 24:3

Individuals, not nations, are today getting ready for the setting up of that Kingdom. Individuals alone are moved by the power of God's Holy Spirit. Individuals alone are the footstep followers of Christ in this day and age. Legislation such

as man is capable of effecting, social security, state medicine, state insurance, compulsory education and all the rest can never bring in Christ's Kingdom. That is the work of another age and by a government which shall be built by God on the ruins of all earthly governments.

Assuredly the fate of humanity depends on the truly consecrated church class, not on the feeble efforts of Christians now, however, but upon the glorified Christ, Head and body. (Romans 8:22, 19) The great mistake the bishop makes is in supposing that the true church is the one he represents—the Anglican Church, the Church of England. The Rev. Ramsey Armitage, principal of Wycliffe College, one of Canada's leading theological seminaries, says:

"Humanism has failed. There is no answer to life, no solution of its problems, no victory and no peace, without God."

—Contributed

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A year's subscription to The Dawn sent to a friend is an effective way to bear witness to the truth, and the cost is only one dollar.

Broadcast Topics

May 6—The Judgment Day
May 13—The Sheep and the Goats
May 20—The Lost Sheep
May 27—New Wine in New Bottles

BROADCAST SCHEDULE

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

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

ATLANTIC TIME

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

EASTERN TIME

Augusta, Ga. WGAC 10:15 a.m.
Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WNBK 10:00 a.m.
Cornwall, Ont. CKSF 10:00 a.m.
Detroit—Windsor CKLW 6:45 p.m.
(Saturdays)
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 5:30 p.m.
Paterson, N. J. WPAT 10:00 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.

CENTRAL TIME

Anderson, Ind. WHBU 11:45 a.m.
Chattanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 11:30 a.m.
Cincinnati, Ohio WCPO 10:15 a.m.
Clinton, Iowa KROS 9:45 a.m.
Columbus, Ohio WHKC 9:30 a.m.
Dallas, Texas KSKY 9:30 a.m.
Dayton, Ohio WHIO 12:30 p.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 10:00 p.m.
(Thursdays)
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 7:15 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Texas KMAC 9:30 a.m.
Toledo, Ohio WTOL 9:15 a.m.
Wausau, Wis. (Sat.) WSAU 2:30 p.m.
Wichita Falls, Texas KWFT 9:15 a.m.
Winnipeg, Man. CKRC 12:15 p.m.

MOUNTAIN TIME

Durango, Colo. KIUP 10:45 a.m.
Edmonton, Alta. CFRN 10:45 a.m.
Globe, Ariz. (Sat.) KWJB 8:30 a.m.

Grande Prairie, Alta. CFGP 10:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Mandan, N. D. KGCU 9:45 a.m.
Nampa, Idaho (Wed.) KFXD 9:15 p.m.
Prescott, Ariz. (Fri.) KYCA 3:15 p.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Safford, Ariz. (Sat.) KGLU 7:30 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.
Tucson, Ariz. KVOA 11:00 p.m.
Wallace, Idaho KWAL 10:15 a.m.
Yuma, Ariz. (Sat.) KYUM 9:15 a.m.

PACIFIC TIME

Albany, Ore. KWUL 6:00 p.m.
Berkeley, Calif. KRE 9:05 a.m.
Chilliwack, B. C. CHWK 11:15 a.m.
Kelowna, B. C. CKOV 8:45 a.m.
Riverside, Calif. KPRO 7:00 a.m.
San Diego, Calif. KFMB 9:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:30 p.m.
Stockton, Calif. KGDM 9:30 a.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Wenatchee, Wash. KPQ 8:45 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 7:00 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

Canberra 2CA 286 Metres 10:00 a.m.
Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.
Bendigo 3BO 309 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 228 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 265 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.
Mandan, N. D. KGCU 9:45 a.m.

What of the Night?

"He calleth to me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye."—ISAIAH 21:11

THE nighttime of human experience with sin, sickness, war, famine, pestilence, pain and death has been a long and dark one. The question has been often asked, "What of the night?" Outside of the Bible we search in vain for a reasonable answer as to why we are here amidst these untoward conditions. There are many leaders of thought in the world today, however, of whom we might inquire regarding this question. We might inquire of evolutionists, "What of the night?" They would probably answer somewhat after this manner:

"We believe that beginning in the Silurian and Paleozoic periods, perhaps from protoplasmic slime, man has been ascending through the night to ever loftier heights of development and achievement. He has come a long way on the road to perfection, but we know that he has yet far to go before he reaches the goal of his marvelous possibilities. We attribute the inventions, knowledge and en-

lightenment of our day to man's increased brain capacity and believe that some day in the far distant future he will triumph over all his difficulties and thus emerge from the nighttime of his uncertainties."

While evolutionists deny the fall of man, they cannot deny his imperfect and sinful condition which shrouds all human experience in darkness. Were we to accept what the evolutionary theory has to offer, it would be a hopeless outlook indeed for all of us now living. It has little to offer by way of a satisfactory solution to life, death and the hereafter. It offers no real hope for the individual of the past or present, and only a limited hope for those of the future. At best it holds out a hope that through the survival of the fittest untold generations hence, and through cycles of progression accompanied by great upheavals at times, there will gradually emerge the ultimate of human personality and achievement. But even with this grand result,

there is no hope held out for an enduring life of peace and happiness for those who will then be living, nor will it mean a thing for the billions who have died.

Nor is it a proven fact that the fittest always survive. The truth is that most of the physically fit and many of the mentally fit are sacrificed in war and thus lost to civilization. The evolutionist may counter with the suggestion that while that is true, nevertheless those who have the ingenuity and intelligence to produce the superior weapons of war and make the better use of them usually survive. But this is only a specious argument to bolster a very weak case. It cannot be successfully refuted that the cream of physical manhood is often ruthlessly sacrificed to the objectives of war-mad nations, while the aged and physically unfit are permitted to survive and reproduce. In fact, if we revert to prehistoric evidence of the value of this evolutionary doctrine, we cannot help but realize its folly; for surely the prehistoric mammoth and the sloth were physically fitted to survive, but they have long since ceased to exist.

For the individual, the theory of evolution offers no hope of escaping from the darkness of

night, for it knows nothing of any permanent survival, nor of life after death, nor of a resurrection. It raises more questions than it answers, and there are so many missing links in the proofs of its verity that whole sections in the chain of evidence are lacking; the only whole thing about it being the "whole cloth" out of which it is made. William Jennings Bryan expressed it well when he called it "A series of millions of guesses strung together."

SECTARIANISM'S ANSWER

Let us now turn to inquire of sectarianism, "What of the night?" From this source the answer comes, "The night is dark indeed, for all but the very few, because those who do not now believe are lost forever." The following lines of a sectarian hymn well express the dark outlook as seen from this quarter:

"A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom.
Without one ray of hope or light;
The future dark as endless night.
They're passing to their doom,
They're passing to their doom!"

While sectarianism offers no hope for the unsaved dead it claims that the dark night will break into day when the church

in the flesh shall have converted the world to Christ. Surely this is indeed a dark outlook and an illusionary hope; for there are more heathen in the world to-day than there have ever been. More heathen are being born into the world every day than are being converted in a year.

There can be no question but that their dilemma springs from the belief that the soul cannot die. Hence they reason that the unsaved must live on in suffering. The Bible unequivocally states, however, that "the soul that sinneth, it shall die." (Ezek. 18:4, 20) God said to Adam, as recorded in Genesis 2:17 (margin), "In the day that thou eatest thereof dying thou shalt die." It was Satan through the serpent who said, "Ye shall not surely die." (Genesis 3:4) Therefore he is the author of the undying soul theory which makes possible the belief in a theological hell of torment manned by fire-proof devils. This God-dishonoring theory has driven many away from a worship of the true God. Surely this fiendish superstition has been nothing short of a nightmare in a nighttime of gross darkness, sorrow, pain and death.

THERE IS NO NIGHT?

Let us turn to one of the more

recent "watchers" (if we can call those who have taken the so-called modern trend in Biblical interpretation, watchers). "Christian Scientists, What do you say of the night?" These answer, "There is no night, but only day. There is no darkness, but only light. God is good, and good is God. It is mortal error to admit that such things as sin and evil exist." Thus we are urged to deny our senses, our feelings, our touch, our sight, our reason—to affirm that "there is no night, but all is bright; there is no death, but only light." To a totally blind person, day and night appear alike, but surely those with physical sight would have to deny their senses in order to affirm that day is night.

But why multiply answers to the question, "What of the night?" from those who do not accept the Bible as authoritative? Doubtless some measure of light might be obtained by so doing. But we shall still be far from the correct answer to our query as long as we ignore the only true source of information. The Prophet Isaiah himself speaks of watchmen in his day who were blind. He likens them to dumb dogs, which cannot bark; "Sleeping, lying down, loving to slumber. Yea . . . they are shepherds that cannot un-

derstand." (Isaiah 56:10, 11) We do not want our questions answered by human guesses, philosophy or speculation—any more than, as Christians, we would want to build upon the shifting, sinking sands of this world's wisdom. We want solid ground upon which to build, on which to rest our faith. We want to be able to say with the poet:

"How firm a foundation ye saints
of the Lord,
Is laid for your faith in His ex-
cellent Word!"

What then of the night? Has it been total blackness? Have men lived in total despair? No, it has been well said that "Hope springs eternal in the human breast." In Romans 8:20 we read, "For the creature was made subject to vanity [frailty, Diaglott], not willingly, but by reason of Him who hath subjected the same in hope." Certainly many with little knowledge entertain considerable hope. Man, it seems, almost instinctively looks for an improvement of his condition. One of the poets expressed it thus, "I saw the powers of darkness put to flight. I saw the morning break."

However, hope without reason therefor, or hope against hope, is not entirely satisfac-

tory; far from it, and so we ask in the words of our text, "Watchman [true watchman], what of the night?" J. B. Roth-erham renders this passage, "Watchman, how far gone is the night?" In either case the night is the important consideration. Then comes the further illuminating declaration, "The morning cometh."

This is the logical sequence of night followed by morning, as shown in Genesis 1:5 where we are told that, relating to the creative period, "The evening and the morning were the first day." Even so has it been with the experiences of mankind, with the exception of our first parents' short period of bliss in Edenic purity. All others have first entered their evening or nighttime experience with sin and its results. Naturally any other experiences they are to have, must of necessity be those of the future, even as the morning follows the evening.

But, what has God been doing throughout this long nighttime of suffering and death? He has been doing many things in general and several things in particular. The permission of the nighttime experience with sin, in itself, in view of the morning-time of His favor which is to follow, will have taught the evil

consequences of disobedience, and the undesirability of sin. It is to be presumed that with these indelibly impressed lessons learned from present experience, man will, when given an opportunity in God's tomorrow, learn righteousness, and then having knowledge of both good and evil, will choose the good.

ABEL TO JOHN

The Bible shows that from Abel to John there were men and women who, by their loyalty and obedience, were pleasing to God. Paul mentions a number of the most outstanding of these in the 11th chapter of Hebrews and states that "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." The promises made to these ancient worthies were distinctly of an earthly nature—promises of inheriting the earth, and, as perfect human beings, serving as God's earthly instruments in blessing their fellow men. God's promises made to Abraham, Isaac and Jacob, and others of Old Testament times pertained to life here on the earth and the blessings to come to the people of the earth, etc.—Gen. 12:2, 3; 13:17; 17:6-8; 50:24; also Gen. 26:3, 4;

28:13, 14; 1 Chron. 16:15-19

That John the Baptist was one of the last who, in the resurrection, was to be of this human class, is attested by Jesus when He said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven [spiritual phase] is greater than he." (Matthew 11:11)

These worthies from Abel to John the Baptist are referred to in relation to the Messiah as being once the "fathers" of Israel, who in the Kingdom become the "children" of the Christ.—"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psalm 45:16) Discussing the Kingdom of heaven on earth Jesus stated, that "ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves [scribes and Pharisees] thrust out."—Luke 13:28

JESUS AND HIS CHURCH

Following the preparation of this earthly class who lived prior to Christ, we find that a new and living way was opened up by the death of Jesus. (Hebrews 10:20) Jesus became the "firstfruits" of a heavenly, spiritual class (His church) who, with Him, are to live and reign

WHAT OF THE NIGHT?

a thousand years, judging and blessing the world.—1 Cor. 15: 20; Rev. 20: 4, 6

The basis for the hope of any of the human race centers in the sacrifice of Jesus Christ on Calvary's cross. There He gave His perfect human life as a corresponding price for the forfeited human life of Adam. Taking Adam's place, suffering the just for the unjust, His death provided the price which will yet be used to cancel the death penalty which rests upon Adam and his race. The coming, death and resurrection of Jesus and the call and selection of His church, have been the important features of God's program which He has been carrying out during the Gospel Age. It is for the completion of this work that the full dawn of the world's morning awaits. The whole creation awaiteth the manifestation of the sons of God.—Romans 8: 19, 22

A revised Swedish translation answers the question of our text, "What of the night?" by saying, "The morning is here and a night also." But what a paradox is this! A critical study of the time in which we are living, when the old order is passing and a new order is coming in, reveals a time of confusion and conflict between light and darkness. It is a time both of ad-

vancement and retrogression. This seems very well described by the expression, "The morning is here and a night also." Let us examine this seeming paradox and see how it fits into these peculiar times different from any other of recorded history.

THE DAWNING BEGUN

Bible chronology quite clearly teaches that six thousand years after Adam's creation, ended in 1872. These have been six great days of a thousand years each. Peter furnishes us with God's method of counting time by saying: "One day is with the Lord as a thousand years." (2 Peter 3: 8) Now the great seventh day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand day! What wonder if the dawning be remarkable! It may surprise some to be told that the last half century has meant more to the world in the increase of knowledge, education, wealth and all manner of labor-saving devices and conveniences than did all the six thousand years which preceded it. Yet these changes have come so naturally and seemingly so gradually, that few have noticed them. In fact most of us seem to take these things for granted as though they had al-

ways been a part of our lives.

Prior to the close of the six thousand years from creation, man labored from sun to sun; today we have generally adopted the eight-hour day and the forty-hour week. Labor, formerly done by sweat of face is largely done now by machinery. Science, as related to electricity, chemistry and metallurgy has wrought wonders undreamed of a century ago. The prophecy of Isaiah (35th chapter) respecting streams in the desert and the wilderness blossoming as a rose, is beginning to be fulfilled—not miraculously but in harmony with the divine order of an increased intelligence among men. Great dams and water projects have been completed in recent times which irrigate vast areas of otherwise barren land, causing them to bring forth abundantly.

Concerning the time of the end—the end of the old order and the beginning of God's new order—God declared through Daniel (12:4), "Many shall run to and fro, and knowledge shall be increased." Modern transportation has made possible the running to and fro of the many today on a scale and at a speed undreamed of in the days of the galley, sail and caravan. Yes, everyday running to and fro is something of the present and not

of the past. Sometimes we have to remind ourselves of the modernity of steam, gasoline and electricity as motive powers, on land, sea and in the air.

The prediction of God through Daniel that "knowledge shall be increased" is also in the process of fulfilment. With the advent of the printing press, and later, with more general education and ability to read and write, knowledge has been increased along all lines. By means of books and radio, vital knowledge may become the common property of mankind almost over night.

Another indication that we are already in the dawning of the new day and that God's time for dealing with the world is at hand, is in the regathering of the children of Israel in Palestine. Jesus said, "When the branch of the fig tree is yet tender, and putteth forth leaves, ye know that summer is nigh." (Matt. 24:32) The fig tree is used in the Scriptures to illustrate the Jewish nation with its hopes based upon the promises of God. When we see the progress of Zionism and other movements effectively establishing many of the Jewish people in their ancient homeland, we may hail this as another sign of the morning, for it is with the house of Israel and the house of Judah that God is to establish His New

WHAT OF THE NIGHT?

Covenant in that day when He will regather them from all parts of the world where He hath scattered them. (Jer. 31:31; 16:14-16) When established in their land, "The Law shall go forth of Zion, and the Word of the Lord from Jerusalem," for the instruction and blessing of all mankind.—Micah 4:2

STORMS BEFORE THE FULL BREAK OF MORN

The reference of our text to "a night also" doubtless indicates a period of darkness before the Millennial day has fully dawned. This time of trouble which, indeed, we are now witnessing was clearly foretold in Daniel 12:1, where it is stated to be "a time of trouble, such as never was since there was a nation." Jesus, in Matthew 24:21, quoting this prophecy of Daniel, adds the words, "no, nor ever shall be." This clearly indicates

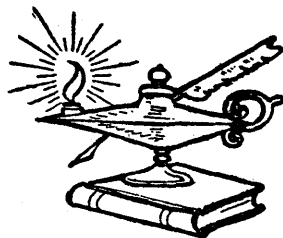
it to be the world's last great trouble before the incoming reign of Christ's new order, elsewhere called the "new heavens and new earth."—Isa. 65:17; 66:22; 2 Peter 3:13; Rev. 21:1

Beyond the present clouds of trouble and tribulation will come the rising of the "Sun of Righteousness" with "healing in His wings." (Mal. 4:2) Then the things of darkness which yet prevail on account of sin will gradually disappear, even as the early mists are dissipated by the rising sun. With such a hope for mankind, well may we say in the words of the Psalmist, "Wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning." (Psa. 130:5, 6) "Weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5

"Watchman, tell us of the night,
For the morning seems to dawn.
Trav'ler, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, will earth's sorrows cease,
And God's will on earth be done?
Trav'ler, yes, the Prince of Peace,
Earth's appointed King, has come!"



The Christian Life



"Let Us Watch and be Sober"

"But let us who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation."—1 THESSALONIANS 5:8

MANY of the promises and admonitions of the Scriptures are especially calculated to be a needed source of strength and guidance for God's people at this end of the age. Doubtless our Heavenly Father knew that in this "evil day" we would need "meat in due season" to sustain and nourish us in order that we might be able to overcome all the obstacles with which we are beset and to stand before Him victorious and approved.

Paul's exhortation to "be sober," and to put on the "breast-plate of faith and love; and for an helmet, the hope of salvation," is directly associated with his prophecy concerning events in the "day of the Lord." He explains that this day would come upon the world as a "thief

in the night," and that it would mean "sudden destruction" for the world over which Satan has been the prince. "But ye, brethren," Paul adds, "are not in darkness, that that day should overtake you as a thief."

"Ye are all the children of light," Paul continues. This means that those of the Lord's people who are living up to their privileges in these last days are enlightened concerning the meaning of events which are fast destroying a world, and can therefore view them from God's standpoint. Because of this they have peace of heart and mind while they wait confidently for their complete union with the Lord in the Kingdom and for the promised privilege of sharing with Him in the blessed future work of blessing the whole

"LET US WATCH AND BE SOBER"

creation which now groans and travails in pain as Gods new order is being born.

There are many prophecies which indicate that the unbelieving world will be far from "sober" during this great time of trouble. "They reel to and fro, and stagger like a drunken man and are at their wits end" says the Psalmist. (Psa. 107:27) Fear shall take hold of them, and because of this their hearts shall fail. In this state of desperation the world gropes blindly and unavailingly for something to support them, some remedy for their ills, some panacea for their trouble.

The pitiful condition of the worldly is the result of their being in darkness. The "sudden" destruction which comes upon them is, according to the Greek text, "unexpected." The world has worked to bring about "peace and safety," and has been deceived into believing that it will be able to attain security for all. Many are still confident, and are even now endeavoring to form a new order of things which it is hoped will guarantee peace for generations to come.

The world announced peace and safety just prior to the first destructive military spasm of trouble which rocked the foun-

dations of the symbolic earth from 1914 to 1918. After that was over they formed the League of Nations, and began to cry, "peace and safety." And now, even while the changing institutions of man continue to crumble from the impact of another spasm of trouble, the cry of peace and safety is heard over the din of war.

The world is unenlightened concerning the fact that this is the "day of the Lord." They are of the night, and are not awake and alert to the true meaning of events. Intoxicated with the spirit of pride and self-confidence, and apprehensive of future events, they seek solace and relief in a revelry of money-making and pleasure which leads to an even greater unbalance of viewpoint and judgment.

"NOT OF THE NIGHT"

"But we are not of the night, nor of darkness," writes the apostle. Have we really grasped the full importance of these words? Do we realize that to the extent they are true of us, we have been freed from fear and the symbolic intoxication of the world, and can enjoy peace and tranquility of heart and mind? Just as the prophet wrote, "Therefore will not we

fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm 46:1-3

If we are not of the night; if we have been enlightened with the truth and know the meaning of the events which are so rapidly causing the unenlightened to lose their confidence and to become distracted with fear and worry and care, then we are responsible for not making proper use of the knowledge with which we have been blessed. Paul reminds us of this, saying that we should put on "the breastplate of faith and love; and for an helmet, the hope of salvation."—1 Thess. 5:8

The breastplate of an ancient armor was worn as a protection of the vital organs, especially the heart. And how much the light of truth can serve to protect us from the epidemic of fear which has seized upon the hearts of so many in the world today! Just as Jesus predicted, men's hearts are indeed failing them for fear as they sense the increasing insecurity of a disintegrating civilization. (Luke 21:26) As this heart failure of fear holds them ever tighter in

its dread grip, the people lose more and more of their soundness of mind, being unable to view matters other than from the deep pit of despair into which, in their blindness, they have stumbled.

But we have the "breastplate," the protection of "faith and love." It is our faith in God in the justice of His plan, and in the reliability of His promises, which protects us. But it must be a genuine and working faith. "The devils also believe, and tremble," writes the Apostle James. (James 2:19) We should be so sensitive in our desire to know and do God's will that we will "tremble" at His Word, yet if we have no more faith than devils whose belief makes them tremble with fear, then we have not put on the breastplate which it is our privilege to wear in this evil day of danger.

The faith which serves as a breastplate of protection for the Christian is commingled with love. As the apostle says, it is a "breastplate of faith and love." Here is a symbolism not only of faith in the truth, but also of love for that in which we have faith.

A genuine faith in God and in His truth leads to a loving devotion of our wills to Him in full consecration and a daily striv-

ing to fulfil our consecration vows. This results in the righteousness of Christ being imputed to us, covering our unwilling imperfections and giving us a standing of righteousness with God. To put on the breastplate of faith and love in this full sense means a daily devotion of ourselves to the doing of God's will—serving Him, His truth, and the brethren.

And how completely this should and does lift the Christian out of the chaotic environment which is wracking the nerves of the worldly and causing their hearts to fail them for fear. True, we are still in the world, but our interests are so wholly different and our vantage point of faith so exalted above the groveling level of the world's fears, that we enjoy a separateness from the things with which we are surrounded, so complete that our hearts rejoice and our lips shout the praises of Him who is the Lord of the new day which our vision of faith enables us to see is now dawning.

THE HELMET

"The hope of salvation," Paul indicates, is the Christian's helmet. Helmets are worn as a protection of the head, and might well symbolize an essential knowledge of God and of

His truth which serves as a safeguard against the dangers with which we are surrounded. There is much that we need to know in order to be "children of the light." As the apostle is contrasting our knowledge with the darkness of those who "are of the night," he no doubt has especially in mind what God has revealed to us concerning His plan of salvation.

And how truly blessed are we who now enjoy a knowledge of the divine plan! The world knows about the plans of men, but such knowledge gives them no real sense of security. They doubt both the wisdom of men's plans and the ability of human governments to execute them. The people hope for peace and the rulers announce peace, but war and destruction continue. Yes, all human plans are failing, but God has a plan, and "the children of the light" are blessed with a knowledge of that plan. Their hope of salvation is based upon their knowledge of the truth. It is their helmet of protection against placing their confidence in men or in the institutions which men build.

Our helmet of knowledge should protect us from all fear, all anxiety, all discontent. It is a knowledge that our God will cause all our experiences to

work for our highest eternal welfare. Knowing in whom we have believed, we will have confidence that He will keep that which we have committed to Him. (Rom. 8:28; 2 Tim. 1:12) No wonder Paul says that this helmet represents our hope of salvation; for we would have no hope of salvation were it not for our knowledge of God and of His plan.

"THE EVIL DAY"

Paul's reference to the "breastplate of faith and love," and the "helmet, the hope of salvation," is taken from Isaiah 59:17, where the prophet is pointing out the solution to an evil day of injustice and unrighteousness which was to come upon the earth at the end of the age. It is one of the spirit-inspired forecasts of the "time of trouble" which is now upon the world and in which God is protecting His people with His truth.

Much of this chapter is descriptive of the injustice and unrighteousness now so widespread in the earth, and the consequent suffering and distress of the people.

Verses 14 and 15 read, "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment."

How manifest is this condition of iniquity in the world of today which has gone mad! There is no human remedy. Human wisdom has utterly failed to find a solution. But there is a God in heaven—our God—who understands and cares. Of this the prophet assures us, saying, "He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him."—Isaiah 59:16

Here we have divine intervention described—an intervention which occurs when iniquity has reached its full. It is Christ, the "great Prince" of Daniel 12:1, whose name "Michael" signifies One who acts for God, who takes action against a wicked order of things. Isaiah 59:17 says of Him, "He put on righteousness as a breastplate, and an helmet of salvation upon His head; and put on the garments of vengeance for clothing, and was clad with zeal as a cloke."

It is from this verse that Paul quotes in our text. (1 Thess. 5:8) He admonishes us to put

on the "breastplate of faith and love; and for an helmet, the hope of salvation." It is evident that the apostle wants us to think of the armor pieces as representing, not only the blessings we receive from the Lord through the truth, but also our partnership with Christ in the outworking of the divine plan. At the time to which the prophecy refers, Jesus is a divine being highly exalted and glorified. He does not put on the helmet of salvation for Himself, nor does He need the breastplate of righteousness for His own protection.

The thought of the prophecy apparently is that the returned Christ intervenes in world affairs in order to establish righteousness and bring salvation to a dying world. When Paul quotes from such a prophecy and applies it to us as Christians, it implies that we become co-workers in this divine project of saving a lost world. What a glorious privilege! It means that not only are we, as children of the light, saved from the craze and unbalance of a mad-dened world, and saved too from time- and effort-wasting participation in the world's many schemes to establish a new order, but also that we are privileged to work with the

Lord in the carrying out of His plan.

CLOTHING OF VENGEANCE

But note the additional apparel which the prophet declares is worn by the divine Christ—"He put on the garments of vengeance for clothing." Paul, in quoting from this prophecy, does not ignore this reference to the Lord's vengeance, but makes it clear, nevertheless, that the saints in the flesh have no part in the work represented by the clothing of vengeance. He writes, "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ."—1 Thess. 5:9

Paul would have us know that while we may share with Christ the helmet of salvation as well as the breastplate of faith and love, we are not to put on vengeance as clothing. We have not been appointed to that. "Vengeance is Mine; I will repay, saith the Lord." (Rom. 12:19) The "day of the Lord" which comes upon the world as a thief in the night, is a day of vengeance in which everything out of harmony with God will be shaken and destroyed. But it is not for the church this side the veil to enter into this phase of the divine program.

It is true, of course, that there are a number of precious promises which indicate that those who prove faithful unto death and thus become overcomers, will be given "power over the nations" to dash them to pieces "as the vessels of a potter." "This honor have all His saints," the Psalmist declares. (Psalm 149:7-9) But the admonition of our text is directed to the Lord's people who are still in the flesh, and these have not been appointed to execute God's wrath.

They have been given a hope of salvation through Christ, and are commissioned to tell the world about God's plan of salvation—His Kingdom plan, which is the only solution for humanity's problems. The church in the flesh has also been provided with a breastplate of righteousness for themselves and authorized to make known God's righteous plans to all who have an ear to hear. This is our present share in the divine program. We are to be messengers of peace, and hope, and love. We are to be the standard-bearers of righteousness in a world that has cast down righteousness and truth in the streets. We are to be ambassadors of the Kingdom of righteousness during the time when the institutions of un-

righteousness are being destroyed.

But we are not to execute vengeance, nor attempt to do so, while still in the flesh. We are to declare "the day of vengeance of our God," but this implies merely the responsibility of explaining to a distressed world as we have opportunity and find ears to hear, the meaning of the distressing events through which they are passing. If we are fulfilling our commission as ambassadors of peace we will include in our message an explanation that the world does not now have peace because we are living in the "day of vengeance of our God."—Isa. 34:8; 61:2; 63:4

What a blessed privilege it is to be children of the light, children of the day. How highly we have been favored! Let us walk worthy of this high honor! If we are not of the night, nor of darkness, we should walk as becometh the children of light; that is, with watchfulness and soberness, putting on the whole armor of God, both for our own protection, and in order that we may properly cooperate with our present Lord as ambassadors of the divine Kingdom which He is establishing and in which we hope to share.

The Ministry of Sorrow

WE CANNOT say that sorrows and troubles are invariably necessary to the perfecting of holiness and happiness; for our Heavenly Father and the holy angels are perfect without sorrow and trouble. But we know from our own experiences and those of others that sorrows, disappointments and perplexities have served valuable purposes in the ripening of Christian character during this Gospel Age. The secret of obtaining blessings out of tribulation is the Christian's secret of a happy life.

To enter the Lord's family it was necessary that we make a full surrender of our will to God, because on no other terms would the Savior become our Advocate with the Father—our Surety—and thus enable us to be received as God's sons by the begetting of the Holy Spirit. But this was only the beginning of our sonship with God. As new-born babes we first needed the milk of the Word, the simpler truths; and then the stronger meat, to nourish and develop us. We needed disciplining and training, in order to become qualified for the glorious position to which God has called the church. We must demonstrate our loyalty to righteousness, truth and virtue by resistance of sin, selfishness and other opposing influences. As new creatures we find ourselves surrounded by well-mean-

ing earthly friends who consider our course extreme and attempt to dissuade us from our covenant of sacrifice.

Similarly the Apostle Peter, before Pentecost, endeavored to dissuade our Lord from His sacrifice, saying, "Far be it from Thee, Lord; this shall not be unto Thee!" But Jesus rebuked Peter, and continued His sacrifice faithfully unto death. So we must resist our well-meaning friends and prove ourselves loyal to our consecration.

We find great difficulty also in our own flesh, born in sin and "misshapen in iniquity." The new creature must battle with the old. These battles sometimes bring glorious victory and sometimes inglorious defeat; but our sorrows, disappointments, heartaches and difficulties are wisely permitted by our Lord to assist in the death of the old creature—to prepare us for the glorious resurrection "change," when we shall have new bodies fully in accord with our new and perfected will and mind.

In times of trial and burdens, the Lord draws His people near to Himself, because He alone can satisfy, comfort, forgive and bless. His gracious provision for His children is the mercy seat—the throne of grace. In faith, with hearts bowed down, we approach the Lord in His appointed way—in the name of Jesus—and thus we receive consolation and blessings, and bear a song away.

The Zeal of God's House

"I am become a stranger unto My brethren, and an alien unto My mother's children. For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me."—PSALM 69: 8, 9

IN OUR text the Psalmist speaks prophetically concerning the zeal of Christ, and it is this zeal which should actuate all the Lord's people. He tells us the effect which this zeal should have upon those who are devoted to the Lord, and how it would affect those who are blinded by "the god of this world." (2 Cor. 4:4) This consuming zeal is one of the essential characteristics of those who "follow the Lamb whithersoever He goeth."—Rev. 14: 4

Concerning the Kingdom of righteousness to be established in the earth, the prophet of the Lord said, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9:7) Thus clothed with zeal, as with a garment, our King is marching on, and will bring everything into subjection

to the righteous laws of His Kingdom.

The first part of our text indicates that the zeal of God's house would cause those who possess it to be separated from the world, and at times even from their earthly relatives. "I am become a stranger unto My brethren, and an alien unto My mother's children." This was true of Jesus, and is, we are assured, the condition upon which any of His followers may share with the Lord in the blessing of all the families of the earth.

One who is fully consecrated to the doing of the Lord's will, following in His footsteps, realizes that he must forget his own people and his father's house (Adam's house). Being separated from the world and its spirit, he must, under these adverse conditions, endure hardness as a good soldier of Jesus Christ. Thus will the King greatly desire his beauty of character.—Psa. 45:10, 11

Zeal, where manifest in the service of Christ, is a quality of

THE ZEAL OF GOD'S HOUSE

character well becoming the true Christian. The Psalmist tells us that zeal is peculiar to the house of the Lord. It implies a wholehearted devotion to Him and a determination to do that which the Lord indicates to be His will. We are told by the Apostle Paul that "we are laborers together with God; ye are God's husbandry, ye are God's building." (1 Cor. 3:9) Further, he says, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." (2 Cor. 6:1) Therefore our zeal must be directed in harmony with God's work, otherwise we would not be co-workers with Him, no matter how much time we devote to a work which is according to our own ideas.

In Saul of Tarsus we have an outstanding example of misdirected zeal. Before his conversion "he made havoc of the church, entering into every house, and hailing men and women, committed them to prison." (Acts 8:3) He himself tells us of his zeal for the traditions of the fathers in Israel. (Gal. 1:13, 14) But when Jesus appeared to him as he marched at the head of a company of soldiers, intent on carrying his work of destruction into Damascus, and he realized that his zeal had hitherto been misdi-

rected, he immediately repented, sought the Lord's will, and thenceforth espoused the cause of Christ. This clearly demonstrates the importance of knowing God's plan, and of having wisdom and spiritual understanding which will enable us to direct our zeal in ways pleasing to God.

We might with profit look back to the early days of the "harvest" period. There we find a noble example of zeal, directed and abundantly blessed by the Lord. Those of us today who are old enough to look back to that time can recall with what joy each new Bible help was received and how the path of the Lord's people thereby became more and more illuminated. What love, what zeal was manifested by the faithful watchers in Zion, as that zealous and wise servant brought forth things new and old from the Lord's storehouse! How gladly and joyfully they spent their means and their strength to make known to others the glad message of the Gospel. A retrospective view of that happy past, comparing the zeal and devotion manifest at that time with our present condition, may be beneficial if the comparison tends to spur us on now to greater zeal and devotion.

If we find that our zeal has

become dampened and has cooled considerably since first we found the Lord, let us bestir ourselves. If we find that we have become slack in the service of the Lord, either by being drawn unwittingly into the frantic furor and mad rush of the present time when so many minds are becoming infected with the bacilli of hate; or that we have been enjoying the rich blessings that are ours today as a matter of course, let us seek earnestly at the throne of grace for the clearness of vision, the keenness of perception and the deep heart appreciation of the truths which once filled our hearts with joy and gladness. Let our prayers be, "Continue, Lord Jesus, to offer me upon God's altar of sacrifice, until that sacrifice is completely consumed." It is indeed a serious thing if we have become lax and, in the words of the poet, find ourselves asking,

"Where is the blessedness I knew
When first I found the Lord?"

A subtle test came upon the Lord's people after Brother Russell had finished his earthly course. His death occurred during the first World War, when social, political and religious upheavals and unrest were prevalent everywhere. This contagion also worked its way into the

midst of the Lord's people, causing severe trials, and the sheep were scattered. But the Lord was faithful concerning His promise that He would gather again the remnant of His flock into the fold. The language of the prophecy indicates a time when the Lord's flock would be scattered, and that then He would gather again the remnant (those not heeding the voice of strangers) into the fold. —Zech. 13:7

Pastor Russell was indeed the instrument in the Lord's hands at this end of the age for the dispensing of meat in due season to the household of faith. No modern writer has propounded more lucidly than he the far-reaching effects of the ransom sacrifice of Christ. In harmony with the testimony of the prophets, the words of Jesus and of the apostles, he declared that a day was coming when all the ends of the earth would see the salvation of our God; a time when none shall need to say to his neighbor, "Know the Lord; for they shall all know Him, from the least of them unto the greatest of them." (Jer. 31:31) "That servant" believed in a universal opportunity for all men to gain righteousness and eternal life.

Today we face the greatest catastrophe that has overtaken

the human race since the flood of Noah's day. The war of 1914 cannot be compared with the present global war. Nations are engaged in a life and death struggle. Evil predominates; the demons are active. The grim monster of aggressive warfare is causing dismay and terror in all lands, even among those who at heart long for universal peace. God's people are facing trials today as great or even greater than ever before. There is a danger that the love of many may wax cold, resulting in a dying out of that sacred flame of zeal which is peculiar to the Lord's house; for a burning zeal is the expression of a heart that is aglow with love.

Our Lord's illustrations of the Kingdom are always apt. Following His great prophecy concerning the end of the age, as recorded in Matthew 24, He gave an illustration of the Kingdom, saying, "Then shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept."—Matt. 25:1-5

We see from this parable that both the wise and the foolish virgins slumbered and slept. The word "slumbered," which expresses one stage of their drowsiness, is from the Greek root, *nustazo*, from *neuo*, which means to nod the head from sleepiness. At midnight there was a cry, "Behold the Bridegroom!" The virgins were not only awakened, but set themselves to work. They arose and trimmed their lamps. Lamps trimmed and burning are a beautiful symbol of alertness and loving zeal. We recall the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16

To "trim" a lamp is to remove dead ashes and sooty incrustations from around the flame; to raise and stir up the wick; and to fill it with oil. The word here used by our Lord, and translated "trim," is elsewhere rendered garnish; adorn; to beautify. To "trim" our "lamps" is to make a thorough examination of our conduct; to note what is wanting with a view to having everything in perfect order. It means to put away all dead works and the sooty crusts of formalism, and the petty personal differences which are so wholly unworthy of the Lord's

THE DAWN

true people and which so effectively **gather** around and check the flame of our devotion. It means to **raise** the wick of faith, and to stir up the gift of God which is in us, that we may lay hold more firmly upon the promises and lean more fully upon the Lord as our strength and salvation. And then, by fresh acts of preparedness, it means to fill our souls with the fullness of His grace and the unction of the Holy Spirit that we may be wholly consecrated to the Lord and be sealed unto the day of redemption.

Beautiful adornments of Christian character are "a meek and quiet spirit" and a living faith.

(1 Pet. 3:4) Such as are thus adorned are the light of the world, being illumined with the living radiance of the Son of God, whose glory, as in a mirror, they behold and reflect.

Let us, then, dear brethren, examine ourselves to see that our lamps are trimmed and burning. Let us not grow weary in welldoing, knowing assuredly that we shall reap if we faint not. (Gal. 6:9; 2 Thess. 3:13) Let us be awake to our privileges and responsibilities one to another and to all men.

"And may my zeal, to judgment brought,
Prove true beneath Thy test."

—Contributed



Be like the bird, who,
Pausing in his flight
Upon a bough too slight,
Feels it give 'way beneath him,
And yet sings,
Knowing he hath wings.

"... and one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows."

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character instituted a revolution against King David?

2—(a) Whose death is recorded in the last chapter of Genesis? (b) Whose death is recorded in the last chapter of Deuteronomy?

3—When God instructed Abraham to leave his own country for a strange land He made him a promise. What part of that promise has never been fulfilled? How and when will its fulfilment be fully realized?

4—Complete this text: "Therefore being justified by faith, we have peace with God . . ."

5—In Matthew 7:13 we read: "broad is the way that leadeth to destruction." Who are the travelers on this broad road? Cite Scriptures.

6—In Matthew 7:14 we read: "narrow is the way which leadeth unto life." Who are the travelers on the narrow way? Cite Scriptures.

7—In Isaiah 35:8 we read: "An highway shall be there, . . . The way of holiness." Who are the travelers on the highway? Cite Scriptures.

8—Has the "narrow way" to spiritual sonship always been open for the righteous of the earth?

9—What is the tenth Commandment?

10—Which is correct, (a) The day of judgment is a terrible twenty-four hour day during which the earth will be destroyed, or (b) The day of judgment is the thousand-year reign of Christ during which He will establish a righteous Kingdom on the earth and bless

the obedient of mankind by His righteous judgments?

11—Will those who are in hell remain there forever?

12—In John 8:44, speaking of the Devil, we read: "When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it." What statement of the Devil made him the "father of lies"?

13—What book in the Bible records the following prophecy? "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the Garden of Eden."



(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

MAY READING

Studies in The Scriptures - -

The Battle of Armageddon

- 1** In what manner is the prophetic increase of knowledge related to the trouble with which the present evil world comes to an end?—Author's Foreword No. 1
- 2** What is the battle of Armageddon, and what are some of the Scriptural references describing it?—Author's Foreword No. 2, Pages 1-10
- 3** Does the Lord ever use people to accomplish His purposes who are not fully and conscientiously devoted to the doing of His will?—Author's Foreword No. 2, Pages 10-16
- 4** Is the foretold day of God's vengeance upon the world, at the close of this age, a judgment against nations or individuals?—Chapter 1
- 5** Does the symbolic term "Babylon" have a wider application than to the apostate religious systems of Christendom?—Pages 21-28
- 6** Why is symbolic Babylon referred to in the Scriptures as being "the mother of harlots"? Who are her daughters?—Pages 28-36
- 7** Does the fall of Babylon come suddenly, or is it a gradual disintegration of power and influence?—Pages 37-46
- 8** Has the presence of God's people in Christendom, and the message of truth they have proclaimed, made the kingdoms of this world responsible for their sin?—Pages 47-54
- 9** To what extent are the clergy responsible for the great time of trouble which comes upon Christendom at the end of the age?—Pages 54-65
- 10** To what extent are the heathen nations responsible for the suffering which comes upon them in the time of trouble?—Pages 65-73
- 11** What is the relationship between the increase of knowledge and God's judgments now coming upon Christendom?—Pages 75-81
- 12** Were the former ruling families of Europe especially endowed mentally and otherwise for the responsible positions which they claimed to occupy by divine right?—Pages 81-89
- 13** Did the so-called Christian rulers of Europe use their wealth and power for the common good of their subjects?—Pages 89-96
- 14** God has condemned the selfish institutions of this present evil world. Do the people themselves recognize the evils of these institutions?—Pages 96-102
- 15** What evidence do we have that the ecclesiastical powers of Christendom are losing their influence over the people?—Pages 102-112

CALENDAR

The Books for Every Month

16 Has the inevitable downfall of Christendom's civil powers been seen in advance by the wise of this world?—Pages 113-123

17 To what extent was ecclesiasticism able to assist the pre-1914 rulers of Europe to remain in power?—Pages 123-133

18 How long has the prophecy of Joel 3:9-11 concerning a world-wide preparation for war been in course of fulfilment?—Pages 133-143

19 In what way has the United States been especially favored by God, and should we expect this country to escape the time of trouble?—Pages 143-150

20 How has Jeremiah's prophecy of "Peace, peace, when there is no peace," been fulfilled during the harvest of the Gospel Age?—Pages 150-156

21 What is the relationship of true Christians to the nominal church during the time of Babylon's judgment?—Pages 157-164

22 What are the two principal charges which the world brings against the nominal church in this day of her judgment?—Pages 164-171

23 Why is it impossible for nominal churches to unite upon the basis of Christian doctrines, and what basis of union do they propose?—Pages 171-178

24 What main fundamentals of belief are necessary as a foundation of a genuine world-wide unity of religion?—Pages 178-187

25 What progress toward a world-wide unity of religion has been made since the Parliament of Religions was held in 1893?—Pages 187-193

26 Is there any Scriptural basis for supposing that Christianity can co-operate with heathen religions?—Pages 194-204

27 Is Christianity looked upon more favorably in heathen lands today than it was in 1893, when the Chicago Parliament of Religions was held?—Pages 204-210

28 What was evidenced by the Parliament of Religions with respect to the foretold last days' apostasy of the nominal church?—Pages 210-217

29 Are heathen nations refusing to accept Christianity when they reject the doctrines and practices of the nominal churches?—Pages 217-223

30 Judging from the example of the Chicago Parliament of Religions, does the expressing of conflicting doctrines from the same platform promote Christian unity?—Pages 223-233

31 In what sense did the Chicago Parliament of Religions help to fulfil the predicted crying of "Peace, peace," recorded in Jeremiah 6:14?—Pages 233-239

ANSWERS

To Test Your Knowledge Questions (See Page 31)

1—David's son, Absalom.—2 Samuel, Chapters 15-18

2—(a) Joseph's, Genesis 50:26; (b) Moses', Deuteronomy 34:7

3—Genesis 12:3: "And in thee shall all families of the earth be blessed." Christ is the seed of Abraham (Galatians 3:16), and will fulfil the promised blessing through the establishment of His Kingdom.

4—"through our Lord Jesus Christ."—Romans 5:1

5—All of Adam's children have been born on this road. Romans 5:12 reads, "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." See also Psalm 51:5 and Job 14:4

6—The few who are able to find it—a "little flock." (Matthew 7:14; Luke 12:32; Matthew 22:14) The faithful of the Gospel Age,—Matthew 10:38; 16:24, 25; 1 Peter 2:21

7—The "ransomed of the Lord" will have the opportunity to travel the highway to life during the one-thousand-year reign of Jesus Christ; for Christ gave Himself "a ransom for all to be testified in due time."—Isaiah 35:8-10; 51:11; 62:10; 1 Timothy 2:3-6

8—No! Jesus opened this way and none entered before Pentecost.—Hebrews 10:19, 20; John 14:6

9—"Thou shalt not covet."—Exodus 20:17

10—(b) is correct. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9; Psalm 9:8; 2 Peter 3:8, 10; Revelation 20:4, 6

11—No. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." (Revelation 20:13) As the margin of the King James Bible shows, "hades" is translated by the words "hell" or "grave."

12—"Ye shall not surely die," recorded in Genesis 3:4, as the margin of John 8:44 shows. The doctrine of the immortality of the soul is based upon this lie of the serpent—the great deceiver, Satan, the Devil.

13—Ezekiel 36:33-35. This prophecy speaks of the time when the curse will be removed from the earth and the conditions of the Garden of Eden restored, worldwide.

Prove All Things

The Great Privilege of True Service

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."—MATTHEW 20:28

THE word minister has the same import as the word serve. The Master tells us that the purpose of His coming into the world was not a selfish one. He had been quite content with the glory and honor which He had with the Father before the world was. (John 17:5) While it is true that the Savior is now exalted to a position very much higher than His previous one, yet He assures us that it was not with the spirit, the desire, for exaltation that He came into the world. On the contrary He wished to serve. He said, "I delight to do Thy will, O My God: yea, Thy law is within My heart."—Psalm 40:8

In obedience to this divine will, our Lord left the glory which He had with the Father, came down to earth and gave Himself up to death, even the death of the cross. On the night of His betrayal and arrest He said, "The cup which My Father hath given Me, shall I not drink it?" He was obedient even unto the end.

Before coming into the world, our Lord had perceived that

mankind was in need of a Savior, and no doubt this had to do with His gladly accepting the divine arrangement. He saw something of the Father's purpose in regard to fallen humanity. And when, during His earthly life, He saw these poor creatures in sin, degradation and weakness, He did not try to make them slaves. He did not try to use His power, His intelligence, selfishly for His own comfort; but He laid down His life unselfishly. He set Himself to work out the plan which the Father had arranged.

Our Lord came not to be ministered unto. He did not come into the world to have servants and to get all that He could in return for the expenditure of a small amount of His own energy. He came not from any selfish motive whatever, but to serve others—to do good. As He Himself testified, "Greater love hath no man than this, that a man lay down his life for his friends." This He did in harmony with the Father's plan.

We do not understand, however, that our Lord refused to

have any one serve Him. He accepted service from others. The thought of our text is that He came to render a service; not that He might be served; and in order that He might carry out His purpose it was necessary for Him to become a servant. Had there been no need for that service, we cannot think that the Lord would have humbled Himself and taken the bondman's form, or have undergone the severe trials of His earthly existence. But He came to render a service that was necessary to the well-being, happiness, yea, the very life of the entire human family.

Through Adam's disobedience sin had entered into the world. God's law pronounced the penalty of death for that sin. Thus the whole race of mankind was perishing; and if they were ever to be rescued, so that they would not perish like brute beasts, they must be redeemed. According to the divine law, there must be a ransom price for the first perfect man, who had sinned. The Only Begotten was willing to meet this necessity. He rejoiced to do this work, to be the servant, the minister of God for this purpose, because of the need of the service, because it would bring blessings to others.

This is the spirit that should actuate every one of us. We should desire to incorporate into our character this principle of service. We should not serve merely because we like to work, like to be busy, but because we perceive there is a work necessary, and we are glad to lay down our lives in this blessed service.

THE ATTITUDE OF TRUE CONSECRATION

There are some who think it necessary to wash the feet of others. But since there is no real good to be accomplished by such a ceremony—nothing desirable—there is no reason why it should be performed. We cannot think that Jesus would have washed His disciples' feet unless they needed washing. But if at any time we can thus render a real service, any of us should be glad of the opportunity to serve a fellow member of the body of Christ—by washing his feet, or in any manner. The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is menial. Jesus did what He did because it was helpful service, and was the Father's will. He wished also to teach His disciples that they should not be

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above doing the humblest service for each other as brethren. In addition, Jesus' words on this occasion seemed to emphasize the thought of the need of daily cleansing of the Lord's disciples from all earth-defilement.

The laying down of our Lord's life was accomplished moment by moment, day by day, in teaching, in healing the sick, the deaf, the blind, and in instructing His disciples. In nothing did He seek to serve Himself. Therefore the record is, "He went about doing good." We should make application of this principle to ourselves; for "as He was, so are we, in this world." The attitude of true consecration is that we walk in Jesus' steps, and that we seek to know the Father's will in order to do it. This implies that we be Bible Students, like the Bereans of old, who "searched the Scriptures daily."

If we have the Master's spirit, we shall be desirous of "doing good unto all men as we have the opportunity, especially unto them who are of the household of faith." (Galatians 6:10) And this is the advice of Apostle Paul, who urged that we be followers of himself, even as he followed Christ. The lives of Jesus and the apostles stand out very distinctly on the pages of

history as notable for their unselfish service of others.

Many have lorded it over God's heritage. The context shows that our Lord had this class in mind. He declares that the rulers of the Gentiles exercised authority over their people; and that this was at the expense of the ruled, and was very rarely accompanied by a desire to serve the people.

SELFISHNESS UNFITS FOR THE KINGDOM

We see how our Master came to use the words of our text. The disciples were afflicted with a common ailment—love of honor of men and also love of honor of the Lord. Two of them had made an earnest request to have a place of special honor in His Kingdom. Their request aroused a spirit of indignation among the other ten, and a controversy resulted. They had the thought fixed in their minds that Jesus had promised them a share in the Kingdom. (Matthew 19:27-29) If it had been wrong for them to have this promise in mind, it would have been wrong for the Lord to give them the promise. But they failed to see that the Father would give that place to none who would not manifest fullest loyalty to Him and to His Word.

The disciples had at that time a certain amount of false dignity, or pride, that would have made them unfit for a place in the throne. Hence the Lord reminded them that the conditions upon which a seat in the throne would be given to any one were that such an one should manifest so great loyalty to the principles of God's government, and so great humility of spirit, that he would be glad to render service to any one in need.

We paraphrase our Lord's words: Do you think that I left heaven and came down to earth that people might serve Me? No. The conditions to which I have come are very inferior to those which I left. But the Father gave Me the privilege of service in this matter, and I am glad to have this service, because it is the divine will. I have come to minister, to serve, to give My life as a ransom for all.

This thought, then, He set before them—that they should rejoice in the privilege of service—rejoice in having the privilege of doing something really helpful to others, especially the brethren in the body of Christ. As we apply this principle broadly, we see how it is exemplified in the world, in the affairs of every day life. The

whole human family are servants. One man serves as a jeweler; another as a manufacturer of woolen goods. He serves by buying wool, converting it into cloth and into garments. Another serves as a grocer and supplies food. Some are chiropodists; some, barbers; some, tailors; some, physicians; etc. In every case it is service to others.

Bringing the matter still lower, we see that the principle extends even to service of the dumb brutes. A horse cannot curry himself; and even a good hog needs to be served—needs a trough, a bed, and food. We in turn are served by the brute creation. Whoever separates himself from this arrangement of service is getting away from his own good, and violating the law of the universe. Whoever gets to the place where he does no service, but has others to serve him, is to be pitied. He will be unhappy, be he ever so wealthy. Whoever would take this attitude would be arrogant and selfish, and his life would be devoid of beauty or of worth.

SERVICE A DELIGHT TO THE CHRISTIAN

The true Christian enters into the spirit of service, as did his Master, and delights to do a

good turn to any one as he has opportunity. If there are those who are helpless, who are sick, these are calls upon his services as he has ability and is able to lend a helping hand. We are to serve all men "as we have opportunity, especially those who are of the household of faith."

Where shall we draw the line? The answer is that we must use moderation. We find ourselves every day passing by services that others have needed, but that we have not been able to perform. How then shall we regulate the matter, since we cannot do all that we would? Our own family should be our first charge, or responsibility. He who neglects his own is worse than an unbeliever. Charity begins at home. If we have responsibilities there, we could not give so much comfort, so much time, so much money, to others as we would to those of our own family.

LAZINESS NOT TO BE ENCOURAGED

Those who have money have a talent which they can use in doing good. They will not find very much opportunity so far as the world is concerned. Even if we had millions of dollars, the spirit of a sound mind should govern us in its expenditure. To give money to en-

courage anybody in wastefulness, slothfulness and idleness would be to misuse it, and not to do good. God Himself declared, "In the sweat of thy face shall thou eat bread." The happiest people are those who are employed; the most unhappy are those who have nothing to do, those who have no ambition.

We cannot do even for our own families all that we would wish to do; for in the case of our own there is often a lack of appreciation. Some of our relatives would never have enough. We could never do sufficient for them. We should exercise the spirit of a sound mind, then, in deciding what to do. Let us ever remember that when we have entered the service of the Lord we are given a new commission, a special work to do in the world.

What kind of service are we then given? It is the service of an ambassador of the Lord. We are to preach the truth wherever there is an ear to hear and an eye to discern. Those who have not the hearing ear and the seeing eye might rend us, as the Master foretold. (Matt. 7:6) We are therefore to use the spirit of a sound mind in discriminating between those who are good subjects for the truth, and those who are not.

We say to the Master, Lord, we will give all of our time to Thee and to Thy truth. Then He replies, But you are not to go ragged or naked, in order that you may preach the Gospel. It is proper that you provide the things needful. But do not think to get a certain amount of money laid up for yourself first, and then afterwards go and proclaim the Kingdom.

We may ask, Does this excuse us, Lord, from doing anything for our fellow men and for our families? He answers that we should not neglect our own families, but should care for them according to their necessities. We are, however, to guide our affairs with economy. If our family fail to do their part, and will not put forth any effort when of sufficient age and able to earn a livelihood for themselves, then we are to do nothing for them; for having their own strength, they do not need our assistance. We are to do for them only the things that are needful. We believe this is the mind of the Lord.

OUR RESPONSIBILITY AS STEWARDS

While we are to do good to all men, yet our special service is to be rendered in the Lord's work, in the work of the Fa-

ther—in dispensing the truth. But while we are so doing, we may be able to speak a kind word to those with whom we come into contact. If we have money we may help in that way. But we should remember that we do not own even a penny of what we possess, or a moment of our time. All belongs to the Lord, and should be spent along the lines of spiritual things, except where there is real necessity along earthly lines. To be sure, the world will not esteem us so much as if we would do more along earthly lines; but we have not received our commission from the world.

We perceive that the spirit of the Lord Jesus has had great influence in the world. It has made a deep impression upon noble souls, and has led them to the establishment of orphan's homes, hospitals for the blind, homes for the incurable, etc.; and these institutions are provided for by the public. It is recognized today to be proper to provide for those unable to provide for themselves. Since the world has settled this matter from a business point of view, the Lord's people are excused from personal responsibility which they have as God's ambassadors. It is the proper thing to care for the sick and

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the maimed; but because the city and state have provided, individual responsibility is largely lifted.

There are wealthy people who say, I prefer to look after my sick friends myself, and send them to a high-priced institution. If any do so, this is their own business. They may also say, I prefer to live in a million dollar house. This, too, is their own business. They have a right to do so; and they may also have their automobiles and private yachts for pleasure, etc. But with the Christian it is different. All he possesses belongs to the Lord. He therefore is in a different position from any others. He is not to be like the world. All that he does is for God—because of his relationship to Him as a son. "Now are we the sons of God."

THE HUMBLE TO BE EXALTED

In the words of our text, the Master was instructing His disciples that they should not desire to rule—that He desired as His followers those who had most of His spirit of humility and service. If any man were to exalt himself, they were to have correspondingly a lower esteem for him; for "he that exalteth himself shall be abased, and he that humbleth himself

shall be exalted." The Lord will send the experiences which will exalt or abase, and it is for us to show our appreciation where we see the the right principles in operation. Whoever manifests most of the spirit of Christ is to be highest in our esteem. Whoever has less of the spirit of Christ is to be lower in our esteem. These characteristics are to be quietly observed by us.

The basis upon which the world operates is selfishness. This is the secret of war, rebellion, revolution, etc.—one party and another seeking selfishly to control riches, honor, power or authority. We are delighted, as Christians, to note the difference in the spirit which we are of. We are to remember that we are by nature "children of wrath even as others." We are not to suppose that we shall be changed instantly; but the mind will be changed, we shall grow more Christlike. And as new creatures in Christ we are to keep a diligent watch lest the service we are so desirous of rendering to the Lord become vitiated more or less, after the fashion of the spirit of the world.

THE MILLENNIAL REIGN A SERVICE

Our Lord, when He takes His great power to reign, will not

have the same motive as have the rulers of the present time—merely to assume power for His own glory and for vaunting Himself. He will, indeed, have great power and authority, but it will be in harmony with what the heavenly Father has arranged. It will be a manifestation of glory and power, not to crush the world, but to bless and uplift it. This work will be accomplished from the standpoint of service, with a view to helping mankind to be the real rulers of the world; for the Messianic Kingdom will cease when the world shall be able to take care of itself.

We perceive that this is the way it was purposed from the first. The Heavenly Father made man the king of earth. God crowned man with glory and honor, and set him over

the works of his hands. (Psalm 8:5, 6; Hebrews 2:7) It is not His purpose to keep mankind under the iron rod forever. The rod will be merely for temporary service, for man's true development, that the race may be brought back to the full blessing of their original privilege as kings of earth.'

The Lord's Kingdom, we see, will be very different from any other ever instituted. Our service, as members of Christ's body, will be the same as His. We shall share with Him in the uplifting of humanity. "God hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus."—Ephesians 2:6, 7

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➤➤ Future Work of Blessing

God's Purpose in Christianity

CHRISTIANS are in training for a glorious future work of bestowing blessings upon the whole world of mankind. It is this blessed, Scriptural fact that gives point to the Christian life. The trials of faith, the discipline, and the hours of patient toil in the

Master's service, would lose much of their meaning if when the end of the narrow way of sacrifice is reached there is to be nothing to do—nothing but an eternity of idleness.

The Scriptures admonish us to put down self and selfishness in

GOD'S PURPOSE IN CHRISTIANITY

order that our hearts and minds may be filled and controlled by love. We are to love God and each other as He loves us. God manifested His love by the gift of His Son to be our Redeemer and the Redeemer of the whole world. Jesus demonstrated His love by the willing sacrifice of His earthly life as a ransom for Adam and his race condemned to death because of sin. It is clear that if we are moved by such love we too will delight in the privilege of serving others.

Unquestionably, one of the sweetest joys of the Christian is experienced in self-sacrificing efforts to help others. But the present life is short. Human frailties are a handicap which limit our feeble service. Almost before we realize it the eventide of life begins to spread its darkening shadows around us; and if the Spirit of God and of Christ fills our hearts we will feel that our service has been all too meager, that if it were possible we would like to continue that service, and increase it to the glory of God.

It is the possibility of doing just this that the Scriptures hold out to us as the great objective of the Christian life. The Christian church, made up of all the true followers of the Master, is identi-

fied by the Apostle Paul to be the divinely provided channel of blessing for all mankind. God promised Abraham that his seed would bless all the families of the earth. The apostle reveals that Christ and His church constitute that promised seed. (Galatians 3:16, 27-29) This great work of blessing is still future. It is the work of the thousand-year age when Christ and His church will reign as the spiritual rulers of the earth. The church participates in the "first resurrection" that she may live and reign with Christ.—Revelation 20:4, 5

The book, "The Divine Plan of Ages," says of the world's desire for blessing: "As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purposes." What a privilege it will be in that new age now near, to share with Christ in the great work of enlightening the world concerning God's loving plan, and giving the people an opportunity to enter into the blessings of life and happiness which He has provided through the redemptive work of Christ!

"The Divine Plan of the Ages" contains 350 pages of hope-inspiring facts concerning God's loving designs toward His human creatures. Paper bound edition, 25 cents; cloth, 50 cents.

THE DAWN

East Rutherford

NEW JERSEY



—❧ HEBREW MONARCHY AT ITS HEIGHT ❧—

MAY 6—1 Kings 9:1-7, 26; 10:26-28; 11:4, 11

GOLDEN TEXT: "Blessed is the nation whose God is the Lord."—Psalm 33:12

THE kingdom of Israel reached its greatest height of glory during the reign of King Solomon. When Solomon was young he implored the Lord to give him wisdom in order that he might judge the people of Israel righteously and rule over them in equity. God was pleased that Solomon asked for wisdom rather than riches so He granted the young king both wisdom and riches. Solomon's wise choice indicates that by nature he was endowed with a large measure of good judgment, and this would constitute a solid foundation upon which the special gift of wisdom could be built.

Solomon's great riches could be accounted for in part by the fact that his reign was characterized by peace, in contrast with that of David's, his father. War, even in those ancient times, was expensive and wasteful. It has always tended to keep a nation impoverished. Solomon wisely conserved the wealth of the kingdom and thereby built up its glory until it became renowned through-

out the then known earth. The Queen of Sheba, who heard of the wealth of Solomon, came to see for herself, and reported that the half had never been told.

Solomon's wealth and the glamour with which he surrounded himself, was outstanding in the history of Israel, so much so that Jesus mentioned it in His day. Referring to the beauty with which God had clothed the lily, the Master said, "Solomon in all his glory was not arrayed like one of these." (Matt. 6:28, 29) Solomon's wisdom assisted him in the accumulation of great material wealth and the attaining of resplendent glory, yet this was largely artificial, and could not compare in genuineness with the simple and natural beauty of the lily.

Solomon was wise, yet in later life he yielded to influences which caused him to lose the favor of God, and the kingdom to be divided and taken away from his son. Contrary to God's law he took wives from among the surrounding heathen nations. This in itself was a sin, although it was

because he permitted these heathen women to lead him into the worship of false gods that the God of Israel cast him off from favor and wrested the kingdom from his family line. The worship of false gods is at the foundation of much evil-doing and is therefore one of the most fundamental of all sins.

The Golden Text lays down a formula for true greatness and happiness in any nation, but to date no nation of earth has ever used it, except Israel; and even this chosen people of God acknowledged Him only halfheartedly. To the extent, however, that Israel did obey God's law they were blessed and protected, as is evidenced by the glory of the kingdom in Solomon's day. God blessed Solomon in connection with the building of the temple, and said to him, "I heard thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and Mine heart shall be there perpetually."

The Lord said to Solomon that if he remained upright and maintained the integrity of his heart, "Then I will establish the throne of thy kingdom upon Israel for ever." The throne of Israel was God's throne in the sense that those who sat upon it represented Him. Hence in the temple and the throne together we have religious and civil government represented. When God is the real ruler of a nation these cannot properly be separated.

The kingdom of Israel was typi-

cal of the Kingdom of Christ—a Kingdom in which neither the civil nor religious interests of the people will be entrusted to imperfect and selfish men. During the thousand years of that Kingdom, Christ will establish His sovereignty over all nations who will then recognize Him as "King of kings," and they will call Him blessed.

Jesus will also be the world's High Priest, ministering to the religious needs of the people. Both His kingly and priestly offices will be shared by His church. As the people come into harmony with that divine government they will be blessed. Thus will be fulfilled God's promise to bless all the families of the earth through the seed of Abraham.—Gal. 3:16, 27-29

Solomon's temple was typical of Christ and the church. Peter writes, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." As the typical temple was the meeting place between God and Israel, so Christ and the church will be the ministers of reconciliation between God and men during the thousand years of the Messianic Kingdom. Through their service the fallen race will be restored to perfection and to the favor of God.

QUESTIONS:

What was the secret of Solomon's great wealth, and the glory of the Israelitish kingdom under him?

What was foreshadowed by the throne and the temple?

What is the antitypical temple of God?

TRAGEDY OF NORTHERN KINGDOM

MAY 13—1 Kings 12:26-30; 19:1-4, 13-18; 2 Kings 17:7, 8

GOLDEN TEXT: "O magnify the Lord with me, and let us exalt His name together."—Psalm 34:3

THE great tragedy of the northern, or ten-tribe kingdom of Israel was in the fact that they followed Jeroboam into the worship of heathen gods. This was far more reprehensible in the sight of Jehovah than was their rebellion against King Rehoboam, Solomon's son. As noted in the previous lesson, Solomon's greatest sin was his turning to the worship of false gods.

Jehovah is a God of mercy, and while He does not tolerate sin in any form, yet He **does show** mercy toward sinners who, in the weakness of their fallen condition, inadvertently violate His laws. But the worship of other gods would not seem to be chargeable to Adamic weaknesses. Jehovah had commanded, "Thou shalt have no other gods before Me." (Exod. 20:3; Deut. 5:7) Solomon's failure to obey this decree, and the subsequent failure of the northern kingdom under Jeroboam, cost these ten tribes the loss of their inheritance in the special promises of royalty which were given to the seed of Abraham.

1 Kings 12:17 indicates that there was a remnant of the ten tribes who remained loyal to Rehoboam. This, together with the fact that some from these tribes

returned to Palestine following the Babylonian captivity, is probably the reason why the New Testament does not recognize the separation of the ten tribes from the two tribes of Judah and Benjamin, but refers to all the Jews in Palestine as "Israel." Jesus said, for example, that He was not sent save to "the lost sheep of the house of Israel"; and He confined His ministry to Palestine.

However, the vast majority of the ten tribes, having been started on a wrong course under the leadership of Jeroboam, continued to drift away from God. They intermarried with the Assyrians and other heathen nations, and to all intents and purposes finally became Gentiles. This final breaking away from God on the part of a majority of the ten tribes did not occur fully during the reign of Jeroboam.

But long years of subsequent misrule by kings who disregarded the law of God left its mark of indifference to His promises, hence the majority of them finally became "lost" indeed—absorbed among the Gentiles. The claim now being made by some that the Anglo-Saxon race is comprised largely of the descendants of these lost tribes, would not, even if it

TRAGEDY OF NORTHERN KINGDOM

were true, entitle them to any special favors from the Lord; for God's promises of special favor to the natural seed of Abraham were conditional upon obedience to His law.

We can be thankful, on the other hand, that the ten "lost" tribes are not lost in the sense that they will be deprived of the privilege of obtaining salvation through Jesus and His ransom sacrifice on behalf of Israel and the whole world. Jesus referred to His blood as that which will seal the New Covenant. This New Covenant is promised in Jeremiah 31:31, where we read, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah." Then "all Israel shall be saved."—Romans 11:25-29

Note that while this promise recognizes the division which had occurred between the ten-tribe kingdom and the two-tribe kingdom, nevertheless by making the same promise to both groups God indicates that He loves them all and will recognize no difference between them when He establishes His New Covenant. Furthermore, in Ezekiel 37:15-23, the Lord promises that when His scattered people of all twelve tribes are by Him restored to their own land—brought back from the many nations among which they have been scattered—He will reunite them as one nation.

During the reign of King Ahab of Israel, God used the prophet Elijah to call special attention to the sin of the people in worship-

ing Baal, resulting in the priests of Baal being killed when a test revealed the impotency of their god. But even this failed to check the wayward course of the ten-tribe kingdom. Elijah became discouraged when Ahab's wife, Queen Jezebel, sought his life in revenge for the destruction of the priests of Baal. To him it seemed that there was no one left in Israel who really trusted in the true God. It was then that God assured him that there was still a remnant of the faithful—seven thousand—who had not bowed their knees to Baal.

Hoshea appears to have been the last ruler of the ten-tribe kingdom. It was during his reign that they were conquered and taken into captivity by the Assyrians. The ten tribes as a whole had never repented from their evil course in following Jeroboam into idolatry. The record states, "The children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." (2 Kings 17:22, 23) Such was the tragedy of the northern kingdom.

QUESTIONS:

What is one of the most reprehensible sins in the sight of God?

Have the ten lost tribes of Israel lost the opportunity for salvation?

Will the ten tribes of Israel ever be reunited with the two tribes of Judah and Benjamin?

—SOUTHERN KINGDOM DEFEATED—

MAY 20—Jeremiah 18:1-10, 15, 17

GOLDEN TEXT: "Come, and let us return unto the Lord."—Hosea 6:1

THE two-tribe kingdom of Judah and Benjamin, sometimes referred to by historians as the "southern kingdom," was finally overthrown during the reign of their last king, Zedekiah. Rehoboam was the first king of the southern kingdom, the ten tribes breaking away from the two tribes during his reign under the pressure of his dictatorial attitude of increasing their burdens.—1 Kings 12:1-17

The southern kingdom was ruled intermittently by godly kings, but at times these two tribes, like the ten tribes, were led away from God by idolatrous rulers. Finally this two-tribe kingdom was overthrown and the people were taken captive into Babylon. This was in the year 606 B. C. Since then Israel has had no king, and will not have until in the time of "Jacob's trouble," their eyes are opened to recognize Jesus as their Messiah, the One "whose right it is" to reign over them.

The lesson which Jeremiah learned by watching the potter is very pertinent in connection with God's viewpoint concerning Israel and the many wonderful promises He had made to them. As Jeremiah watched the potter work he noted that the vessel which was being made became marred in his hands; the clay did not respond properly to the potter's touch. The

prophet then noticed that the potter remolded the clay into a differently shaped vessel from the one he originally started to make.

After the prophet observed this he heard the word of the Lord inquiring, "O house of Israel, cannot I do with you as this potter?" Then the Lord explained, "Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel." In Romans 9:21 the apostle alludes to the lesson of the potter. From Paul's remarks some have concluded that God arbitrarily changes the shape of the vessels, so to speak, and that His creatures are merely as clay in His hands, having nothing whatever to do with their own destiny.



But this is not the lesson which Jeremiah learned by watching the potter at work. God explains the import of the lesson. Verses 7-10 make it plain that He changes His mind concerning promises which He makes only when those to whom they are made do not comply with the conditions of the promises. The potter did not change the shape of the vessel which he started to make until the clay failed to respond as he expected. Undoubtedly the vessel which the potter finally produced

DEFEAT OF SOUTHERN KINGDOM

from that particular piece of clay was of less value than the one he proposed to make.

It is evident from this that those whom God has created in His own image are free moral agents. They do have a part in the shaping of their destiny. By yielding humbly to the instructions of the Lord and seeking to conform their lives thereto, they are pleasing to Him, and are ultimately rewarded accordingly. But Israel did not do this. They were a stiff-necked people, often rebellious against God. God had made wonderful promises to them. They were to be a "kingdom of priests and an holy nation" on condition that they obeyed His law and kept His statutes; but they did not obey, so the good things which the Lord promised to them were given to others. While Israel will be saved, they will be vessels of less honor than they might otherwise have been. This will be accomplished when He shall have put within them a new spirit, and given them a heart of flesh in place of their former rebellious stony heart.

"Because My people hath forgotten Me, they have burned incense to vanity," says the Lord. (Verse 15) It is because of this that the Lord withdrew His favor from them. In verse 17 He says, "I will shew them the back and not the face, in the day of their calamity." This is a symbolism well known to the Israelites. By God's instructions Moses pronounced a divine benediction upon Israel, saying "The Lord bless thee, and keep thee: the Lord make His face to shine upon thee,

and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."—Numbers 6:24-26

Because of Israel's unfaithfulness, God ceased to lift up His countenance upon them. Instead, He showed them His back and not His face. We rejoice to know, however, that God's disfavor will not be manifested toward Israel forever. They are again to see His face instead of His back. The Apostle Peter refers to this in Acts 3:19. Here he is speaking to representatives of Israel, and explains that "times of refreshing shall come from the presence of the Lord."

In the Greek text the expression "presence of the Lord" is "out from the face of the Lord." Peter is saying, therefore, that "times of refreshing" will come to Israel "from the face of the Lord." Yes, God will turn His face to Israel again. He will also turn His face toward all mankind. All lost His favor through original sin, but through Christ divine favor will be restored, and then will come "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:19-21

QUESTIONS:

Who was the last king of the southern kingdom of Israel?

What lesson did Jeremiah learn from watching the potter at work?

What did God mean when He told Israel He would show them His back instead of His face?

—❧ RETURNED EXILES AND THEIR WORK ❧—

MAY 27—Nehemiah 8:1-4, 5, 6, 8, 12; 9:1-3

GOLDEN TEXT: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart."—Jeremiah 29:13

ZEDEKIAH, the last king of Judah, was overthrown and taken captive to Babylon in the year 606 B. C., and with him the two tribes of Judah and Benjamin, together with a remnant of the other ten tribes who previously had been taken captive by the Assyrians. They remained in Babylon for seventy years, and in 536 B. C. were permitted to return to Judea under a decree by Cyrus which granted them this measure of liberty. Cyrus also authorized the rebuilding of the temple at Jerusalem.

By this time Babylon, as a world power, had fallen—that great empire having been overthrown and succeeded by the Medo-Persian combine, which became the second universal empire represented in the image of Nebuchadnezzar's dream. There doubtless was great rejoicing among the devout ones of Israel when they were permitted to return to their own land and to enjoy a measure of independence, although they continued to remain a vassal nation.

The experiences of the returned exiles recorded in this lesson followed the rebuilding of the walls of Jerusalem, and doubtless also much of the city. The temple had been rebuilt previous to this.

While Cyrus was well-meaning in granting the Jews liberty to return to their own land, and in issuing a decree authorizing them to rebuild the temple, his authorization was not sufficiently explicit to safeguard the Israelites from trouble in connection with their reconstruction program.

They were interested in rebuilding the city and its walls as well as the temple, but before they could proceed with this larger program it was necessary for Nehemiah to obtain special letters of authority to do so from King Artaxerxes. This was eighty-two years subsequent to the time Cyrus issued this decree giving authority to rebuild the temple. See Nehemiah 2:1-8

Israel's enemies succeeded for a time in hindering the rebuilding of the temple as authorized by Cyrus. But, through encouragement received from the Prophets Haggai and Zechariah, Zerubbabel resumed the building project, defying those who sought to hinder, citing the fact that King Cyrus had authorized the work. The opponents were not satisfied to take their word for so important a matter, so they wrote a letter to the king then reigning, who was Darius, explaining to him what the Jews were claiming, and asking

RETURNED EXILES AND THEIR WORK

him to search the royal records to see if any such decree had been issued.

When the search was made, the decree was found and Darius dispatched a special letter, which instead of forbidding further work of rebuilding the temple authorized that it should be continued, a decree which reaffirmed the one originally issued by Cyrus. Later, Artaxerxes also showed his good will by giving letters of authority to Ezra, the scribe, authorizing the return of the temple vessels, and sanctioning whatever expenses might be involved.

But apparently the opponents of the Jews were shrewd enough to know that while, due to the original decree of Cyrus, they could not legally stop the rebuilding of the temple, they could hold back the work of rebuilding the city of Jerusalem and its walls. In any event this work had not gone forward, so Nehemiah, who was very high in the service and confidence of Artaxerxes, appealed to the king in this connection and obtained special letters of authority for this work.

All these details would be of little value to us except for the fact that an important time prophecy of the Old Testament dates from the time a decree would be issued authorizing the rebuilding of the city and walls of Jerusalem. (Dan. 9:25) This prophecy locates the date of the first advent of Christ, and its fulfilment furnishes a key

for unlocking other time prophecies of the Bible. Failing to notice the exactness with which Daniel 9:25 stipulates the nature of the commandment which would mark the beginning of the time measurement mentioned, some have erroneously reckoned from the date of Cyrus' decree and thereby have become confused.

The great assembly of the Jews following the rebuilding of Jerusalem's walls, when Ezra read the law to them "and gave the meaning thereof," must have been a stirring occasion. Nehemiah 8:12 tells of the great joy manifested by the people as a result of having the law made plain to them. This is an experience that has been enjoyed by the Lord's people in every age. How we thrill today as the words of the Lord become more and more clearly understood! "The statutes of the Lord are right, rejoicing the heart," declares David. (Psalm 19:8) "In keeping of them there is great reward," is a lesson that Israel needed to learn, and one that all God's people should remember —Psalm 19:11

QUESTIONS:

How long did the Jews remain captives in Babylon, and who permitted them to return to their own land?

Is it the decree of Cyrus or of Artaxerxes that is mentioned in Daniel 9:25?

Is it important to understand the truth as well as to hear it?





Times May Change

TIMES may change, but God and the truth remain steadfast and immovable. How wonderfully comforting it is to realize that we have such a firm foundation upon which our faith may rest! The blessed realization of this is a great source of comfort at this time when the world is standing at the very brink of far-reaching changes which indirectly are sure to affect the Lord's people in one way or another. What will these changes mean in connection with our association with each other and our service of God and the truth? We would all like to know the answer to this question, but the Lord sees that it is better for us to leave the details of the future entirely in His hands, trusting Him to fulfil His promise that our strength shall be as our days.

It was nearly six years ago that the European war started, and nearly three and one-half years since the United States entered the struggle. The Lord's people have had to conform their activities to the restricted conditions imposed by the war. There has been little or no censorship of the Kingdom message throughout the English-speaking world, but the witness has been curtailed to some extent in other ways. Shortage of paper and restricted travel, for example, have had a bearing upon our privileges of association and service.

TIMES MAY CHANGE

With the closing of the war officially in Europe, it appears quite likely that the brethren will be faced with changing conditions which may mean a partial readjustment of their outlook and activities. But what will be the nature of these possible changes, and will we, by God's grace, be prepared to meet them in a way which will glorify His name? As already noted, there has been no censorship of the Kingdom message during the war. Will the post war era be as favorable in this respect? To the extent that the restrictions necessitated by war are removed, will we be prepared to take up the work again in the fullest possible measure?

OUTLOOK IN THE U. S. A.

The Kingdom message has gone forth widely in the United States during the war, and also in Canada, Newfoundland and Australia. The extensive use of the radio has been largely responsible for this. There are, however, still some sections of these territories not being reached by the truth broadcasts. For the last year or more, radio stations have experienced a tremendous influx of commercial advertising business with the result that religious programs are not so acceptable as formerly. However, while it has been difficult on this account to secure time on additional stations, only in isolated cases have stations already carrying the programs been unwilling to renew their contracts; although as a rule the rates have continued to increase.

We are convinced that but for the Lord's protection the radio work could not have continued during the trying years of the war. He has overshadowed its arrangements and has stirred up the hearts of His people to contribute their financial support sufficiently to keep the message on the air. The Lord's arm is never shortened, and surely we will all rejoice in whatever He may still indicate to be His will in connection with this phase of the work.

We are talking this matter over with the brethren because we want all to know that it is our purpose—being convinced that it is the Lord's will—to watch for every opportunity to proclaim the truth as widely as possible. The close of the European war may not affect the radio work at all. We don't know, but we are inclined to think that partial peacetime conditions may make it possible to expand this phase of the work. In a previous issue we mentioned the possibility of a coast-to-coast network program.

This is still a possibility. Our programs have been approved by a company using limited network facilities, but there are many technical problems to be solved before actual broadcasting on this basis can commence. We are leaving the matter in the Lord's hands, praying that His will may be done in the matter.

Should the close of the European war lead to a curtailment of commercial advertising, it may readily open the way for the use of stations in territories not now being reached. This is another possibility we are watching. We do not believe that the truth can be proclaimed too widely, as long as the message is kept pure and published in the Spirit of the Lord.

Nor should the Lord's people limit themselves to any one method of publishing the Gospel. Use of the printed page is still an effective method of letting our light shine, and there are many avenues of service along this line, such as the distribution of tracts, booklets, books, and sending out special messages to the bereaved. Surely the Lord is pleased for us to be alert along all these lines. Changing conditions in the world may permit enlarged opportunities of service along many lines. Furthermore, the people may be more receptive to the truth when once the frenzy of war has abated to some extent. The proposed new order will come far short of the ideal arrangement for which the people have hoped and fought. Disillusioned and discouraged, some then may be willing to listen who now turn a deaf ear. It was thus following the first World War. It may be so again.

**BRETHREN
COME FIRST** In reminding ourselves of the possibilities which may open to us for a wider proclamation of the truth as a result of changing world conditions, we are not overlooking the fact that as consecrated followers of the Master our first responsibility is toward each other. It is a mistaken notion, however, that we are neglecting our own spiritual interests when we bear public witness to the truth. The new creature is not unlike the old in its method of growth. To remain healthy as natural men and women we need both food and exercise. It is the same with the new creature. If we think only of feeding ourselves with spiritual food, and neglect exercise in the service of the truth, we will become spiritually sick.

Some not active in the service of the truth may conclude that they are getting along better without exercise. They may pride themselves in their superior development, their alleged deep spir-

ituality. They may even think of others as being spiritually undeveloped, and themselves as spiritual giants, and feel that they have reached this high plane of development because they have not given time and strength to reach others with the truth, but have concentrated it all on their own development. Alas! These dear ones do not seem to realize that their own gratifying appraisal of themselves denotes an advanced case of spiritual pride—that what they consider to be spiritual growth is in reality spiritual sickness—a sickness which is liable to blight the life of any Christian who does not exercise himself in a proper sacrificial use of the truth.

Yes, we are to lay down our lives for each other, for our brethren. But let us remember that in all probability we are not in contact with all the brethren in our community. God's way of reaching His people is through the dissemination of the truth. That is one reason why this age is designated the "Gospel" age. It means that God's work during this age is accomplished by a general proclamation of the Gospel. God calls His people through the Gospel. He comforts and strengthens them through the Gospel. He guides and directs them through the Gospel. He used the zeal and sacrifice of others to give us the truth, and He wants us to continue its proclamation that it may circulate where His people may hear and be blessed by it.

In addition to a public proclamation of the truth, it is the privilege of all the brethren to assist each other in gaining a knowledge of those phases of the Gospel which apply particularly to the Christian life. How blessed indeed is the privilege of meeting with others of like precious faith for study of the truth; and for prayer, praise and testimony! Whether we have the opportunity of meeting with two or three, or with a larger group, God blesses such gatherings so richly that any sacrifice which may be necessary in order to attend is insignificant in comparison with the benefits received.

The changing times which we are entering may mean increased opportunity for fellowship, particularly in connection with convention gatherings. As announced elsewhere in this issue, the Government's request for the cancellation of all non-essential conventions may mean that the general convention at Chautauqua will not be held this year. If so, we are sure that the Lord will make it up to His people in other ways. Conventions may be

held without a permit where the expected attendance from beyond the normal commuting zone of the territory in which they are held does not exceed fifty. This means that many of the more local gatherings can be held this year as usual.

**HYMN BOOK
ON PRESS**

While on the subject of serving the brethren, we wish to announce that a new edition of Hymns of Dawn is on the press. It will be a few weeks yet, however, before the printing and binding work is completed. The preparation of plates for this book has required much time and work as the words of all the verses have been placed between the bars of music. Many of the friends have requested that this be done and it has been a privilege to co-operate. Announcement of prices, styles of binding, etc., will probably be made in the June issue of The Dawn.

We receive many encouraging reports of blessings received from the visits of the various pilgrim brethren. There are good prospects that this service will be somewhat expanded, particularly during the summer months. If these traveling brethren are not visiting your community, and you would like to have them do so, we shall be glad if you will write to us about it. Perhaps there are a number in your district who would like to come together to hear a lecture by one of the traveling speakers.

Those who are not acquainted with the co-operative work of The Dawn may wonder what it is: that we are endeavoring to do. Is it to build up a new denominational church? No, friends, it is not. Our only desire is to send out the light and truth of God's Word and to encourage believers to hold fast the profession of their faith and thus to maintain their union with Christ, the true and living Head of the church. We are not establishing "Dawn churches," nor are we endeavoring to develop a centralized control over congregations of the saints which are already established.

When The Dawn work started thirteen years ago we announced the policy which was to govern its effort. That policy has remained the same throughout the years. At that time we explained that it was our desire to be fellow workers with the saints, to co-operate in their efforts to promote the truth by supplying appropriate literature, routing speakers, etc. We are still happy to co-operate with the brethren everywhere, and have no intention or desire to interfere with arrangements of local ecclesias.

TIMES MAY CHANGE

LET US WATCH

As the world scene changes from all-out war to partial peace, the Lord's people will watch intently to discover the manner in which prophecies are being fulfilled. This will be spiritually profitable and encouraging to those whose expectations have not been too set to permit of change, for probably none of us has visualized the shape of things in the post war era exactly as they will turn out to be. If our interpretations and forecasts have been too dogmatic, our faith will be tested when we find that we were not wholly right.

Yes, times may change, and the changes of time may call for a readjustment of our viewpoints relating to prophecy, but the truth itself does not change. Nor do the prophecies change. It is merely our interpretations of prophecy which sometimes need revision. If this should be our experience in the months and years ahead, may we continue humbly to rejoice in the great fundamentals of the truth, and realize more fully than ever that the God of our salvation does not change.

Biblical prophecies pertaining to the end of the age reveal certain definite things for which we are to look. The symbolic heavens and earth are to be destroyed. The Jews are to be gathered from all nations and restored to Palestine. These are prophetic certainties, but the detailed manner by which these things are to be accomplished can be understood only as the progress of events reveals them. To the extent that we have tried to anticipate details and find that we have been wrong, we should be glad to amend our viewpoints in keeping with the facts. Let us remember that the Lord will not change His plans to fit our views no matter how convinced we may be that we are right.

As time goes on the great verities of present truth become more and more firmly established. How blessed is our rejoicing in the second presence of Christ, and in the "meat in due season" which has been served to the household of faith through that "faithful and wise servant." As the "time of trouble" moves forward from one "spasm" to another the watchers in Zion can discern ever more clearly those evidences which prove that our King is indeed "marching on." Some of the friends remark that now it is almost like walking by sight. That is true in a sense, yet actually we are still walking by faith.

So far as the crumbling thrones of earth are concerned we are walking by sight. There are many material evidences of

Christ's presence which we can clearly discern. On the other hand, we still need the vision of faith which enables us to look upon the things which are "not seen" by the natural eye. After all, these are the most important. The evidences which indicate the passing away of this "present evil world" take on their true meaning only as they stimulate our desire and determination, by God's grace, to be worthy of a place with Christ in the "new heavens."

So, dear brethren, let us continue to be faithful in our service of God. We have entered into a covenant of sacrifice—let us keep that sacrifice on the altar until it is wholly consumed. The worldly minded will enter into the post war period with the anticipation of enjoying what they hope will be improved conditions—better homes, better automobiles, television, etc. May we, as the consecrated people of God, have the grace to view whatever changing conditions may come from the standpoint of providing further opportunities to lay down our lives in the service of the Lord, the truth, and the brethren.

A MONTHLY VISITOR

WE OFTEN hear friends say, "I would like to share the blessings of the truth with others, but how can I do it?" It is true that not all have the same opportunities of spreading the Gospel, but there is one way open to all, and that is to send The Dawn for a year to one or more whom you would especially like to interest. A year's subscription means that The Dawn visits the home each month throughout the year. In each issue there is a variety of subject matter, and in the twelve issues there is much that will be a blessing.

Your friendly neighbor, relatives to whom you have witnessed or would like to witness, former Bible Student friends, or perhaps someone in your own ecclesia who

does not take The Dawn, are all people to whom The Dawn could appropriately be sent. Use this opportunity of service. Share your blessings!

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CHAUTAUQUA CONVENTION

"As this issue of The Dawn goes to press it does not appear that it will be possible for the Bible Students to hold their usual midsummer convention this year. However, the ban on travel may be lifted by that time. We would therefore suggest that the friends make arrangements to include the dates, July 29 to August 5, within their vacation period, just in case we may be able to hold the convention.—Bible Students General Convention Committee."

Encouraging Letters

A Convention in France

"Dear Brethren in Christ: Greetings to you in the name of our dear Redeemer and Savior of all mankind!

"We have received some news about the Polish brethren in France which we would like to share with the brethren. Although circumstances prevented my son, John, from being able to attend this gathering of God's people, he has sent us the following information which we would like to pass on:

"The Polish brethren in France held their first convention since 1939, during the Christmas-New Year week. This convention was held for three days in Lille, which is in the vicinity of the French and Belgian border. Approximately 140 attended the convention, 100 older brothers and sisters and 40 younger people. Three symbolized their consecration, two young sisters and one elderly sister.

"Although no food was served, there was plenty to eat, and everyone was accommodated in one way or another. Each one brought his own food for the trip as well as for the three days. During the convention they had to move three times. Some Catholic priests caused them to move from the hall, so they had to find another hall. After they were settled there, the same thing happened again, and again they had to find a hall and move the entire convention a second time. But despite all this, the

brethren were greatly rejoiced that they could be together again and mutually share their trials and blessings.

"As far as help is concerned, there is no doubt but that they all need it and most urgently too. However, money cannot help. People have to live and they need food and clothing. Money will not buy food when there is none on the market. Most of the brethren have friends who live on the farms here and there. They travel out there and exchange with the farmer whatever goods he needs for what they need. It is purely a matter of barter and exchange. Everyone has a large supply of ration tickets, but if they had to live on rations they would starve. There is no coal here except for hospitals and other equally important places. Wood is at a premium, not only expensive, but hard to get. They sell it in small neat bundles like American vegetables are sold, only the bundles are a little larger.

"Wishing you rich blessings from above, Your brother in Christ, A. Zielinski, III."

Asks Same Questions

"Dear Mr. Ernest: I listen to you on the radio every Sunday morning, and my, my, I am simply thrilled because you ask just the questions I would ask. So I am sending for the little booklet, 'God's New Order.' Please find enclosed one dollar. May God bless you both. M. J. M., Calif."

A Soldier is Comforted

"Gentlemen: Having heard your program this morning, I became definitely interested in a copy of 'God's New Order.' Your program was by far the most interesting Christian program I have heard in a long time. Like so many other soldiers, I am expecting to go overseas soon. So would you be kind enough to send a copy to my wife as well as one to me here. God help you in your splendid work. Respectfully, Pvt. H. M. P., Tex."

Heard on a Battleship

"Dear Brethren: I believe I've started something in which I need your help to continue, and in which, I believe, you'll be much in favor.

"Being stuck out here at sea, in the middle of nowhere, hasn't in the past given me a great deal of opportunity to bring to my ship-mates much of God's Word, although we are on the verge of starting a small class, as I now have a few of the boys interested in the truth.

"A great opportunity arose a few days ago when the ship inaugurated a 'ship's' radio station, which, although it doesn't actually go on the air, does go over the radio speakers throughout the ship, reaching an audience of over two hundred men. This will no doubt surprise you, but Frank and Ernest were heard over this station, which we call WLCT, yesterday from 10:00 to 10:15 a. m. Frank's part was taken by me, and that of Ernest by another fellow who is interested in the truth. I doubt if I have to tell you of the

exuberance and gladness that I experienced in finding this opportunity to bring His Word to these men. We took for our broadcast, 'God's Purpose for Man,' as written in the November Dawn. We shall have to use the December Dawn for our next Sunday broadcast, as that's all we have. I will have received the January Dawn in time for the Sunday following, but, then, that's all I have, and my request is, that if possible, you send me, weekly, a copy of your script to use in our weekly broadcasts. I have no back numbers of the Dawn here or I could use them.

"It is my constant prayer, out here, to get back soon to be able to attend classes again. I miss the friends and meetings so much. Many of the friends write very often, however, and every letter is indeed a blessing. They really help. One of the Chicago friends sent a program of the New Year's Convention, and I can see that I really missed something. Ardent Christian love, S. W. Anderson."

Outlook Changed

"My dear friends Frank and Ernest: It is with pleasure I address these lines to you to express how much comfort, also understanding, you have given my husband and myself, concerning the Bible—I mean a clear and Biblical understanding. We have belonged to both Protestant and Catholic churches, but never has the Bible been made so clear. There never was an explanation made such as you have made. It has changed our whole outlook on life. We were in darkness. So

ENCOURAGING LETTERS

we have come out from the world and are going to follow Him who says, 'The truth shall make you free,' and will keep praying for and listening to the ones who let us know the truth. We request copies of the last two Sunday's addresses. Enclosed is small token for mailing purposes. Thank you. R. L. R., Md."

Loves God More

"Dear Frank and Ernest: Enclosed please find a small donation. I have had much comfort and peace from your literature and books and radio broadcasting. I get it on Saturday night from Windsor. Every one of your messages makes me love God more, and I wish the whole world would hear them. Oh, thank God for His unspeakable gift. If you have any other literature, I would like to get it. I would like the book, 'Chosen People,' and I hope the amount I am sending will take care of the expense. The balance is for your messages of the Bible. Thanking you, I remain, Yours in Christ, M. S., N. Y."

God is Love

"Dear Frank and Ernest: I have just listened to your program on the radio and I am very much enthused, for I believe you have the answers to many questions that have long puzzled me. Most preachers tell us that the people who die out of some church affiliation go to hell and there burn with fire forever and ever. My son and I had quite a talk about that just a few days ago. I said, 'I can't see how a loving, merciful father (and God is our Fa-

ther) could do that.' I am so happy to have heard you today. Please send me your book. I want to know more and hope never to miss any of your programs. Thank you so much. C. L. C., Calif."

Agrees with Reason

"Dear Sirs: Please send me a copy of your booklet, 'The Truth about Hell,' I am listening to your weekly programs and am checking them with the Bible and with reason. I believe that a right interpretation of the Bible is in harmony with itself and with human reason. Your explanations seem to be on that line. I believe also that the teachings of the Scriptures are hidden from the most of our people here in this Bible land by the interpretation put upon them by the denominational systems. The great mass of church attendants are bound to error as with a strong cord. It is almost impossible to get them to even listen to the truth. I hope you are reaching some. W. O. G., Tex."

A Bible Student

"To Frank and Ernest: I am an old-fashioned Bible Student. I listen to your program every Sunday. I am a shut-in and can't go to classes. I want to subscribe for The Dawn Magazine, please. So send me a copy and the price of the subscription. I have a good many of the booklets and all the volumes. I take another magazine but cannot fellowship with all its teachings. I get some good out of it but there is some I can't take. M. S., Ohio."

SPEAKERS' APPOINTMENTS

H. E. ANDERSON

Groton, Conn. (Evening) .. May	19
Groton, Conn. (Morning)	20
New London, Conn. (Afternoon)	20

W. T. BAKER

Paterson, N. J. (Afternoon) May	27
Rutherford, N. J. (Evening)	27

F. A. BRIGHT

Allentown, Pa. May	13
Philadelphia, Pa.	20
Binghamton, N. Y.	27

N. T. CONSTANT

Rutherford, N. J. (Evening) May	13
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S. C. DE GROOT

Reading, Pa. May	6
Albany, N. Y.	13
Orange, N. J.	20
Masonic Temple, 235 Main St., 7:30 p. m.	

P. KOLLIMAN

Paterson, N. J. (Afternoon) May	6
Rutherford, N. J. (Evening)	6
Pottstown, Pa.	13
Waterbury, Conn.	20
Ithaca, N. Y.	27

R. A. KREBS

Pomona, Calif. May	1
Riverside, Calif.	2
Mentone, Calif.	3
San Bernardino, Calif.	4
Hawthorne, Calif. (Morning)	6
Los Angeles, Calif. (Evening)	6
Glendale, Calif.	8
Alhambra, Calif.	9
Hyde Park, Calif.	10
Eagle Rock, Calif.	11
Pasadena, Calif. (Morning)	13
Los Angeles, Calif. (Afternoon) ..	13
Taft, Calif.	15
Tulare, Calif.	16
Fresno, Calif.	17, 18
San Luis Obispo, Calif.	19, 20
Santa Ana, Calif.	22
San Diego, Calif.	23
Yuma, Ariz.	25
Phoenix, Ariz.	27, 29, 30

J. Y. MAC AULAY

Jackson, Mich. April 30, May	1
South Bend, Ind.	2
Elkhart, Ind.	3, 4
Chicago, Ill.	6, 7, 11
Gary, Ind.	9
Roseland, Ill.	10
Cicero, Ill.	12, 13
Batavia, Ill.	14
Rockford, Ill.	15
Beloit, Wis.	16
Madison, Wis.	17
Lake Mills, Wis.	18
Waukesha, Wis.	20
Milwaukee, Wis.	21
Appleton, Wis.	23
Green Bay, Wis.	24, 25
Wausau, Wis.	27
Owen, Wis.	28-31
Minneapolis, Minn. June	2-4

W. S. MARSHALL

Guilford, Me. May	6
So. Penobscot, Me.	13
Brewer, Me.	20
Ellsworth, Me.	27

EDWARD MAURER

Washington, Pa. May	20
Monessen, Pa.	27

R. E. MITCHELL

Paterson, N. J. (Afternoon) May	20
Rutherford, N. J. (Evening)	20

EDWIN PROCTER

Allentown, Pa. May	2
Lehigh, Pa.	3
Wilkes Barre, Pa.	4
Hazleton, Pa.	5
Shamokin, Pa.	6
Mahonoy City, Pa.	7
Schuylkill Haven, Pa.	8, 9
Reading, Pa.	10
Lebanon, Pa.	11
York, Pa.	13
Lewistown, Pa.	14
Connellsville, Pa.	16
Perryopolis, Pa.	17
Charleroi, Pa.	18
Pittsburgh, Pa.	20
East Liverpool, Ohio	21

THE DAWN

Bellaire, Ohio	22
Crooksville, Ohio	23
Zanesville, Ohio	24
Newark, Ohio	25
Piqua, Ohio	27
Columbus, Ohio	28
Akron, Ohio	29
Cleveland, Ohio	30
Dayton, Ohio	June 1
Cincinnati, Ohio	3

M. A. STAMULAS

Newark, Ohio	May 1
Akron, Ohio	3-11
Cleveland, Ohio	13
Tonawanda, N. Y.	14
Syracuse, N. Y.	15
Springfield, Mass.	16
North Brookfield, Mass.	17
Worcester, Mass.	18
Boston, Mass.	20
Lynn, Mass.	21
Providence, R. I.	23
New Bedford, Mass.	24
New London, Conn.	25
New Haven, Conn.	27

G. M. WILSON

Duquesne, Pa.	May 6
Washington, D. C. (Morning)	13
Baltimore, Md. (Afternoon)	13

W. N. WOODWORTH

Passaic, N. J.	May 6
Odd Fellow's Hall, 169 Lexington Ave., 3 p. m.	
Orange, N. J.	6, 13, 27
Masonic Temple, 235 Main St., 7:30 p. m	
Waterbury, Conn.	20
Allentown, Pa.	30

H. L. YOUNG

Hazleton, Pa.	May 20
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C. W. ZAHNOW

St. Petersburg, Fla.	May 3-13
and Tampa, Fla.	
Orlando, Fla.	14-16
Jacksonville, Fla.	17-21
Mobile, Ala.	22, 23
New Orleans, La.	24
Galveston, Tex.	25, 26
Houston, Tex.	27, 28

ASSEMBLIES

SHAMOKIN, PA., May 6—Redmen's Hall, Market Street.

CICERO, ILL., May 13—Olympia Bldg., (Side Entrance) 6148 Cermak Road. Take Douglas Park Elevated to Lombard Ave. Opens 9:30 a. m. There will be a Baptismal service. Baptismal discourse will be given Saturday evening, May 12, 7 p. m., at the home of Brother Bill Urban, 1823 S. 48th Court, Cicero, Ill.

SAGINAW, MICH., May 13—Woman's Club, 311 N. Jefferson St.

ALBANY, N. Y., May 13—Y. M. C. A., 5 Lodge Street.

WATERBURY, CONN., May 20—All day gathering. 11 East Main Street.

PITTSBURGH, PA., May 20—All day gathering. O. of I. A. Temple, 610 Arch Street, N. S. Opens 9:30 a. m.

DETROIT, MICH., May 27—Maccabees

Bldg., Woodward Avenue at Putnam.

CHICAGO, ILL., May 27—All day gathering. Central Masonic Temple, 910 N. LaSalle Street.

ITHACA, N. Y., May 27—205 E. Falls Street.

ALLENTOWN, PA., May 30—Home of Mr. and Mrs. O. Deifer, R. F. D. 60.

PHOENIX, ARIZ., May 30—Clyde Cottage, 32nd Street, R. F. D. No. 7.

DETROIT, MICH., June 29-July 1—Y. W. C. A., Witherell and Montcalm Avenues. For further information, write to the secretary, Mr. Walter Wojcik, 8535 Rutland Ave., Detroit, 10 Mich.

LOS ANGELES, CALIF., July 1-4—Unitarian Community Centre, 2936 W. 8th Street. For details concerning program, rooms, etc., write to the secretary, Mr. Edward Fay, 1632 W. 84th Street, Los Angeles, 44, Calif.

The Fount of Every Blessing

THE BIBLE presents the great Jehovah God as the fountain of all blessings both to angels and to men—"The Father of Mercies," from Whom cometh down "every good and perfect gift." (2 *Corinthians* 1:3; *James* 1:17) We properly appreciate our Lord Jesus Christ as the honored channel through which the divine blessings come to us; but we must look to the Heavenly Father chiefly, as the apostle has directed, saying, All things are of the Father; all things are by the Son.—1 *Corinthians* 8:6

Similarly God's people may feel grateful to their fellows of the church, to friends, and to the world, for blessings and privileges, honors and opportunities. But it should never be forgotten that God is the fountain of blessings, and that others communicate these blessings only through divine grace. We should feel an appreciation of the sunshine and the rain, of the flowers and the birds, remembering always the great source. Out of full hearts God's instructed people sing:

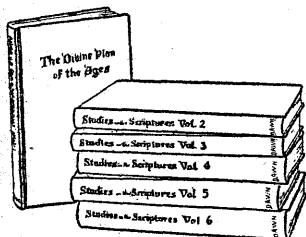
"Come, Thou Fount of every blessing!
Tune my heart a song to raise;
Streams of favor, never ceasing,
Call for notes of heartfelt praise!"

But the word "song" is used in another sense in the Bible. The whole Gospel message is styled a "Song," because of its beautiful harmony, richness, sweetness and cadence. Thus the sons of God are said now to "sing a new song," which none others can learn. (*Revelation* 14:3) While they sing and make melody in their hearts to the Lord, these melodies permeate their lives and thus "sound forth His praises who hath called us out of darkness into His marvelous light."—1 *Peter* 2:9

Oh, that the life of every Christian might bear a harmonious symphony to all his companions! How much this would do toward banishing tears and sorrow, and shedding rays of light on the pathway of those who walk in the valley of the shadow of death! Great blessings go with such heart-singing Christians. Their presence, their influence, their tone of voice, all show forth the praises of the Fountain of Blessing, directing the attention of the world to this great Fount.

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NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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