

a herald of Christ's presence

THE DAWN



december · 1955

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in the
DAWN**

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Orlando, Fla.	WORZ	740	12:15 p.m.
Tucson, Ariz.,	KYUC	1400	8:30 p.m.
Flagstaff, Ariz.	KCLS	1340	8:45 p.m.
Bisbee, Ariz.	KSUN	1230	9:00 p.m.
Yuma, Ariz.	KUMA	1400	7:15 p.m.
Winslow, Ariz.	KVNC	1450	8:30 p.m.
Douglas, Ariz.	KAWT	1450	11:30 a.m.
San Antonio, Tex.	KMAC	630	11:00 a.m.
Springfield, Mass.	WMAS	1450	1:15 p.m.

IN SPANISH: The booklet, "Hope Beyond the Grave" is now available in the Spanish language. The price is ten cents each; twelve copies for one dollar.

IN HUNGARIAN: In the Hungarian language there are now three booklets available—"What Can a Man Believe?" "Armageddon, Then World Peace," and "Chosen People." These are priced at five cents each, twenty-five for one dollar.

(See inside back cover for additional foreign language literature now available.)

THE GRACE OF JEHOVAH: This booklet, designed to prove that all will be resurrected, including Adam, is now available in the Finnish and German languages. The price is ten cents each, twelve copies for one dollar.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each, paper, 30 cents, ten or more 23 cents each, Library Edition, cloth, \$1.00.

Volume II—The Time Is at Hand, cloth, 50 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Laughter of Derision

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

—Psalm 2:4

FROM the human standpoint the year 1955 will go down in history as one of great opportunity and of dismal failure. On the diplomatic front some gains have been made toward a better understanding between the Eastern and Western worlds. The icy frigidness of the cold war seems to have melted just a bit, although none of the problems which froze relationships between the Iron Curtain countries and the free world have actually been solved; and no one knows whether the "new look" of the communists is indicative of a genuine change of heart, or whether it is merely a mask behind which they are pressing forward with their determined program of world conquest.

There have been a number of accomplishments of which time alone will reveal the importance. On what is hoped may be the bright side, diplomatic relations have been established between West Germany and Russia, but Germany itself is still divided. If we could imagine one of our own states, such as New York, or Pennsylvania, being divided as Germany is divided, we would have a better

concept of the hardships this imposes upon the German people; but seemingly this situation will continue, at least for the present.

Agreement has been reached for the release of American held prisoners in Communist China, but the price paid has been high—few yet know just how high. Slight hints have leaked out, however. For years the United States Government has been outspokenly opposed to Communist China being given membership in the United Nations. The question came before the UN again this Fall during the time United States diplomats were conferring with Chinese communists in Geneva concerning the release of American prisoners, and the announcement was made that the United States opposed it, "at least for this year." This opened the way for a change of policy next year.

It is difficult to find much on the diplomatic front of 1955 that has been unqualifiedly encouraging so far as the efforts of the "free world" are concerned. Any slight gains seem to have been more than offset by new eruptions and increased tensions in other festering

trouble spots of the world. France's difficulties in North Africa are examples, and when the United Nations voted to discuss the causes, with the view of finding a solution, France withdrew, at least temporarily, from the General Assembly.

Meanwhile, also, the hatred existing between the Arabs and the Jews has reached an ominous stage. Now Egypt is being supplied arms by the communists, while Israel demands that the United States supply arms to them in order to maintain a balance of power in the Middle East. Meanwhile, Russia has offered to supply arms to Israel, which further complicates the situation. Thus again is demonstrated that human wisdom has as yet found no other way to keep the peace than to prepare for war. The "balance-of-power" diplomacy has failed over and over again throughout the centuries, and no doubt even the wise men of the world realize that it will fail again, their only hope being to postpone the almost inevitable with the wishful thought that some solution might meanwhile be found.

The arms race between Egypt and Israel is, of course, insignificant in proportion to the mad rush for supremacy between Russia and the major powers of the Western world. But only in size can we properly make this comparison, for should the animosity between the Arabs and Israel flare up into a shooting war, the rest of the world would in all probability sooner or later become involved. Students of prophecy are particularly inter-

ested in developments in that part of the world, but it is too early yet to determine with any degree of accuracy just what the nature of events there will be in detail.

We can assume that there are many honest-hearted souls throughout the world who are doing the best they can to bring a semblance of order out of the chaotic conditions which have developed as a result of two global wars in a generation. But, at the same time, we should endeavor to take the Lord's viewpoint of this situation, which is the viewpoint expressed in our text—"He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

The Lord does not "laugh" at the nations and peoples of the earth because he is indifferent to human needs. God loves his human creation, so much, in fact, that he sent his own beloved Son to die for the sin-cursed and dying race. Besides, for more than six thousand years he has been training servants and rulers for a divine government which is soon to take control in human affairs, a government which will assure peace and happiness to all mankind—"Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

Mankind in its blindness and selfishness has opposed even the preparations of the Lord's kingdom. Psalm 2:1, 2 reads, "Why do the heathen [the nations] rage, and the people imagine a vain thing? The kings of earth set themselves, and the rulers take counsel to-

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gether, against the Lord, and against his anointed." The Apostle Peter quoted this prophecy and applied it to the conspiracy aimed at the destruction of the child Jesus, and later, at the hands of "Pontius Pilate, with the Gentiles, and the people of Israel," who actually did put the man Christ Jesus to death.—Acts 4:25-27

Since Peter applied the prophecy to two attacks against the One whom the Lord sent to be King of earth, it seems evident that it is intended to be descriptive of all efforts made by the rulers of this world to maintain themselves in power. And the prophecy has never been more true than now in our time, the end of the age, the days of the presence of the Son of man.

It is doubtful if the rulers at the time of Jesus' first advent realized that he was the Son of the great Creator of the universe, and that in opposing him they were fighting against the plans of the Almighty God. So now, those who are endeavoring to maintain the status quo of world power do not realize that the time has come for the "God of heaven" to set up a kingdom, and that the chaos and disintegration all around us which they lament and try to remedy is being brought about by the unseen forces of the new kingdom which they can neither defeat nor hinder.

So Jehovah, who through his Son is in complete control of the situation, is represented in the prophecy as being amused at the puny efforts of man to interfere

with the outworking of his plan. A good illustration of this occurred at the first advent of Jesus. The rulers of that day put God's King to death. From the human standpoint this should certainly have destroyed all possibility that he would ever become an actual ruler of earth. But the prophecy indicates that even then God was not disturbed at the inadequacy of human efforts to thwart the outworking of his plan. Jesus' enemies did not know that his God would raise him from the dead!

The Brightshining

Our finite minds are unable to comprehend all the forces being utilized in the overthrow of Satan's world and the establishment of the new government on the "shoulder" of The Prince of Peace. But we can understand to some extent one of the mighty forces being utilized; that is, the power of knowledge. The minds and the hearts of the people are being prepared for the blessings which the kingdom will give them, by the prophetic "increase of knowledge." (Dan. 12:4) This increase of knowledge is symbolically described in the Bible as the brightshining of the Master's presence. The 97th Psalm speaks of it as Jehovah's lightnings," which "enlighten the earth," and cause the people, first of all, to "tremble."—Ps. 97:4

Translating the intent of these prophecies into our own way of speaking, we recognize how clearly they describe what is happening all over the world today. Up until the

time when the increase and dissemination of knowledge began to change the thinking of the people in the so-called backward nations of the earth, they were held in bondage by the great empires of the world, and there was nothing they could do about it.

Through modern means of communication and travel, enlightenment began to reach into the uttermost parts of the earth, and suddenly the subject peoples of earth have come to life, and are demanding their freedom and their rights. The result is that empires are falling apart. The former sovereign nations, so-called, try in each instance to hold their colonies under control, but sooner or later have to yield their demands for freedom. It is this sort of struggle that is now going on in North Africa, and in other parts of the world.

We are not suggesting by this that the increase of knowledge which has started the downtrodden peoples of the earth on the march to freedom will in itself lead them into the blessings of Christ's kingdom. Rather, it is merely preparatory. It is arousing the people to a realization that there are better things in life than what they have known in the past, and is creating a determination to reach out for those previously denied blessings. And this determination to break the chains of bondage is helping, at the same time, to destroy "this present evil world." This, too, is of the Lord, for he knew that the "increase of knowl-

edge" in the "time of the end" would, because of human selfishness, lead to a "time of trouble, such as never was since there was a nation."—Dan. 12:1

Surplus and Famine

As in previous years, 1955 witnessed marvelous gains on the economic front. The conference in Geneva on the peaceful use of atomic power was notable in this respect. Announcement has been made that in another twenty years hydrogen power will be harnessed for general civilian use, and this, they say, will mean that light, power, and heat will be available for the world's needs for eternity. The energy of the sun is also being studied with this thought in mind. It is striking, we think, that the world is beginning to think and plan in terms of eternity.

But we do not need to wait for twenty years to see marvelous things. Even now, the production potential of automatic machinery is almost beyond belief, and in practically every field of human endeavor. Four machines, operated by a few men, they say, are manufacturing a large percentage of all the electric light bulbs used in the United States, plus most of the electronic tubes, and the tiny bulbs for Christmas decorations; and there is not enough work to keep the machines going the year around.

In every line of industry the productive capacity per worker is constantly being increased. This is

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true also in the raising of food. But let us suppose that this is true world-wide. By far the larger percentage of earth's teeming population is without these advantages, or nearly so. Thus, while in America, particularly, we have a surplus of practically everything the people need or can use, in many other countries they are suffering because of shortages. And this also is helping to keep the world in foment.

Nor is the wisdom of our rulers able to solve the problems created by wealth and plenty. Take automobiles, for example. In the United States, particularly, it is seemingly impossible to build new roads fast enough to keep pace with the increasing number of automobiles being manufactured and sold. The prediction for 1956 is that approximately another seven million new cars will be put onto the nation's already crowded highways.

Certainly it is true now, as the historian said concerning the period of the French Revolution, that it is the best of times, and the worst of times. The Lord in his providence has put into the hands of man the knowledge and ability to turn the whole planet into a veritable paradise in which the blessings of peace and happiness could be the universal heritage of all. But in the selfish misuse of this knowledge he is bringing about the wreck of his boasted civilization. It is no wonder that "he who sitteth in the heavens" is amused, and that he is holding the world in derision until

the fragments of the crumbling world are blown away as the "chaff of the summer threshing floor."—Dan. 2:35, 44

The Year Before Us

There is no assurance that human wisdom will accomplish any more toward solving the world's problems during 1956 than it has during 1955. The Lord's Word clearly shows what the ultimate outcome of this time of "great tribulation" will be, but it does not reveal the detailed developments leading up to that consummation, and it would be exceedingly unwise to attempt even a general forecast of what to expect during the year before us, much less the details.—Matt 24:21

Our privilege is to look for, and to continue proclaiming, the glorious outcome of God's part in the events which are leading up to the full establishment of the messianic kingdom. This kingdom is indeed the happy prospect of every truth-enlightened follower of the Master. After informing us that Jehovah is now looking upon the nations with derision as feebly and hopelessly they attempt to hold their world together, the Prophet David adds that the Lord will "speak unto them in his wrath, and vex them in his sore displeasure."—Ps. 2:5

A similar sequence of prophetic thought is found in Psalm 46:6, which reads, "The heathen [the nations] raged, the kingdoms were moved: he uttered his voice, the earth melted." The "voice" of the Lord in this and other prophecies

pertaining to the time in which we are living is symbolic of his authority and power. The nations do not hear an audible voice speaking to them, but as one after another of their best laid plans fail, and they are thwarted in all their efforts to restore a semblance of normality in the affairs of men, they are surely "vexed," vexed because they see the symbolic earth—that is, their humanly constituted social order—"melt," or disintegrate, around them.

But the Lord has the situation well in hand. Quoting him, David writes, "I have set my King upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:6-9) This is not a prophecy implying the destruction of individuals—although many do lose their lives in this "time of trouble"—but of kingdoms and nations.

The following verses of the prophecy reveal that individuals, even the rulers of the destroyed kingdoms, will have an opportunity to receive the Lord's blessings in Christ's kingdom, which will take the place of the "kingdoms of this world." We read, "Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear [reverence], and rejoice with trembling. Kiss [make friends with] the Son, lest he be angry, and ye perish

from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. 2:10-12

Trusting in the Lord

"Blessed are all they that put their trust in him." This is a truism which applies to all who put their trust in the Lord in any age. It will be true of the kings and rulers of the kingdoms of this world who, when they find themselves set aside and the kingdom of Christ in control of earth's affairs, will see the necessity of obeying the laws of the new kingdom, and putting their trust in the Lord and in the Lord's ways. It will be true of "all the families of the earth," who, enlightened through the agencies of the new kingdom, likewise will obey its laws and put their trust in the Lord. The "blessings" vouchsafed to all mankind at that time are those which will eventuate in restoration to human perfection and life everlasting in a global paradise.

And those who now put their trust in the Lord are also richly blessed. We are blessed by the assurances of his Word that while all human plans are failing, God has a plan, a glorious plan for the establishment of peace and security and happiness among the people of all nations. We are blessed by a realization that while the hearts of the world in general are filled with fear as they look ahead to the things coming upon the earth, the God of heaven is our "refuge and strength." Because he has blessed us with a knowledge of his king-

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dom plan, we will "not 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."—Luke 21:24-26; Ps. 46:1-3

We are blessed also because, having our trust and confidence firmly fixed in the Lord and in his promises, we know that in his due time he will speak peace to the nations; that instead of the social earth trembling at the thunder tones of his voice of wrath he will say to the raging nations, "Be still

and know that I am God: I will be exalted among the heathen [the nations], I will be exalted in the earth."—Ps. 46:10

With this glorious hope before us, the hope of the kingdom in which the footstep followers of the Master are promised that if faithful they will live and reign with him, we look forward, not to 1956 with its uncertainties and its perplexities, but to the time when "the government shall be upon his shoulder," even the "shoulder" of him who is mighty to save, the "Everlasting Father, The Prince of Peace."—Isa. 9:6, 7

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"THE WORLD'S NEW RULER"

WCBM SUNDAY, DECEMBER 18
680 kc., 12:15 P.M.

Hear this message of assurance of a new world government under Christ. Send for a free copy of the booklet,

"Jesus, the World's Savior"

"FRANK AND ERNEST"

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For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. The outline is designed for two inches in one column.

JANUARY TOPIC: The "Frank and Ernest" topic to be especially advertised in January is, "God's Assurance of Survival." This topic will be used on Sunday, January 15. Circulars advertising this program will be available, and free, but place your order as early as possible. You may order individually, or through your class secretary, as you prefer. The friends participating in the distribution of these circulars are being richly blessed, and we know the effort adds new listeners to the broadcasts.

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." (*II 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.—*I 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."—*I 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 sorrows, 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.

LESSON FOR DECEMBER 4

Meaning of Discipleship

GOLDEN TEXT: "And He said unto them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."—Luke 9:23

LUKE 9:23-36

DISCIPLINESHIP means to deny oneself and to follow Jesus into sacrificial death. This is one of the deep truths of the divine plan. The Bible tells us why "the wages of sin is death." The whole world is dying because of sin. Jesus died to take the sinner's place in death. Reason tells us that in view of this, those who accept the divine provision of life through Jesus should live, and not die. Instead, the only condition upon which one may accept Christ during the present age is willingness to die with him, with the promise of living and reigning with him if faithful—faithful unto death.—Rev. 2:10

In the kingdom age believers will not be invited to die with Jesus. Accepting the gift of life through him, and obeying the laws of the kingdom, they will not grow feeble, sicken and die, but will be restored to perfection of human life, as Adam enjoyed it before he sinned, and, continuing faithful, they will live forever. It was to make this possible for the entire human race that Jesus died.

Meanwhile the plan of God is

the selection of a small company from among mankind who will be exalted to the spiritual realm with Jesus, to share with him the glorious future work of restoring mankind to life on the earth. These are invited to prove their worthiness for this high position in the plan of God by their willingness to suffer and die with Jesus.

Paul speaks of this as being "planted together" in the likeness of Jesus' death. (Rom. 6:2-5) He also describes it as presenting our bodies a "living sacrifice," which, he assures us, will be looked upon by God as a holy and acceptable sacrifice; made acceptable through the blood of Christ.—Rom. 12:1

It is this that Jesus describes in our Golden Text as the denial of self, and the taking up of one's cross to follow him. The symbol of cross bearing is based on the ancient custom of the condemned one carrying his own cross to the place of crucifixion. Literally, this meant that he was on the way to death. So to take up our cross and follow Jesus means that we are on the way to death with him.

It is to those who take this step of self-denial and begin laying

down their lives that Jesus said, "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." (vs. 24) Once we start in this narrow way of sacrifice there can be no turning back, for to turn back would mean to lose all. There is no second chance for these. That is why Jesus admonished that one should sit down and count the cost.

On the other hand, those who continue to be faithful even unto death, and thus lose their lives completely in sacrifice, will attain glory, honor, and immortality, eternal life. (Rom. 2:7) Thus, as Jesus explained, they save their lives by losing them.

Many have failed to realize that the sufferings of Christ were not completed on Calvary. They were for Jesus himself, but the Scriptures reveal that The Christ is not Jesus alone, but includes those who make up his mystical body. Paul makes this clear in I Corinthians 12:12. In Colossians 1:24 Paul speaks of filling up that which is behind of the afflictions of Christ "for his body's sake, which is his church." Peter wrote, "Think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13

Peter had a keen appreciation of the "glory to be revealed," for he was given an illustration of it on the Mount of Transfiguration. Jesus told the disciples that some

QUESTIONS

- What does it mean to deny self and take up the cross?
 - Will believers in the kingdom age be invited to die with Jesus?
 - Explain how it is possible to save one's life by losing it.
 - Were the sufferings of Christ completed on Calvary?
 - What did Jesus mean when he said that some of his disciples would not taste death until they saw the kingdom?
 - How do we know that Moses and Elijah were not actually with Jesus on the Mount of Transfiguration?
-

among them would not taste death until they saw the kingdom of God. Some days after this Jesus took Peter, James, and John up into a high mountain to pray. There Jesus was transfigured before them, and with him appeared Moses and Elijah. Peter refers to this in his second epistle as being an illustration of the "power and coming of our Lord Jesus Christ."—II Peter 1:16-18

Thus it was that Peter, James, and John, in vision, saw Jesus in his kingdom before they died. Many have misunderstood the import of what occurred on the Mount of Transfiguration, supposing that Moses and Elijah were actually there. This is the wrong viewpoint. In Matthew's account we are informed that when they came down from the mountain, Jesus instructed the three disciples who were with him to "tell the vision to no man, until the Son of man be risen again from the dead." (Matt. 17:9) It was a vision, not a reality—a vision of kingdom glory in which those who die with Jesus will share.

Who Is My Neighbor?

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."
—Luke 10:27

LUKE 10:25-37

GENERALLY speaking, we think of God's commandments as the ten which, as Paul says, were "written and engraven in stones," the stone tablets, that is, which Moses brought down from the "Mount." (II Cor. 3:3, 7) But the lawyer who asked Jesus, "What shall I do to inherit eternal life?" quoted two commandments not included in the ten constituting our Golden Text.

On another occasion Jesus was asked which was the greatest commandment, and he referred to the same two commandments quoted by the lawyer. (Matt. 22:37, 39) The commandment, "Thou shalt love the Lord thy God with all thy heart," is quoted from Deuteronomy 6:5. Jesus said that this was the greatest of all the commandments, the reason being that it is a summary of the first four of the Ten Commandments, the four which set forth man's responsibility toward God.

The first of the Ten Commandments reads, "Thou shalt have no other gods before me." (Exod. 20:3) Certainly one who loves the true God with all his heart, soul, and strength would not worship other

gods. The second reads, "Thou shalt not make unto thee any graven image." (Exod. 20:4) This also is comprehended in supreme love for God.

The third commandment is, "Thou shalt not take the name of the Lord thy God in vain." (Exod. 20:7) Those who love God with all their heart, soul, and strength will certainly not take his name in vain. The fourth commandment is, "Remember the sabbath day, to keep it holy." (Exod. 20:8) Because the sabbath day is the Lord's day, those who love the Lord supremely will delight in keeping it holy. In short, supreme love for God leads to a zealous desire to please him in all things, so the commandment to which Jesus referred as the first and greatest does not ignore the others, but includes them.

The commandment, "Thou shalt love thy neighbor as thyself," is quoted from Leviticus 19:18. Jesus said that this is the second most important commandment, yet, like the other, it is not one of the ten. The first and greatest commandment sets forth man's duty toward God, and the second expresses his duty toward man, a rule of conduct governing human relationships.

The last six of the Ten Com-

QUESTIONS

What are the Ten Commandments? What two aspects of righteous living do they set forth?

Explain the manner in which supreme love for God meets the requirements of the first four of the Ten Commandments.

How does the commandment, "Thou shalt love thy neighbor as thyself," embrace the last six of the Ten Commandments?

Relate The Parable of the Good Samaritan. What is its principal lesson?

mandments also are a code of ethics for human associations. The first is, "Honor thy father and thy mother." (Exod. 20:12) Certainly parents are included among one's neighbors, and if we love our neighbors as ourselves, we will honor our father and our mother.

The same principle holds true with the remaining five commandments, "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness against thy neighbor; Thou shalt not covet . . . any thing that is thy neighbor's." (Exod. 20: 13-17) Those who love their neighbors as they love themselves would not do any of these forbidden things, so it is obvious why Jesus quoted it as being the second greatest commandment.

The question, "Who is my neighbor?" is one that has been asked by many. When the lawyer asked Jesus this question, he answered it by relating The Parable of the Good Samaritan. In this parable a "certain man went down from Jerusalem to Jericho, and fell among thieves." (vs. 30) Traveling between these two cities we would assume that this "certain man" would be a Jew. The thieves stripped him and left him half dead by the roadside.

First a priest went by, saw the man but did nothing for him. A Levite did likewise. Both the priest and the Levite were religious servants of the people, and should have been first to render assistance, but their religious formalisms did not reach into their hearts. They had no sympathy for those in need.

Then a "Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him." (vs. 33) The Samaritan bound up the man's wounds, took him to an inn, and arranged for him to be cared for. After relating this parable Jesus asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer replied, "He that showed mercy"—the Samaritan. Then Jesus said, "Go and do thou likewise."—vss. 33-37

The lesson is that loving one's neighbor means to be neighborly and kind to all, friend and foe alike. The priest and the Levite were supposed to be friends of the man who fell among the thieves, but they did nothing. They failed to love their neighbor as themselves. The Samaritan, ordinarily despised by the Jews, was the one who really displayed the spirit of the second of the two greatest commandments. Here was a human need which he could meet, and it did not matter to him who the man was. Thus was displayed the spirit of love which should permeate all our dealings with mankind.

Jesus, Man of Prayer

GOLDEN TEXT: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." —Luke 11:9

LUKE 3:21, 22; 4:42; 5:16; 6:12; 9:18,
28, 29; 10:21, 22; 11:1-4

THERE is no single definition of prayer which embraces all that it means to the people of God. There are prayers of thanksgiving and praise to God for all his benefits. There are prayers of the penitent asking God's forgiveness for sin. There are prayers which are requests for God's care, guidance, and protection in every time of need. Jesus did not need to pray for forgiveness, for he was holy, harmless, undefiled, and separate from sinners. Jesus did, however, often go to his Heavenly Father with thanksgiving upon his lips and in his heart; and he also sought his Father's guidance in doing the work which he had been sent into the world to accomplish.

There are also prayers of dedication, when one goes to God in full surrender to do his will, offering to enter into his service. It was probably this sort of prayer which Jesus offered, as reported in Luke 31:21, 22, when the Holy Spirit came upon him. The account does not mention the nature of this prayer, but it could have been the one prophetically written for him in Psalm 40:7, 8—"Lo, I come: in the volume of the book it is written

of me, I delight to do thy will, O my God: yea, thy law is within my heart." It was when Jesus thus dedicated himself to do his Father's will that he received the Holy Spirit.

There were times when Jesus sought out deserted places that he might be alone to commune with his Heavenly Father. There were times also when he simply desired to retreat from the milling crowds to rest. Luke 4:42 mentions his going into a "desert place," but makes no mention of his praying. This may have been one of the occasions when he sought a quiet place to rest.

Luke 5:16 mentions another time when the Master withdrew from the multitude, and here the record tells us that he did pray. As his fame spread abroad, and great multitudes came together to hear and to be healed, Jesus sensed his need of help from above. Too often his followers, when the Lord blesses their efforts, forget to pray. In fact, prayer is too often thought of as being necessary only when one is in trouble.

Luke 6:12 informs us of a time when Jesus "went out into a mountain to pray." It says also that "he continued all night in prayer to God." The *Emphatic Diaglott*

translates the latter part of this text to read, "He remained through the night in the oratory of God." A footnote in the *Emphatic Diaglott* says that the Greek word here used denotes "a large uncovered building, with seats, as in an amphitheatre, and used for worship where there was no synagogue." It may well be that Jesus actually prayed all night, but apparently the Greek text simply indicates that he spent the night in this place of prayer. Undoubtedly, however, he did commune much with his Father that night.

Luke 9:18 speaks of Jesus being "alone praying," yet apparently his disciples were with him. "Alone" in this instance would mean away from the multitude. Jesus did not pray to be seen and heard of men, as did the Pharisees in their display of an outward form of righteousness. In John 11:41 and 42 we have a record of a prayer which purposely was spoken loudly enough by Jesus for the people to hear. However, as Jesus said, the purpose was to let them know that the miracle he was about to perform was possible because God had sent him, and because God had heard him and would help him.

After Jesus' prayer of dedication at the river Jordan, he heard his Father speak to him and say, "Thou art my beloved Son; in thee I am well pleased." Likewise, following his prayer on the Mount of Transfiguration, the voice of his Father was again heard, saying, "This is my beloved Son: hear him." (Luke 9:28, 35) What a wonderful response to prayer!

QUESTIONS

Mention some of the various types of prayer. Should we think of prayer merely as a means of obtaining help when in trouble?

Does Luke 6:12 necessarily indicate that Jesus prayed all night?

Are prayers in public places proper, or should our prayers always be in private, or before our brethren in Christ?

Jesus prayed at the river Jordan, and he prayed on the Mount of Transfiguration. What point of similarity is there in God's answers to these two prayers?

How may we be sure that our own prayers will be acceptable to God?

In Luke 10:21 we have one of the Master's prayers of thanksgiving. He thanked God for the way he was carrying on his work, that he was not revealing the mysteries of the kingdom to the worldly wise and prudent, but to the "babes," the meek and lowly, those who were poor in spirit and teachable.

It was only natural for the disciples, noting that Jesus was a man of prayer, to ask him to teach them to pray, and he did. As an outline, he gave them what is known as the Lord's Prayer. It is a recognition of the sacredness of God's name, a prayer for his promised kingdom; a simple request for daily needs; a plea for forgiveness, and for deliverance from evil. All of these blessings, including the kingdom to come, have been promised by God; so acceptable prayer on our part is simply claiming the promises of God. If we always ask in harmony with God's will, we will, as our Golden Text states, be sure of receiving a favorable answer.

Songs of the Savior's Birth

GOLDEN TEXT: "Glory to God in the highest, and on earth peace, good will toward men."
—Luke 2:14

LUKE 1:32, 33, 46-50; 2:29-32

THE birth of Jesus was to the glory of God, for he was sent by God to be the Savior of the world. His life and ministry on earth were to the glory of God, as were also his death and resurrection. Few as yet have recognized the glory of God as displayed through the gift of his beloved Son to be first the Redeemer, and later the King of the world. Eventually, however, all will recognize the glory of God because, through The Christ, the knowledge of the glory of God will fill the whole earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

Peace on earth was one of God's designs in sending Jesus. While this was prophesied by the angels, their prophecy has not yet been fulfilled, except in a very limited degree. Throughout the centuries since his birth, a few have caught the spirit of peace reflected in his message, and to the extent that they have been governed by it the world has been made a better place in which to live.

The establishment of peace by the Prince of Peace is to be accomplished through the agencies of Christ's kingdom, but first it was essential that he make provision for the world's salvation. The

angel in announcing his birth said that he would be a Savior, One who would save the people from their sins. For this purpose he came and died as the Redeemer in advance of God's due time for the setting up of the messianic kingdom. This was to give time to select from mankind a little company who, like himself, would be so interested in the welfare of mankind that they would gladly lay down their lives with him, and thus prove worthy to live and reign with him in his kingdom, that kingdom in which the nations will beat their swords into plowshares, and their spears into pruninghooks, and in which the nations will learn war no more.

The expression, "good will toward men" has often, but erroneously, been interpreted to mean good will "among" men. In recent years a modern translation has been substituted, which reads, "among men of good will." But the proper thought is good will "toward" men. The reference is to God's good will. God's good will toward men was manifested, first in all the wonderful promises concerning the coming Savior and Christ, and then again in his birth.

God's good will toward men will be still further manifested in the

establishment of his long-promised kingdom in the hand of Christ, the great King who will rule "from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) In that kingdom the dead will be raised to life, and tears will be wiped from all faces—a further manifestation of God's good will toward his human creation. The birth of Jesus was a definite evidence that all he had promised to do would be accomplished.

The angel Gabriel's announcement to Mary that she was to be the mother of the promised Messiah is very enlightening. He said, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32, 33) Through the Prophet Nathan the Lord said concerning David, "I will establish the throne of his kingdom forever." (II Sam. 7:13) The Lord also said, "My mercy shall not depart away from him, as I took it from Saul."—II Sam. 7:15

In Isaiah's prophecy of Jesus' birth we are assured that of the "increase of his government and peace there shall be no end, upon the throne of David, . . . to order it, and to establish it. . . . The zeal of the Lord of hosts will perform this." (Isa. 9:6, 7) God's promise to David concerning his throne is prophetically described as the "sure mercies of David." (Isa. 55:3; Acts 13:34) As the Lord explained, he would be merciful to David, and would not take away his throne as he had taken it from Saul.—Ps. 89:1-4

QUESTIONS

Explain why the birth, death, resurrection, and reign of Christ are to the glory of God.

When and under what circumstances will the foretold "peace on earth" be fully established?

What is the meaning of the expression, "good will toward men"? Whose good will?

Why is God's promise to establish David's throne forever prophetically spoken of as "the sure mercies of David"?

The kings of Judah were all the descendants of David, and despite the wickedness of most of them, he did not transfer the kingdom to another family. When Zedekiah was dethroned David's throne did not have an occupant for a time, and the kingdom became inactive. Jesus was next in line, the truly rightful heir. But Jesus was killed, and there was none to "declare his generation." (Isa. 53:8) He had no son to inherit the kingdom. From the natural standpoint this would have meant the end of this royal line. But God had a way. Paul tells us about it in Acts 13:34—"As concerning that he raised him [Jesus] up from the dead, now no more to return to corruption, he hath said on this wise, I will give you the sure mercies of David"—made sure by raising the king from the dead!

The song of Simeon harmonizes with the others, and he gives us the additional information that the Messiah would be a light to lighten the Gentiles, as well as a glory to Israel. May we also sing our praises to God for the birth of Jesus!

The Patience of Job

JOB is one of the outstanding patriarchs of the Old Testament. The book which bears his name reveals his residence to have been in the land of Uz, which marks him as belonging to the Aramean race which had settled in the lower part of Mesopotamia, adjacent to the Sabeans and Chaldeans. He is thought to have lived prior to God's giving of the Law by Moses at Mount Sinai. Certainly no reference is made in the Book of Job to any of the Mosaic Laws or to any of the ordinances associated with those laws.

Actually, all that is known of Job is what we find in his book. From the record it seems evident that he was a sort of chieftain, having immense wealth, and enjoying high rank. His reputation was one of blamelessness in all the relations of life. Apparently he was a religious instructor, and one who comforted the needy in their trials.—Job 4:3, 4

Job's faithfulness as a servant of God is revealed by a severe trial which God permitted to come upon him. His attitude in this trial, the lessons he learned, and his final deliverance from it help to illustrate the reason for the divine permission of evil upon all mankind, and the ultimate restoration of the

human race to favor with God, and to health and life.

Job's trial was brought about by the evil conniving of Satan, and thus we are reminded that Satan's is the master mind which set in motion the principle of evil, as it is first brought to our attention in the Genesis account of creation. From the operation of the principle of evil there results all the suffering which has blighted the happiness of mankind throughout all the ages.

In the first chapter of the Book of Job, we are told of a meeting of the "sons of God," and that Satan appeared also among them. The Lord said unto Satan, "Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." (Job 1:7) According to the Scriptures, Satan cannot be relied upon to tell the truth, but in this instance he did, as confirmed by Peter who said that he goeth about as a "roaring lion . . . seeking whom he may devour."—I Pet. 5:8

The Lord asked Job, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (vs. 8) Satan's reply to

this question was, "Doth Job fear God for nought?" This was a cleverly devised attack on the integrity of Job. Satan enlarged upon it, adding, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance [margin, cattle] is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—vss. 10, 11

This accusation signified that Job was serving God for selfish reasons, not because he loved God and desired to live up to the divine principles of righteousness. This was a viewpoint with which Satan was well acquainted, for nearly all false religions stress the advantages gained by their devotees. Many of them offer temporal advantages, such as health, wealth, social standing, and so forth.

It is true that those who serve God faithfully are rewarded, but their chief motive for loyalty to God should be their love for him and for his righteousness. God knew that this was true in the case of Job, so he permitted Satan to bring calamity upon him that his integrity might be demonstrated. The Lord said to Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."—ch. 1:12

Satan worked quickly. Through an invasion by the Sabeans and the Chaldeans, by fire and by

storm, Job's oxen, asses, sheep, cattle, and camels were either stolen or destroyed, and his sons and daughters were killed while at a party. But these calamities did not destroy Job's faith, nor embitter him against God. His reply to it all was, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taketh away; blessed be the name of the Lord."—ch. 1:21

Foiled in his attempt to shatter Job's loyalty to God by depriving him of his possessions, even his sons and daughters, Satan again appeared in the presence of God, and said, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." (ch. 2:5) Satan was given permission to afflict Job's person, although he was forbidden to take his life.—vs. 6

Job was then afflicted with boils from the crown of his head to the soles of his feet. When this happened his wife turned against him and said, "Dost thou still retain thine integrity? curse God, and die." This must have seemed to Job to be the final blow, yet he did not follow his wife's advice and curse God as she had suggested and as Satan desired. Instead he replied to his wife, saying, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—ch. 2:9, 10

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Job's Comforters

Job had three friends who endeavored to comfort him when they heard of all the evil which had come upon him. These were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. (ch. 2:11) While these thought to comfort Job, they actually added to his burden by accusing him of endeavoring to conceal some gross sin or sins for which the Lord was punishing him. They were eloquent in the presentation of their viewpoints, but wrong, for as the Lord later said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath."—ch. 42:7

In brief, the view insisted upon by these "comforters" was that God always rewards righteousness and loyalty to him with material prosperity and health. Also that the only ones in the world who suffer are the unrighteous, the sinners, those who defame God and disobey his precepts.

When these "comforters" first appeared in the presence of Job they apparently were stunned by his condition, while Job himself was weighed down with pain and sorrow; so they all kept silent for seven days. It was a long vigil, but finally Job broke the silence. He did not curse God, but rued the day that he was born, and expressed his belief that it would have been better for him had he died when he was a baby, or even

if he had been "as infants which never saw light."—ch. 3:16

In expressing these thoughts Job explained that had he died in infancy he would have "lain still," "been quiet," "slept," and "been at rest." (vs. 13) Since, as God later testified, Job spoke the truth we can rely on this explanation of the state of infants in death as being correct. They are not in heaven, nor are any of them, as Calvinism teaches, predestined to an eternity of torture. Moreover, Job explains that as an infant in death he would have slept with "kings and counselors of the earth," "with princes that had gold," with the "wicked," and with the "small" and the "great."—vss. 13-19

In this third chapter of the book we have Job's opening speech to those who came to comfort him, but who turned out to be accusers. What he said was the outpouring of a heart saddened by a series of calamities which would have completely crushed most, and which had, indeed, caused his wife to believe that he was cursed of God. But the reply of his comforters was no help. Eliphaz answered, "Behold, thou has instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled."—ch. 4:3-5

This was simply telling Job that he did not have sufficient strength of character to apply to himself the instructions he had so often given

to others. It reveals, however, that Job had been esteemed as a religious instructor and counselor. It probably was true, as so many in like experiences have found, that it was more difficult to bear up under trial than it was to counsel others to do so. It was cruel, nevertheless, to bring this so emphatically to Job's attention. But even worse was the implied accusation which followed: "Who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."—ch. 4:7-9

This was tantamount to saying that if Job was innocent of special and wilful wrongdoing he would not have been afflicted. This was then, and is now, contrary to the facts. During the reign of sin and death, while Satan is permitted to be the "god of this world," the wicked have often flourished, while the righteous have suffered. Long centuries later the Prophet Malachi wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15

Job expressed the same thought in his reply. He said, "The tabernacles of the robbers prosper, and they that provoke God are secure." (ch. 12:6) After listening long to his would-be friends, and realizing that basically their reasoning was wrong, Job can be excused for be-

ing somewhat sarcastic when he said, "No doubt but ye are the people, and wisdom shall die with you."—ch. 12:2

Although Job was crushed by his hard experiences, and did not understand why the Lord permitted them to come upon him, yet in faith he said, "Though he slay me, yet will I trust in him. . . . He also shall be my salvation: for a hypocrite shall not come before him." (ch. 13:15, 16) Job knew that all suffering would be compensated for in the resurrection, and, being weary with the pain of his affliction, he asked God to let him die—"O that thou wouldest hide me in the grave [sheol], the Bible hell] . . . until thy wrath be past."—ch. 14:13

Job knew that in death, and in God's due time, he would be remembered and called forth from the grave. (ch. 14:14, 15) In chapter 19:25-27 we find him saying, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy my body, yet in my flesh shall I see God: whom I shall see for myself, . . . and not another."

Accusations Continue

Job's comforters continued to accuse him of special sin, emphasizing in various and seemingly plausible ways that all his troubles were due to the fact that God had forsaken him, or even worse, was specially punishing him. But Job knew better than this. True he

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could not fathom the meaning of his calamities, but as the Psalmist later expressed, he had "great peace." (Ps. 119:165) All of God's faithful servants have enjoyed this peace of heart, and their attitude has been like Job's, who said of God, "Though he slay me yet shall I trust him."

It is false reasoning which insists that suffering on the part of God's people of necessity means that they are being punished by God for special sins. Many of the most faithful servants of God have been allowed to suffer physically. Consider the long list of worthies mentioned in the 11th chapter of the Book of Hebrews. Think of Jesus, and the apostles! The light of God's countenance shone upon all these, yet he permitted them to suffer.

James wrote, "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy that endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James 5:10, 11

In a jibe at Job, Eliphaz the Temanite said, "Acquaint now thyself with him [God], and be at peace." (ch. 22:21) Those who are truly acquainted with God do enjoy peace. The storms of life may rage tumultuously around them, their "sea of life" may be turbulently rough, with the waves of adversity pounding relentlessly upon their souls, yet their knowl-

edge of God, and the justice of all his ways, gives them peace—the "peace of God, which passeth all [human] understanding."—Phil.4:7

But this is not what Eliphaz meant. He implied that all of Job's adversities had come upon him because he was a sinner, and that the only way he could have a serene and peaceful life, a life without calamity and trouble, was to become acquainted with God and be willing to obey his righteous laws. This must have cut deeper into Job's heart than the boils that afflicted him. How well he must have known God to be able to say, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—ch. 23:10

Job's only difficulty was his inability to understand the reason for his suffering. But he was sure of one thing—he was not a wilful sinner. He knew also that he was not trying, as his "comforters" insisted, hypocritically to cover his sins. In an effort, perhaps, to reassure himself of this, if not to convince his comforters, we find him in chapters 29 and 31 recalling the happier days of his life and the many ways in which he served the people, and never had wronged any of his fellowmen. From this it was concluded that Job was righteous in his own eyes.

After Job had made his final attempt to show that he had not wilfully transgressed God's law nor injured any of his fellowmen, his three "comforters" had nothing further to say. Then Elihu, a younger man, who had been listen-

ing to the discussion, spoke up. Through the first chapter of his reply Elihu said little or nothing of importance. He explained that he had kept silent because the others were older, and he expected them to say something worth while, but since they had displayed their lack of knowledge he would speak.

Like many others throughout the ages, he seemed to assume that God had specially endowed him with wisdom, and that regardless of the age or experience of the others, including Job, he was the one whom the Lord had appointed to set matters straight for them. Like the three "comforters," Elihu used some very beautiful language, but perhaps he got little nearer to the truth relating to Job's condition than did the other three. While he avowed he would not accuse Job, but wanted only to help him, the only explanation he had to offer was, as the others had insisted, that Job was suffering at the hand of God because he was a sinner. In chapter 34:37 he says concerning Job, "He addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God." In chapter 33:24, he expresses the need for a ransom, an atonement, and the benefit accruing therefrom.

God Answered

Finally God answered. (chapters 38-41) He did not accuse Job of special sin. He knew that Job was righteous at heart, even as he had told Satan. (ch. 1:8) Under great stress, and in combatting his

"comforters," Job may have over-emphasized his righteousness, and thereby implied that God was responsible for his suffering. But he did not directly accuse God of bringing his trials upon him, and had said, "Though he slay me, yet shall I trust in him." Job's difficulty was his lack of full comprehension of the glorious characteristics of God—his wisdom, justice, love, and power. God knew this, so in in his reply he set before Job in a very wonderful manner how his greatness was manifested in the works of creation.

To read and reflect upon God's answer to Job should give anyone a very exalted vision of the greatness and glory of God. Indeed, a reverent study of the chapters in which this reply is contained should do much to convince even an unbeliever of the fact that there is a supreme and intelligent creator.

"There is a God—all Nature speaks,

Thru' earth, and air, and seas,
and skies:

See! from the clouds his glory breaks,

When the first beams of morn-
ing rise."

In order to impress Job, and before he had finished his answer God said to him, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." (ch. 40:2) Job then understood the Lord's lesson, and he replied, "Behold, I am vile; what shall I answer thee? I will lay

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mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further."—vss. 4, 5

The vision of himself which the Lord had shown to Job had the same effect upon him as upon Isaiah, when this prophet saw the Lord "high and lifted up." Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts." (Isa. 6:1, 5) A proper appreciation of the Lord, such as he gives to his people today through the truth of his gracious plan, should cause us all to humble ourselves before him and acknowledge our unworthiness of his grace.

God continued to reveal his wisdom and power to Job as seen in his marvelous creative works. (chapters 40, 41) And Job's appreciation of the majesty of the Lord increased. He "answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—ch. 42:2-6

Through his experience, and through the marvelous vision he

had been given by God, Job learned to know and appreciate his Creator as never before. Like millions of others throughout the centuries, he had heard of God. Indeed, to the extent of his understanding, he had faithfully served God. But never before had he truly seen God in the sense of understanding the glorious attributes of his character. And to "see" the glory of God was to make him realize his own nothingness as well as his imperfections which hindered him from rendering the perfect service that was due to his exalted Creator.

Job's reaction to his experiences justified God's confidence in him, and now that he had proved his integrity the trial was lifted. But first his three "comforters" were dealt with. The Lord instructed them to take "seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job."—ch. 42:8

Restitution

Job's friends did as the Lord instructed them, "and the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." (vs. 10) The word "captivity" is used a number of times in the Old Testament to de-

note the state of death, the dead world of mankind being held prisoners in death. God has promised to "bring again" the captivity of death's prisoners.

Job had not actually died, but, as he observed himself, "I am escaped with the skin of my teeth." (ch. 19:20) When his sons and daughters and all his possessions were taken from him he said, "Naked came I out of my mother's womb, and naked shall I return thither." (ch. 1:21) Job, in other words, might well be considered an illustration of the whole dead world of mankind, with his restoration an illustration of the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets

since the world began."—Acts 3: 19-21

The record states that "the Lord blessed the latter end of Job more than his beginning." (ch. 42:12) He became wealthier than ever, and "he had also seven sons and three daughters." (vs. 13) And in all the land there were no women so fair as the daughters of Job. After his trial Job lived for 140 years, "and saw his sons, and his sons' sons, even four generations." (vss. 15, 16) How richly he was rewarded in compensation for the evil which was permitted to come upon him. And so it will be with all mankind. The permission of evil will contribute to the everlasting blessing of all the willing and obedient.

WEEKLY PRAYER MEETING TEXTS

Many local groups of Bible Students throughout the world have a prayer, praise, and testimony meeting on Wednesday evenings. Nearly all use the preceding Thursday's text appearing in the Daily Heavenly Manna book as a topic for these meetings. These are the texts appearing each month under this heading. The suggested hymns are from Hymns of Dawn. These devotional meetings are very important to the Christian, providing spiritual strength to continue on in the "narrow way."

DECEMBER 1—"Thou shalt love thy neighbor as thyself."—Matthew 22:39 (Z '99-72. Hymn 198)

DECEMBER 8—"If the world hate you, ye know that it hated me before it hated you."—John 15:18 (Z. '01-300. Hymn 13)

DECEMBER 15—"The Lord is my Shepherd."—Psalm 23:1 (Z '02-365. Hymn 286)

DECEMBER 22—"If a man therefore

purge himself . . . , he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."—II Timothy 2:21 (Z '02-319. Hymn 78)

DECEMBER 29—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecclesiastes 11:6 (Z '02-71. Hymn 309)

Fellowship of Kindred Minds

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3

WHAT is "fellowship"? Webster's Dictionary defines it as "companionship." But when we examine the question from the scriptural standpoint we find that Christian fellowship means much more than "companionship."

We might elucidate the subject of general fellowship with a few homely, everyday illustrations. Two men who are carpenters can enjoy a fellowship into which one who is not a carpenter cannot enter. Likewise two men who are physicians can have fellowship in which a man who is not a physician cannot participate. This is because the two carpenters or the two physicians have things in common: similar education, ambition, occupation, and experiences.

Two men fishing together in a boat are enjoying fellowship. First, both of them enjoy fishing; second, both are hoping for good luck. Let us suppose further that neither of them is able to swim. They thus have a third factor for fellowship; namely, exercising care while in the boat.

Thus we see there are numerous

kinds of fellowship. Man is gregarious—he loves to associate with his fellows. And this desire for fellowship lies at the foundation of every fraternal, social, and religious organization in the world.

But the fellowship in which we are interested is based upon the Bible. Coming to the Bible we find that this word occurs only twice in the King James Version of the Old Testament. The first instance of its use is in Leviticus 6:2, where God tells Moses that a man who receives stolen property from a thief, knowing that it was stolen, is having fellowship with the thief, and is thus guilty.

The second instance of the word "fellowship" in the Old Testament King James Version is Psalm 94:20, which reads, "Shall the throne of iniquity have fellowship with Thee?" The fact that this word occurs so few times in the Old Testament is a proof that the Israelites did not consider themselves worthy to claim fellowship with God. So when Jesus came, presenting himself as the Son of God, they took exception to it, for if Jesus were

God's Son, he would have fellowship with the Almighty.

But when we examine the New Testament we find that it is replete with the subject of fellowship. In order that we may appreciate how much there is in the New Testament about Christian fellowship, let us cite every instance of its use therein.

In Ephesians 5:11 we are told to "have no fellowship with the unfruitful works of darkness." In II Corinthians 6:14 we read, "What fellowship hath righteousness with unrighteousness?" In these two instances the Greek word used means "intercourse" or "participation." All other instances of the use of the word fellowship in the New Testament are derived from a Greek word that means "partnership." And they are as follows:

I Corinthians 1:9 says, "Ye were called unto the fellowship of his [God's] Son."

II Corinthians 8:4 speaks of "the fellowship of the ministering to the saints."

Galatians 2:9 tells how James, Peter, and John gave Paul and Barnabas "the right hands of fellowship."

Ephesians 3:8, 9, discusses the "fellowship of the mystery [the Church]."

Philippians 1:2-5 records Paul's thanksgiving "for your fellowship in the Gospel."

Philippians 2:1 mentions "fellowship of the Spirit."

In Philippians 3:10 Paul expresses his desire for the "fellowship of his [Christ's] sufferings."

I John 1:3 associates "fellowship with the Father, and with his Son Jesus Christ."

I John 1:6 tells us that if we claim "fellowship with him, and walk in darkness, we lie."

Then the next verse (I John 1:7) says, "If we walk in the light, . . . we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin."

In Hebrews 13:16 this same Greek word is translated "communicate." The apostle says, "To communicate forget not." It is also translated "communion." Paul asks, "The cup of blessing . . . is it not the communion of the blood of Christ? The bread . . . is it not the communion of the body of Christ? For we being many are one bread and one body." (I Cor. 10:16, 17) The same word is again translated "communion" in II Corinthians 6:14—"What communion hath light with darkness." Also in II Corinthians 13:14—"The communion of the Holy Spirit be with you all."

Let us notice from these what a wide field is covered in Christian fellowship. There is fellowship of doctrine; fellowship with God and Christ; fellowship with the brethren; fellowship of service; fellowship of the "mystery" (the church); fellowship of the Gospel; fellowship of the Holy Spirit; and fellowship in the sufferings of Christ.

Besides, we find the following words which imply the same thought: fellow citizens; fellow disciples; fellow heirs; fellow servants; fellow helpers; fellow lab-

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orers; fellow prisoners; fellow soldiers; fellow workers; work-fellow; and yokefellow. Is not this a rich field for our study and investigation?

How does one become a partaker of this fellowship with the Father, with the Son, and with the saints? In John 6:44 Jesus says, "No man can come unto me, except the Father which sent me draw him." How does God draw us to his dear Son? We can think of two ways. First, he sends his Word into the world, and that Word appeals to those qualities in our mental makeup that have survived the fall. First among these is the ability to have faith in God. In many of mankind the ability to exercise faith in God has been almost obliterated by the fall. Then we must also have honesty and reverence. If we have such qualities we can respond to the Father's drawing.

Also, God draws us by the hard experiences of life. When we are young the world looks rosy, and we expect great things of life. But sooner or later we find that in the pursuit of pleasure, the pleasure is mostly in the pursuit; because when the goals are reached they are usually disappointing, or turn to ashes. Thus, by means of his Word and his providences God draws us to his Son. In conjunction with these methods, we do not forget the operation of the Spirit, or power of God, exercised in various ways.

While John 6:44 shows how we are drawn to Christ, our next scripture, John 14:6, shows how

we are drawn to God. Here Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." This statement is both exclusive and inclusive. It is true, or it is not true. If it be true, then no one can come to God through any of the non-Christian religions, such as Buddhism, Confucianism, Hinduism, Mohammedanism, nor any other non-Christian way. We accept our Lord's statement as the truth, and act upon it.

The third scripture we wish to consider is Matthew 11:27-30. Here Jesus says, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Our Lord then continues, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Having been drawn to the Father and to the Son, what is the "yoke" which Jesus invites us to take? It is the same yoke which he took—the yoke of consecration to do the will of God. When he reached maturity, which was thirty years of age under the Law, he came to Jordan, and the language of his heart was, "I love thy will, O God; thy law is in my heart."

Even though, as a perfect human being, Jesus was always conse-

crated to do God's will, yet here he entered into another covenant with the Father—a covenant of sacrifice—to lay down his humanity as a ransom price for the human race. There he laid down his perfect human will, and took instead his Father's will that he should sacrifice himself as a human being. There he received the begetting of the Holy Spirit to a new spirit nature as a new creature.

From that moment for three and one-half years Jesus kept his human will dead, and as a new creature was sacrificing, laying down his humanity. This terminated at the cross. During those three and one-half years all of those severe experiences which he underwent were developing, fitting, and qualifying him as a new creature to be the great High Priest for the church and for the world.

However, there are two points of difference between our Lord and those who accept the invitation to take this "yoke." First, he was always perfect, even as a human being, but we were imperfect, sinners. Therefore, before we could bear such a yoke we had to be "justified by his blood" through faith. When God thus accepts our consecration, justifies us, and grants us his Holy Spirit, we are then qualified to begin to bear this "yoke."

The second point of difference between Jesus and ourselves is that he alone is the Redeemer. We cannot be redeemers of ourselves or of mankind. But we can and do follow "in his steps" of sacrifice,

when thus qualified "by his blood."

When Jesus says to us, "Learn of me, because I am meek and lowly in heart," it is as if he would say, "Learn of me, because I am a successful teacher." The world's conception of "meekness" is "weakness," but the true meaning of meekness is "submission to the divine will from moral and religious motives."

The world's conception of a successful teacher is one who is assertive and self-willed—quite unlike our great Teacher. So, if we become partakers of his meekness we shall accept all the experiences of the sacrificial life—the bitter as well as the sweet—as from our Heavenly Father; and these experiences will be molding, developing, and fitting us as new creatures for joint-heirship with and under Jesus Christ.

If we were to keep our old human will, and do the will of God at the same time, we would find this "yoke" impossible to bear. But when the human will is kept "dead," this "yoke" can be borne successfully. And then we also find that we have a good "yoke-fellow"—our Lord Jesus—whose assistance makes it an "easy" yoke.

The Life of Fellowship

The question now comes, what kind of life of fellowship is made possible for us because of having taken the foregoing steps? We here enumerate eight different aspects of this life of Christian fellowship:

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1. We have fellowship (partnership) in our justification by the blood of our Redeemer.

2. We have the fellowship (partnership) of the Spirit.

3. We have the fellowship (partnership) of the mystery (the church).

4. We have a fellowship (partnership) of the Gospel.

5. We have a fellowship (partnership) of service.

6. We have a fellowship (partnership) of experience.

7. We have a fellowship (partnership) in his sufferings.

8. We have a fellowship (partnership) in his glory.

1. Let us briefly consider our fellowship in justification. When we gave ourselves to God in consecration he justified us by accepting our imperfect humanity in the imputed righteousness of Jesus. Thus we are "accepted in the beloved," our adamic-inherited sins and weaknesses being atoned for by his precious blood. When we begin to appreciate that we are justified in God's sight by the blood of Jesus alone, we begin to enjoy fellowship (partnership) in that fact. The deeper becomes our appreciation, the deeper and sweeter becomes our fellowship in this justification. It places us all on the same level in the sight of God: none are higher and none are lower. "One is your Master, even Christ; and all ye are brethren." —Matt. 23:8, 10

In Volume 3 of "Studies in the Scriptures," pages 199, 200, is the statement that the unmistakable

teaching of The Parable of the Wedding Garment is that all who will eventually be of the overcoming church will thoroughly appreciate that Jesus is their Redeemer as well as Lord and Teacher.

2. Let us next consider our "fellowship [partnership] of the Spirit." If our Heavenly Father has accepted our consecration, justified us, and begotten us of his Spirit, it means that his Spirit, mind, disposition have begun to exist in us. Then, the more of his Spirit or disposition we can recognize in one another, the more "fellowship [partnership] of the Spirit" we enjoy.

The more we empty ourselves of the spirit of the flesh and of the world, the more capacity for the Spirit of the Lord we shall have. It is a growth in fellowship. Furthermore, since this spirit is also the Spirit of the Father and the Son, we begin to have a "fellowship of Spirit with them also.

3. Next, what is the "fellowship of the mystery"? Briefly, this "mystery," or secret, which began to be opened up in the New Testament, is the church. And the church is still a mystery to the world. The world thinks that the church is a visible, human organization, or a beautiful building. But these things are not the church. The church of Christ consists of those who have been united to Christ through faith and consecration. If we are not thus united to him we are not members of the church.

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Furthermore, so long as we are in the flesh we are probationary members of the church—still on trial. Then the Word of the Lord comes to us: "Be thou faithful unto death, and I will give thee the crown of life"; "To him that overcometh will I grant to sit with me in my throne," etc. To us, then, are the many "precious promises" of the New Testament.

The better we understand what the church really is—what its call, purpose, character, present service, and future glory really are—the more fellowship (partnership) we really enjoy in that "mystery."—Rev. 10:7

4. What of the fellowship (partnership) of the Gospel? First we inquire, what is the Gospel? Paul identifies the "Gospel" (good news) in Galatians 3:8 as being that great promise, or covenant, which God gave to Abraham. (Gen. 12:1-3) "In thee [and thy seed] shall all families of the earth be blessed." (Gen. 22:18) Paul further explains that Christ is the "seed," and then adds, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

This is the Gospel! This is the hub, or center of the plan of God. All processes or provisions whereby this promised blessing is to reach mankind constitute the circumference of the Gospel, or divine plan. The more we understand and appreciate this the more fellowship of the Gospel we shall

have. It continues to broaden and deepen.

5. As our appreciation of the Gospel increases we will have a desire to do something about it. So this leads to our "fellowship of service." The more we participate with one another in serving the Lord, the truth, and the brethren, the more "fellowship of service" we enjoy. Jesus said, "The Son of man came not to be ministered unto [to be served], but to minister [to serve]." And, "Whosoever will be chief . . . let him be your servant." (Matt. 20:28, 27) Thus we see that this service is a "fellowship" with our brethren and with our Lord and Master.

6. What about a fellowship of experience? In the case of many it requires considerable time to see clearly the difference between the "flesh" and the "new creature." It might be thought that one's feelings are an index of a standing with the Heavenly Father. If we feel well and happy, we consider ourselves in the favor and approval of God. If we are sick, or discouraged, we may suppose this to be an evidence of divine disapproval.

But we should come to realize that our Father loves us equally as much when we are down in the dark valley as when we are on the mountaintop of good feelings. In other words, God recognizes and deals with us as new creatures, and not "after the flesh." The flesh has been covered with the righteousness of Jesus Christ.

This does not mean that we are

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to condone the weaknesses, bad habits, or misdeeds of the flesh in ourselves or in others. As new creatures we must seek to overcome the flesh, "cleanse ourselves," so far as possible, making these bodies servants of the new mind. This means a daily battle, a "good fight of faith"—overcoming. There must be progress.

Then we begin to see that our brethren are having the same struggle. We recognize them "not after the flesh," but as New creatures. We develop sympathy, love, understanding, helpfulness. This "fellowship of experience" indeed increases, deepens, and sweetens.

7. Then there is the "fellowship of his sufferings." By the time we have progressed thus far, we begin to see clearly that this "way" in which we are privileged to walk is the only way which will ultimately result in the reforming and blessing of the world as the plan of God reaches its consummation. "Of God" are we in Christ Jesus, and in that plan.

As followers of our Master we may never literally be crucified, beheaded, burned, or shot before a firing squad—as some have been in the past centuries. We must, nevertheless, taste of his sufferings. Our friends, relatives, and neighbors will think that something is wrong with our heads; that we are impractical visionaries, because we do not join with them in their laudable efforts to bring about social, political, or religious reforms. But let us not "think it

strange," but rejoice in the fact of a little share in "his sufferings" (I Peter 4:12); for, "As he is, so are we in this world."—I John 4:17

The more we try to "let our light shine" the more we shall be misunderstood by the world. Let us not become discouraged because of this, but rather realize that we are having a little share in the "fellowship of his sufferings." And this becomes not only a "partnership" with him, but also with one another.

8. Last, we mention the "fellowship of his glory." Perhaps you will say, "But that is future, is it not?" Yes, that is true, but it has its beginning (according to our faith) in this life. What is that "glory"? We shall mention only two features of the glory. First, there will be the glorious privilege, for a thousand years, of being associated with our Head and with the saints, beyond the "veil," in the great work of restoring mankind. Will not that be glorious?

Second, we consider the glorious resurrection change which we shall experience, if faithful, from the human to the divine nature. Then we shall be able to give full expression to those noble sentiments we now have in our hearts, but which we are hindered from expressing fully by our imperfect, "earthen" vessels. How glorious that will be! Yes, we shall actually be "partakers" of his glory! But even now, by faith, we are enjoying that "glory"—having a "fellowship" in it. And the keener our spiritual vision becomes, the richer

and sweeter is our fellowship therein.

The Gospel

The Gospel is the chief means by which God has introduced us into fellowship. In its briefest statement or expression we have seen that the Gospel is embraced in the promise to Abraham. In its widest sense the Gospel is the entire plan of God which fills the Bible from Genesis to Revelation. The Bible outlines the plan, showing the necessity for the Gospel's provisions, and how they are applied through the ages for the blessing of mankind. In the Scriptures God's plan is called the "Gospel of God"; the "Gospel of Christ"; the "Gospel of the kingdom"; the "Gospel of the grace of God"; the "Gospel of peace"; the "Gospel of salvation"; "our Gospel"; "your Gospel"; and "my Gospel." How wonderful to realize that the "Gospel of God" has become "our Gospel"! Such a claim would be presumptuous if it were not true. But it is clearly taught in the Scriptures, so let us embrace this truth and rejoice therein.

Did the Early Church possess this Gospel? Yes, she did. However, she did not have many of the details which we now enjoy, because the time was not then due for them all to be revealed. But the church did possess the main features of the truth.

Briefly, the main features of the plan of God which fill the Bible from cover to cover are as follows: 1, creation; 2, condemnation; 3,

law; 4, ransom; 5, high calling of the church; 6, restitution for mankind; and 7, the second death for the incorrigible. These features are all discussed in the writings of the apostles and in the Book of Revelation.

What took place after the apostles fell asleep in death? The great "falling away" from the truth foretold by Paul (II Thess. 2:3) did come, and the Dark Ages ensued. "The truth of the Gospel" was largely obscured.

Then came the Reformation, during which the creedal compost that had collected upon the glorious Gospel began to be cleared away. Finally came the "harvest" time of the Gospel age, when all the glorious features of the plan of God were restored to the church, and in addition, many details and features that then became due.

It is just as when the Israelites returned from the captivity in Babylon the beautiful gold and silver vessels of the temple were restored also. (Ezra 1:7-11) So now, in the end of the Gospel age, in the "harvest" time, the beautiful truths of the Gospel have been restored to the Lord's people.

What are they? Let us begin with the Genesis account of creation. There is a personal reason for this. When the writer was a boy in school he could see that if "evolution" were true the Bible account of creation could not be true. His faith in the Bible account was shaken. About that time a book appeared, entitled, "The New Creation." The first chapter in that

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book showed that the six "days" of the Genesis account agree with geology and science. After reading this chapter his faith in the Bible was restored, and later on he gave himself in consecration to the Lord. Since that time, if his faith is disturbed on this or any other feature of the truth, all he has to do is to re-examine the foundation of his belief, and his faith is increased and strengthened. The Genesis account of creation is fundamental—it must be true—because the remainder of the Bible is built thereon.

Next we mention proofs of an intelligent Creator. If we study the heavens through a telescope, and the wonders of earth through a microscope, we see, there and here, evidence of divine wisdom and power. But could we by astronomy or biology comprehend God's justice or his love? No! We would see and experience the suffering, sin, sickness, and dying of humanity; we would observe the storms, earthquakes, and calamities, and we would wonder if God is a God of love and justice, as well as wisdom and power.

Then the Bible comes to us purporting to be a divine revelation, and in it we find the plan of God. Only when we understand that plan of God do we see all four of the attributes of our Heavenly Father's character—his wisdom, power, justice, and love. And from no other standpoint than the plan of the ages can we comprehend all those attributes. How this begets in us a desire to become like him!

This plan contains ages and dispensations. It reveals further: the hidden mystery; the object of our Lord's return—"restitution"; the manner of our Lord's return; the time of our Lord's return; his **parousia**, **epiphania**, and **apokalupsis** (or presence, bright shining, and revelation); the permission of evil; and ransom and restitution.

As surely as the ransom has been provided, so surely does the justice of God guarantee that there will be opportunity for restitution for every man—including father Adam.

Natures: Human, spiritual, and divine. Our understanding of these natures, and that they are separate and distinct, in turn enables us to understand other features of the great plan.

Then we have "the broad way," the "narrow way," the "highway." We have seen how we were all members of the human race, all on the "broad way, which leadeth to destruction"; but by the grace of God we have found the "narrow way" to life, and are endeavoring to walk in it. We rejoice that a "highway" of "holiness" is soon to be opened up for all mankind.

Continuing these subjects we have kingdoms of this world; the kingdom of God; the Day of Jehovah, and Bible chronology.

Bible chronology is simply a record of elapsed time. From the creation of man until the present time is a period of slightly over 6,000 years. Let us not confuse time prophecies with Bible chronology. We might correctly place

a time prophecy on the chronological chain, or we might be partly right and partly wrong in so placing it. We find it to be a fact that time prophecies are seldom correctly understood until after their fulfilment.

Simply because the year 1914 came and passed without the full accomplishment of all our expectations relating to that year, some have thought that the "Gentile times" prophecy pointing out that date had been incorrectly understood. A great "time of trouble" was expected then, yet during the first half of 1914 there was no evidence that it would be an unusual year. We used to say to ourselves, "When will this trouble begin?" Now we are saying, "When will it end?" The momentous events which broke upon the world in that year are still continuing in various spasms, becoming ever more devastating.

Additional Truths

Next we mention the truths pertaining to earth's great jubilee; Elijah—past, present, and future; the great company; the man of sin; the time of the end; the cleansing of the sanctuary; the harvests—Jewish and Christian; the restoration of Israel; and the great pyramid. And then we have the Logos—the only begotten One, the undefiled One, the One like unto his brethren, David's Son and Lord, the Son of man. These are titles of Jesus Christ which he earned by his faithfulness. To us it has been given to

understand them all, and the relationship they bear toward one another.

To us also has been given to understand the truth concerning the Holy Spirit; the nature of man, including the soul; hell, sheol, hades; the curse of sin and death, and the hope of life and immortality; the ministry of reconciliation; the tabernacle; and the new creation.

Concerning the new creation we have learned of its call, predestination, organization, order, and discipline; its law, sabbath, judgment, baptism; passover, earthly privileges and obligations, foes and besetments, and its present and future inheritance.

Other important truths which have come to us as "meat in due season" are those pertaining to the Mediator; the Advocate; the covenants; and the sin-offering. Then there is the understanding that has been given to us of Jesus' many parables of the kingdom. Precious indeed are the truths made plain to us by these parables.

Our Fellowship

We might continue mentioning points of truth enjoyed today by "truth people"—teachings which we hold and enjoy in common with one another. These teachings are, therefore, the basis of our fellowship. We might think of these teachings as being like a beautiful, fruitful tree. First there is the root—the Abrahamic promise, or covenant. Out of this root grows

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the trunk of the tree, then the branches, then the twigs, then the leaves, and finally the fruit.

Who among all the people on earth today have been blessed with such a full, comprehensive, and harmonious understanding of the Word of God as those who know the joyful sound of present truth? And what a blessed fellowship we enjoy in this understanding, a part

of which is the fellowship of service! When we made our consecration it was implied that we would be willing to give all we have and are that others might be blessed with this heart-cheering knowledge of the Bible. Let us pray for one another that we may all be more zealous in causing this light to shine out for the blessing of all who have an ear to hear.



“Glad Tidings of Great Joy”

THE angels who announced to the shepherds on the plains of Bethlehem the birth of Jesus, said, “Behold, we bring you Good Tidings of great joy, which shall be to all people!” The birth of Jesus, while not the beginning of divine interest in man, was the first manifestation to him of God’s love and sympathy.

Not all have learned the relationship between the birth of Jesus, his earthly life, his crucifixion, and the future glorious outworking of God’s love for our race. What our Lord Jesus did at his first advent was merely a preliminary work—important, necessary, because only by the cancellation of the death penalty could the sinner be recovered. As it was a perfect man that sinned and came under the death penalty, so the Redeemer must be a perfect man, to die the just for the unjust.—Romans 5:12, 15-19; I Peter 3:18

The death of Jesus is the basis upon which the millennial kingdom will be established. His death constitutes the purchase price for the whole world of mankind, because of which the world is to be turned over to him, that he may reign a thousand years in heavenly glory and power, for the uplift, the restitution to perfection, of Adam and his race, for whom he died more than eighteen centuries ago.—I John 2:2; Acts 3:19-21

Throughout the past eighteen centuries God, through Christ, has been merely calling a saintly “little flock” out from the world, to be footstep followers of Jesus. He has not been attempting the conversion of the world during this Age—hence it still lies in the Wicked One. The Church, the “called ones,” become eventually, by a share in the first resurrection, Christ’s bride class—in glory, honor, and immortality. This faithful company have the Master’s promise that, “if they suffer with him, they shall also reign with him,” in his kingdom.

The Opened Books

Please explain Revelation 20:12, which tells of the dead being judged and the books being opened. What are these "books" and what information do they contain?

REVELATION 20:12 reads, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The commonly accepted theory is that the "things . . . written in the books" are the good and bad deeds of the people. But this cannot be, for the "things" found in the books are mentioned as separate from the works of those who are judged—they are "judged out of the things" in the books, "according to their works."

The time in the plan of God when this scripture is fulfilled is during the thousand-year reign of Christ, which is also the thousand years of the world's judgment day. (Acts 17:30, 31; II Pet. 3:7, 8) John says that in that day the "dead, small and great," shall "stand before God." This is not a literal standing up in a field large enough to accommodate all who have died, with the Lord literally seated in a throne, or judgment seat, before them. The thought is,

rather, that then the dead world of mankind will be given a standing before God, a position of favorable consideration purchased for them by the blood of Christ.

All mankind is condemned to death, and legally considered by God as dead, while countless millions have actually gone down into the tomb, most of them with no knowledge whatever of the only name given under heaven or among men whereby they could be saved; that is, the name of Jesus. (Acts 4:12) But, with the beginning of the judgment-day work, they all will be given a standing before the bar of divine justice.

The basis of judgment will be the things written in the books which are then to be opened. What, then, is to be revealed when the "books" are "opened"? Jesus gives us the answer to this question, as recorded in John 12:46-50. Here Jesus says, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should

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speak. And I know that his commandment is life everlasting."

Thus does Jesus make it plain that unbelievers are not now on trial, that their trial, or judgment day, is future, in the period he refers to as "the last day," the last day, that is, in God's great plan of human redemption and restoration. And in that day, Jesus further explains, his word which he declares to be the commandment or teachings given him by his Father, will be the basis of judgment.

Millions died before Jesus came who knew nothing of these teachings; millions since have died in ignorance of them. Even those who hear and believe not remain in ignorance of their true import. But all are to be awakened from the sleep of death, and the wonderful provision of divine love through Christ the Redeemer will be revealed to them. It is this revelation of the truth during the kingdom period that is symbolically spoken of as the opening of "books."

Then the dead, "small and great," will be judged in keeping with the manner in which they respond to the truth which will be revealed to them by the open books. If their "works" then are brought into harmony with the truth, if they believe and obey the teachings which Jesus said had been given to him by God, their names will be placed, symbolically speaking, in the "book of life," which will then also be opened.

This harmonizes beautifully with what Jesus further said; namely,

that the "commandment," or teachings which the Father had given him, leads to life—"I know that his commandment is life everlasting." So it is, when the Lord's will is revealed to the people during the future judgment day, and they bring their lives into harmony therewith, their names will be entered in the book of life. Those who wilfully refuse to believe and obey will die the "second death." (Rev. 20:14, 15; 21:8) Peter said, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

The "Angels" Revealed with Jesus

II Thessalonians 1:7 reads, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Who are these "mighty angels" who are to be with Jesus when he is "revealed from heaven"?

THE Greek word here translated "angels" means "messengers." In the New Testament it is widely applied, even to inanimate things. Paul, for example, speaks of his defective eyesight as a "messenger of Satan." (II Cor. 12:7) It is this word that is translated "angel" in chapters 2 and 3 of Revelation where reference is made to the "angel" of each of the seven symbolic churches. Here the obvious

application is to servants, or pastors, in these various churches.

This same Greek word is also applied to the holy angels, those invisible servants of God mentioned so many times in the Bible, and described in Hebrews 1:13, 14 as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Since, then, this Greek word does not have an exclusive application in the New Testament, we must let the Bible explain who is referred to as the "mighty angels" who will be with Jesus when he is "revealed from heaven."

This is not difficult to discover. In I Peter 4:13 we read that when Christ's glory shall be revealed those who have suffered with him "will be glad also with exceeding joy." Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2:11, 12) In Revelation 14:1 these faithful followers of the "Lamb" are shown to be with him on mount Sion; and in Revelation 17:14 these same ones are again shown with the Lamb, and they are said to be "called, and chosen, and faithful."

These and other scriptures show that those who share in the revealed glory of Christ when at his second presence he becomes King and Judge of the world, are his followers of this age. Matthew 25:31 again speaks of these, calling them "angels." The text reads, "When the Son of Man shall come in his glory, and all the holy angels with

him, then shall he sit upon the throne of his glory." This text introduces the judgment-scene Parable of the Sheep and the Goats; and Paul asks, "Do ye not know that the saints shall judge the world?" (I Cor. 6:2) The testimony of the Word is clear, therefore, that the "angels" with Jesus when his glory is revealed are those who follow in his footsteps even unto death, and to whom are given a "crown of life."—Rev. 2:10

Sharing the Kingdom Gospel

I notice in each issue of The Dawn a listing of many speakers, together with a schedule of towns and cities in which they will serve. Thus far I have not found our community listed. What are the conditions upon which these lecturers render their services?

THIS service is free, and can be had upon request from the Dawn Bible Students Association, Pilgrim Department, East Rutherford, New Jersey. It is not always possible to fill requests at once, but if your application is sent in to us, one of the traveling speakers will be scheduled to visit you at the very first opportunity.

Even if you are the only one in your community interested in the message carried by The Dawn, one of the traveling brethren will be glad to visit you. On the other hand, you may know of others who are interested—perhaps some to

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whom you have witnessed—who would be glad to hear a lecture on the truth. You could invite them to your home, or arrange for some other suitable meeting place—perhaps in your church or Sunday School room. If you would like to have this service, send in your application. The service is free, and there is no obligation.

We might mention another service The Dawn supplies, which is closely related to that rendered by the traveling speakers; namely, our recorded lectures. Many write and say that they wish the "Frank and Ernest" radio discussions were longer. Now you may have half-hour lectures presenting the viewpoints discussed by "Frank and Ernest," recorded on tape and accompanied by choice hymns and Bible readings.

The tape recorder is finding its way into more and more homes and public places. If you have one, or any of your neighbors has one, and would like to enjoy our recorded truth lectures, just ask for them. These recorded lectures are sent out free, on loan. You keep and use a tape recording as many times as you wish, then mail it back to us; and if you wish, another one will be sent. If you enter your name on our recorded lecture list, a new recording will be sent to you each time a used one is returned. The only cost to you is the return postage, which is eight cents. You may even state the subject you desire, if it is for use on a special occasion. Address all requests for tape re-

cordings to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey.

The "Other Sheep"

In John 10:16 Jesus is reported as saying, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Who are the "other sheep" referred to by Jesus in this text?

JESUS was speaking to the Jewish religious leaders of his day, and to their nation which had been given the royal promises of joint-heirship in the messianic kingdom. But to qualify for this exalted position it was necessary to accept Jesus as Leader and Savior, the "Shepherd" who would lead them safely to life within his royal fold. Many have supposed that the later Gentile converts were the "other sheep" to whom Jesus referred, but actually these come into the same fold with the Jewish believers.

These "other sheep" seem clearly to be the restitution class, those who receive life through Jesus and the church during the kingdom age. The Gospel-age "sheep," and the other "sheep" of the millennial age; that is, the heavenly and the earthly classes, are referred to by Paul in Ephesians 1:10, where he says that in the "dispensation of the fulness of times" Christ will gather together "in one," all things in him, "both which are in heaven, and which are on earth."

Stedfast and Abounding

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

I CORINTHIANS 15:58

THE year's end is always an appropriate time to consider anew those things which are so closely related to our standing before the Lord as his children, to whom belong the "exceeding great and precious promises" of the "divine nature." (II Peter 1:4) We are to be "stedfast" in the faith; we are to be "unmovable"—not "carried about with every wind of doctrine"—and we are to "abound" in the work of the Lord. (Eph. 4:14) How have we measured up to these principles of Christian character during the year that is now ending, and what are our resolutions concerning the year ahead? Are we zealously determined that in 1956 we will be more faithful to the Lord, the truth, and the brethren, than we have been in 1955?

Our position today as truth-enlightened Christians is somewhat paradoxical. The prophecies of the Bible pertaining to the end of the age and the time of our Lord's second presence are being so marvelously fulfilled in the fast-moving events of the world that it is not uncommon to hear the brethren say that we are now almost walking by sight rather than by faith. On the other hand, more than forty years have passed since the time when the Lord's people firmly believed the kingdom would be fully established, and we are still going into another year with its unknown and uncertain outcome.

"Hope deferred maketh the heart sick," wrote the wise Solomon. (Prov. 13:12) The deferred hope of the brethren concerning the glorification of the church and the full establishment of the kingdom has caused a heart sickness among some, a sickness which manifests itself in a lack of zeal, perhaps, and a lack of stedfastness in

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the "faith once delivered unto the saints." We all need to be on the alert lest this form of spiritual sickness lay hold upon our own hearts, and we begin to wonder about the truth, and as a result become "weary in well-doing."—Gal. 6:9; II Thess. 3:13

By the Lord's permission, the element of time has been a test to many of the Lord's people. Certainly Abraham's faith was tested by his long wait for the birth of Isaac, and he "died in faith" without seeing the real fulfilment of the promise God made to him concerning the blessing of all the families of the earth through his "seed." John the Baptist triumphantly announced Jesus to be the promised Messiah, yet when circumstances developed contrary to his expectations his faith was severely tested, and he sent messengers to Jesus to inquire, "Art thou he that should come, or do we look for another?"—Matt. 11:3

After Jesus was raised from the dead, and his disciples realized that death had not had dominion over him, they inquired, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) Although Jesus explained to them that the times and the seasons were held in the Heavenly Father's power, they still were confident that the fruition of their hopes was near. To them, the nighttime of sin and death was far spent, and the glorious new day of Christ's kingdom was near.

And now, without doubt, we are living in the early morning hours of that glorious day, but the exact timetable of the progressive events of the new day are still being withheld from the Lord's people. But again the Lord is merely testing our faith in him and in his precious promises, teaching us to put our trust more fully in him, and not to lean to our own understanding. "Let us," then, as admonished, "hold fast the profession of our faith without wavering; (for he is faithful that promised)."—Heb. 10:23

Here is an important thought! The Lord is always faithful to his promises. Our tests of faith result oftentimes from putting too much confidence in our own opinions. This was John the Baptist's difficulty. Jesus had said nothing to him to warrant his belief that the messianic kingdom would be immediately established, John's viewpoint being based entirely upon his own deductions. John is not to be censured for his eagerness to see the kingdom established. This is the natural heart-longing of all who love righteousness and hate iniquity. The thought is beautifully expressed by the Apostle John. After being shown those marvelous visions on the Isle of

Patmos, culminating in the full establishment of the kingdom and the destruction of sin and death, he heard the Lord say, "Surely I come quickly," and John cried out from his heart, "Even so, come, Lord Jesus."—Rev. 22: 20

In Habakkuk's prophecy he tells us of a "vision" that was to be written down on "tables," a "vision" which in "the end" would not "lie." The Lord's people are admonished to "wait for it," because although it would seem to be slow of fulfilment, it would not actually "tarry." (Hab. 2: 2-4) Paul quotes from this passage applying it to the end of the age, and time of our Lord's return. (Heb. 10: 37, 38) We know that this "vision" is in reality "present truth," and the fact that the Lord's people are informed that it would not tarry suggests the foreknowledge of the Lord that to many in the end of the age this "vision" would seem to tarry. To realize this should in itself help to increase our faith in present truth.

A Needed Lesson

"Ye have need of patience," wrote Paul, "that, after ye have done the will of God, ye might receive the promise." (Heb. 10: 36) In the preceding verse the apostle wrote, "Cast not away your confidence, which hath great recompense of reward." There is danger of losing our confidence in the Lord and in the truth if we fail to wait patiently upon him, and the passing of time, without seeing the kingdom fully established is a great test of patience.

That is why, as we come to the end of the year and enter still another, we are re-emphasizing the reality of the truth, and reminding ourselves of the importance of having our faith firmly established in the Word of God. Solomon, at the dedication of the temple, said concerning the Lord, "There hath not failed one word of all his good promise." (I Kings 8: 56) The same is true now. Our understanding of the Lord's Word may fail, but not the Word itself. This is an important lesson to learn.

How blessed it is to know that God is faithful! His good "promises" are all-comprehensive, in that they reveal his glorious plan of the ages for the blessing of all mankind, and cover every situation in our individual relationship to him. And not "one word" has ever failed! His promises did not fail during 1955, and we can look forward with confidence to 1956, knowing that again he who has called us will be "faithful." If we have been "stedfast and unmov-

able" throughout 1955, it is because we have put our trust fully in the Lord, and have sought to be guided by his Word.

Always Abounding

Stedfastness in the truth leads to an "abounding in the work of the Lord." If we made the truth our own because we have found it substantiated by the Word of the Lord, we will want to tell others about it. Do we have a burning desire to "tell the whole world these blessed tidings"? If so, it is one of the evidences of God's favor, one of the signs that we not only have the truth, but have received it into good, and honest, and unselfish hearts.

The truth is designed to mold our lives into the character-likeness of the Master, and it has also been given to us that we might be the Lord's witnesses, ambassadors of the kingdom. Failure to use the truth in either of these respects would denote a measure of unfaithfulness, and a consequent loss of the Heavenly Father's full blessing. Does the close of the year find us more humble, more kind, "more like our blest Master, and more like a child"? And as "children," are we "abounding in the work of the Lord"?

Our loyalty to the Lord and to the truth is an individual and personal responsibility. Let us watch our own heart condition, and our own standing before the Lord, rather than that of our brother. It is no evidence of stedfastness on our part to be continually criticizing the expressions of others. This is not the "work of the Lord" in which we are to abound. We are, of course, to be on the alert to assist one another as together we walk in the narrow way, but we cannot help a brother by condemning him.

"Not in Vain"

Paul says that our "labor is not in vain in the Lord." This should be of great encouragement to all "stedfast" and "abounding" Christians. Darkness still covers the earth, and gross darkness the people. (Isa. 60:2) The darkness hateth the light. Satan, who blinds the minds of the people, is still the "god of this world." (II Cor. 4:4) We should not expect that under these circumstances the truth will be favorably received by very many. Nevertheless, we are to let our light shine, aboundingly so, knowing that our efforts will accomplish the Lord's design and therefore will not be in vain.

The Lord has been good to his people during 1955. He has allowed

us to continue witnessing for him by radio, by the printed page, by public meetings, and through personal contacts with the people. This "abounding" has been enjoyed by the brethren not only in this country, but in many other countries of the world—Great Britain; France; Switzerland; Belgium; Holland; Germany; Austria; Denmark; Norway; Sweden; Finland; Italy; Greece; India; Africa; and Australia. It has also caused the kingdom message to reach Spain, Central and South America. And we know that these labors have not been in vain. We know it because the Apostle Paul said they would not be. We know it also because there are throughout the world those who a year ago had not heard the joyful sound of present truth, but who today are rejoicing in that truth.

One of the greatest joys in any Christian's life is to have the privilege of helping another "come into the truth." This joy is not experienced by very many individually, but co-operatively we all share in the general witness made possible because the brethren as a whole are "abounding in the work of the Lord." And the joy which we experience now as a result of our feeble efforts to show forth the praises of the Lord is but a foretaste of that great rejoicing we will experience in the kingdom when together with our Lord and Head, we will share in that grand work of blessing "all the families of the earth."

The Coming Year

The rich blessings of the Lord upon his people throughout 1955 have, we believe, prepared them for the year to come. Just as not "one word" of all God's good promises has failed in the past, we know that in the year before us he will continue to guide and strengthen those who put their trust fully in him. We know not the way that is before us, but he knows, and he cares, and will withhold no good thing from those who walk uprightly before him.

So far as we can see now, 1956 should be another good year for bearing witness to the truth. Already plans are being made for many conventions, local, district, and general. Ecclesia activities are being planned in many places; and individually the brethren everywhere are looking to the Lord for guidance and help in doing with their might what their hands find to do in his service, and the service of the truth and the truth people.

The Lord's richest blessings during 1956 will go to those who earnestly and faithfully seek day by day to know and to do his will.

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He will draw near to those who, regardless of the cost, have made their principal aim in life to know and to serve him. To Israel God said, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10

The tithing system practiced by ancient Israel is not binding upon the Lord's people during the Gospel age, but in principle it is still true that if we want to enjoy the rich blessings of the Lord, we must be faithful to him in all the ways he has outlined in his Word to be his will for us. Our wills are to be fully yielded to the doing of his will. Any holding back on our part, or any asserting of our own wills, even in the little things of life, will tend to close "the windows of heaven," hindering the free flow of divine blessings into our hearts and lives.

The Lord's will is revealed to us through his Word, so we need to study his Word to know his will. This is the main purpose of Bible study, whether it be as individuals or in our class meetings. To learn the Lord's will and then not to do it, is of no profit. We might think of each aspect of the Lord's will as one of the "tithes" which we have the privilege of paying to him; and if we want 1956 to be the best year in our Christian experience let us determine that we will be more faithful than ever in bringing "all the tithes into the storehouse."

To use the language of our text, if during 1956 we continue "abounding in the work of the Lord" we can be sure that his rich blessings will be abundantly showered upon us. Paul wrote, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8) And again in I Thessalonians 3:12, 13, Paul writes, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming [*parousia*, presence] of our Lord Jesus Christ with all his saints." Notice how Paul indicates the relationship of our abounding in love one toward another, and toward all, to having our hearts established so that we will be "stedfast and unmovable."

If we are abounding Christians we will be following the admonition of Peter to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. "If these things

be in you, and abound," writes Peter, "they make you that ye shall neither be barren [margin, 'idle'] nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:4-8) In verses 10 and 11, Peter concludes, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall [will always be stedfast and unmovable]: for so an entrance will be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

After all, it is that abundant entrance into the kingdom for which we are longing and praying. But first, we must make our "calling and election sure," for those who will be with the Master in the kingdom must prove their worthiness of that high position. Through the truth we have been called. Because we responded in the spirit of full consecration we were elected or chosen to run for the prize. But both our calling and election would be of little avail if we fail to make them sure. In Revelation 17:14 the worthy ones are shown with the "Lamb," and they are described as those who are "called, and chosen, and faithful."

Obviously, then, the important consideration as we enter the new year is not whether it will be the last this side of the veil, or whether it is *the* year in which the kingdom will manifest itself in power and great glory, but whether or not we will continue to be "stedfast and unmovable," and will be found throughout the year "abounding in the work of the Lord"—both his work of grace in our hearts, and our labors in his vineyard. If we are thus "faithful" through 1956—faithful indeed, until we reach the end of the way—that abundant entrance into the kingdom for which we are longing will be ours. Then we will find it more than ever true that our "labor is not in vain in the Lord."

Rejoicing together in hope with the Lord's people the world over, we extend our greetings of Christian love to one and all in every country. Our prayer is that the Israel of God everywhere may, throughout 1956, experience an ever deepening conviction of the Lord's presence with them, and in him find rest of heart while continuing to present their bodies a living sacrifice in the divine service. What more can we wish for our brethren in Christ than that they have the Lord's blessing. So, "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26

Truth

WHAT is truth?" This was Pilate's question to Jesus when he appeared before that Roman governor in the judgment hall. (John 18:38) It was a bewildering trial, but our Lord was perfectly calm. He had said to Pilate, "My kingdom is not of this world" (vs. 36)—not a kingdom of the present order or arrangement—and he proceeded to call Pilate's attention to the fact that his followers were not fighting for him; not seeking to establish his kingdom authority by force. If his kingdom were thus to be established, he would never have permitted himself to have been left at the mercy of his enemies. His kingdom was "not from hence," was not yet due to come into power.

Pilate evidently understood, and asked: "Art thou a king, then?" Do I understand you to mean that you are to be a king, but have not yet attained that position? Are you to reign in the distant future?

Jesus then indicated that he came into the world for the very purpose of being a King; that all his testimony was in line with this great truth. Everyone who is honest and sincere—"Everyone that is of the truth heareth my voice." Jesus also implied that others, and they are in the majority, do not recognize him now,

and will not, until the time arrives when he shall set up his kingdom.

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience, and he probably would have in his mind: "Yes, but who will tell us how closely that word of truth or sincerity should, or could be, applied in life's affairs?"

It is well for us to have clearly in mind that as the Master designated himself "the Way, the Truth, and the Life," so all who are truly his disciples must be of the truth, must be sincere. The Heavenly Father has been, and still is, drawing to Jesus those who are meek, lowly in heart, teachable, truth-hungry, sincere, honest, those who are at heart children of the truth.

How important that we should be honest-hearted from first to last; sincere in all our words, thoughts and conduct, remembering that in our Lord's Parable of the Sower it is only the "good and honest heart" that brings forth the required fruitage.—Luke 8:15, *Diaglott*

Poor Pilate may have thought of his own disregard for sincerity in many of the prominent affairs of his life. And as he looked at the leaders and rulers of the Jewish nation, which claimed to be the most holy people in the world, he seemed to fear that question, "What is truth?" What is it to be sincere? These were questions be-

yond his depth; beyond his power to properly weigh; and apparently equally beyond the power of appreciation of the chiefest of the scribes and Pharisees.

Jesus himself was the only representative and exponent of the truth. He was preaching a doctrine which evidently was far above the heads of his own nation. We may see, however, that in the divine plan this preaching of the truth is the means whereby the Lord would gather together, during the Gospel age, a people for himself, his jewels. We are to prize the truth above riches or honour of men, even above life itself; so shall we be true disciples of him who is "the truth," and who prayed for his followers, saying: "Sanctify them through thy truth: thy Word is truth."—John 17:17

Precious

Divine truth is recorded for us in the divinely appointed channel, the Word of God, as set forth by our Lord, the apostles, and the prophets. This divine truth is very precious, and the Psalmist has testified: "Thy law is the truth." "The law of thy mouth is better unto me than thousands of gold and silver." "I love thy commandments above gold; yea, above fine gold." "I rejoice at thy Word, as one that findeth great spoil." "Thy Word is very pure: therefore thy servant loveth it."—Ps. 119:142, 72, 127, 162, 140

The following verses also are reminders of the importance and preciousness of God's Word of

truth: "Thy Word is a lamp unto my feet, and a light unto my path." "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Let the Word of Christ dwell in you richly." "Having purified your lives by the obedience of the truth, to unfeigned brotherly love, love each other from the heart intensely; having been regenerated, not from corruptible, but from incorruptible seed, through the living and enduring Word of God."—Ps. 119:105; II Tim. 3:16; Col. 3:16; I Pet. 1:22, 23, **Diaglott**

The fully consecrated faithful followers of Jesus are ever conscious and grateful that they are taught of God through his inspired Word, so beautifully illuminated to their minds by the holy influence. Their wondrous experience is as stated in I Corinthians 2:12, 13, **Diaglott**: "Now we have received, not the spirit of the world, but that spirit which is from God, that we may know the things graciously given to us by God; and which things we speak, not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons."

No matter how long the true children of God have enjoyed the glorious truth respecting the Heavenly Father's will for them, also concerning the great divine plan of the ages, they are always mindful of the urgent need that they should continually have these wonderful truths called to remembrance. The

Apostle Peter writes: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."—II Pet. 1:12, 13

We, as God's children, love the truth; we have an affinity for it. When, by divine grace, it was revealed to us, we recognized its harmony and beauty. By the Lord's help we have been privileged to have a growing knowledge of the truth. We continue to prize it and to meditate upon it. We rejoice to pass it on to others, saying: "It is just like our God; it is the manifestation of his glorious goodness; the reflection of his loving, benevolent, wise, and righteous character."

Famine

The Prophet Amos has referred to a time when there shall be a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11) While these words of the prophet describe conditions prevailing during what are known as the Dark Ages, it is true, even today, that concerning the truth, the world is still a dark place.

Vast numbers of people imagine that they are familiar with the teachings of the Bible, whereas in reality they are long acquainted with one or another of the creeds of the darker past. Thousands of the most generous minds have been turned away from divine

truths by the mistaken idea that the creeds properly represent God's holy Word.

The close footsteps followers of Jesus, instructed through the Bible, rejoice in the truth, and by divine favor are not deceived by the many erroneous human traditions. They recall how Jesus, during his earthly ministry, rebuked certain ones who then, similarly, held to the traditions of men, instead of to divine truth. "And he [Jesus] said to them, Full well ye reject the commandment of God, that ye may keep your own tradition; . . . making the Word of God of none effect through your tradition, which ye have delivered." (Mark 7:9, 13) And the Apostle Paul wrote: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8

How true it is that creedal teachings and traditions of men tend to make the Word of God of none effect. To quote a present-day example, here is an extract from a widely circulated publication, based upon creeds, which were formulated by men, during the Dark Ages, but are still being proclaimed.

"Hell is the place where the devil and those who ally themselves to him by refusing to accept Christ as Saviour, will find their ultimate and final abode. In hell they will suffer punishment which is everlasting in duration. There is no hope of ever transferring from hell to heaven."

This citation is unscriptural and definitely untrue, and the regular readers of The Dawn Magazine have already been well informed

on this and other false creedal teachings. The booklet, "The Truth about Hell," also various other Dawn publications, including the six volumes of Studies in the Scriptures, as advertised in the closing pages of this magazine, are invaluable as "helps" to the understanding of God's holy Word of truth.

The necessary course for us is to engage in careful and prayerful Bible study, and that without creedal spectacles. Our forefathers, who compiled the creeds, participated more or less in persecutions of each other which we today entirely condemn. They were as honest, doubtless, as we are, but they had less light—they lived in a darker age.

The belief that God is torturing thousands of millions of his creatures in everlasting hell torment, led some of our well-intentioned forefathers to torture one another in God's name, in a manner which we today cannot endorse as being either just, or loving, or Christlike.

To the extent that any person realises that "eternal hell torment" is untrue, and yet in one form or another preaches this God-dishonouring doctrine, with a view to putting fear into the people and hoping thereby to keep the masses somewhat under their control, or for any other unjust reason, to that same extent, honesty and sincerity are lacking. Here would be evidence that such do not possess a "good and honest heart," which is the necessary "good ground," wherein truth can be received, re-

tained, and the required fruitage produced.

" whatsoever things are true ... honest ... just ... pure ... lovely ... of good report ... think on these things."—Phil. 4:8

Be Established

The apostles of old were outspoken, uncompromising teachers. When they knew that they had the truth, they spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. They also taught believers that it was not only their privilege, but their duty to be established in the faith. To know on the evidence of God's Word why they believed, and, to quote Peter's words, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence." I Pet. 3:15

And so with us today. Each consecrated believer should question: "How carefully have I studied that which I recognize as divine truth? How fully capable am I of handling the 'Sword of the Spirit, which is the Word of God'?"

To be established in the truth signifies that we, individually, have carefully studied and thoroughly proved it by "the law and the testimony" (Isa. 8:20), and that as a consequence we are convinced of its absolute truthfulness. Thus our faith is steadfast; we know whom we have believed; we have tasted and seen that the Lord is good; we have rejoiced in sweet fellowship with him; partaken of his spirit of

THE DAWN

meekness, faith and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful divine "plan of the ages." We have been permitted to see, not only the various features of that plan, but also the necessity and reasonableness of all its various measures, in order to fully accomplish its glorious outcome in the fulness of the appointed times.

But though we be thus established in the truth, we need to bear in mind that our election to the high position to which we are called—that inheritance incorruptible—is not yet made secure. The race for the prize of our high, heavenly calling, is still before us. We are still surrounded by many subtle and powerful foes, so that if we would be successful we must "fight the good fight of faith," remembering too, that the weapons of our warfare are not carnal, but mighty (is God's truth) to the pulling down of the strongholds of error, superstition, and imbred sin. Bearing in mind also that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12

It is in view of these facts—of the warfare before us, of the subtlety of our temptations, and of the weakness of the flesh—that the Scriptures urge all diligence in the cultivation of the Christian graces, and a continual calling to remem-

brance of the precious truths we have learned, that we may be strengthened thereby to make our calling and election sure.

It is only when we get rid of the smoke and darkness and confusion of Babylon and the Dark Ages and their creeds, and feed upon the pure unadulterated words of the Lord and apostles and prophets, and by the grace of God are granted some opening of the eyes of our understanding, that we can see divine truths in their true light.

The Scriptures clearly teach that the Lord is seeking those who should be counted worthy to be joint-heirs with him beyond the veil; to sit with him in his throne in the kingdom; to rule with him, and to judge Israel and all the nations of the world. Not until we learn to differentiate between the church, his bride—the members of his body—and the world, can we get a clear conception of the divine purposes progressing throughout the Gospel age.

From this standpoint we can see most clearly why none can be of the true church unless he develop faith and character above and beyond that of the world in general. Also why all such should be called upon to bear the good fruits; why they must walk the narrow way of self-denial, self-sacrifice, and character development in order to be fitted and prepared for the great work the Lord has for them to do for the world in the Millennium.

Bear Witness

"Pilate therefore said unto him [Jesus], Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) God had arranged that there should be a King Emmanuel, a priestly King, who would put an end to sin and restore sinners (as many as were willing) to divine favour. It had been foretold through the prophets that the time would come when a king would reign in righteousness, when princes should rule in judgment (Isa. 32:1), and when every knee should bow, and every tongue confess, to the glory of God! So our Lord Jesus now declared in answer to Pilate's question that he had come into the world to this end.

The latter part of the verse as quoted above (John 18:37), reads: "that I should bear witness unto the truth." While all our Lord's utterances were, of course, truths, there was a certain great truth to which he was bearing witness. Not only was he speaking truthfully, but he was also upholding the truth. God had created man, but mankind had turned out badly, and was a discredit to his Creator. The reign of sin and death was a disgrace to God, and to all good government.

Under such circumstances it would seem a reasonable question to ask: "Why not destroy creatures so unworthy and discreditable?"

We answer, "Because God had determined that the curse resting upon man should be rolled away, and that a great blessing should come to the world through Abraham's seed."—Gen. 22:15-18; Gal. 3:16, 29

At the time of our Lord's first advent, many, many centuries had passed since God made his oath-bound promise to Abraham, yet all nations of the earth had not been blessed as promised. But God had remained true. His Word had not been broken—indeed could not be broken. He purposed to bless the world, and he would surely accomplish all his designs. This is a great truth—that God has provided salvation for "all the families of the earth." The types of the law foreshadowed it; the prophets faithfully testified to it.

Our Lord came into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came proclaiming this kingdom, and the Jews thought: How can he be a King? He cannot accomplish anything.

And now, here he was before Pilate, still declaring himself to be a king. For three-and-a-half years he had borne witness to the great truth that God's will should be accomplished—that God's kingdom should yet be established under the whole heavens. And it is true that it will be fully consummated through the great One who was there crucified as a malefactor.

"God moves in a mysterious way, his wonders to perform." The re-

jection of Jesus made it seem as though God's whole plan had been turned aside. It seemed as though those unbelieving Jews had triumphed over the great Jehovah. Yet we see that the death of the Messiah was necessary to the accomplishment of God's purpose.

It was required that Christ should redeem the human family by his own death before he could restore them through his millennial reign. To the world at large this great truth still remains obscure. Jesus assures his disciples, however, that to them it has been given to know the mysteries of the kingdom, but to outsiders, all not in fullest harmony with God, these things are given in parables and dark sayings, that seeing they see not, and hearing they hear not, neither do they understand.

We are to bear witness to the truth—the same truth to which our Master and the apostles bore witness even unto death. It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary. It was his witness to the truth that cost him his life; and it was the giving of his life, as he defended the truth, that constituted the redemption price.

Similarly, all the Lord's followers are to bear witness to the truth—the truth in respect to God's character and plan. Indeed, as with the Apostle Paul, we should not shun to declare the whole counsel, or will, of God.

Be Faithful

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) In all the history of the church there has probably never been a time like the present, in which the great Adversary has been so active in diverting attention from the truth by introducing, in a subtle way, unprofitable and irrelevant questions.

Just now, when the exaltation and glorification of the completed church are soon to be accomplished, and when the faithful this side of the veil will, ere long, be received into fulness of joy with their Lord, Satan is resorting to every device in order to beguile them of their reward, and to frustrate this feature of the divine plan.

But to defeat, or render void, any part of the divine purpose is impossible. God has purposed to take out from among mankind a "little flock," "a people for his name," and such a company is assuredly being gathered. Yet, whether all those now in the race for the prize of the high calling will surely be of that company is still an open question. Take heed beloved—"Hold that fast which thou hast, that no man take thy crown." (Rev. 3:11) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

It has been invariably observed that those who, for any avoidable cause, have turned aside from the true Gospel, are quickly turned out of the way or greatly hindered

in their walk of full consecration to God. It is for us to greatly treasure divine truth, so that we will not compromise it in any sense or degree. We are not only to hold the truth in the letter, but in the spirit, in the love of it, because it is true, as well as beautiful and grand.

Holding it thus we will be careful that no one shall twist it for us, and equally watchful that we do not handle the Word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and to our own hindrance.

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (I John 3:18, 19) These verses intimate that some do love merely in word—feigned words, which are only a pretence, smooth speeches. The real evidence of the sincerity or truthfulness of our love is made clear by our deeds, and not merely by smooth words. In addition to words there is to be that zeal for God and for his truth which demonstrates its sincerity, by a looking out for, and by serving the interests of the truth. There must be evident efforts to

control words and deeds in harmony with the interests of the truth.

What the Lord requires of his people is not merely an outward manifestation of devotion to him and to his cause, but a development of love in our heart and disposition. If we profess to love one another, and yet pursue a course of self-seeking, instead of self-denial, then, as the apostle indicates, we are not "of the truth."

In a later epistle, John wrote these words: "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." (III John 3, 4) We similarly are to adhere stedfastly to the truth, and live in accordance with it, notwithstanding the fact that errors abound. We are to hold high the light of divine truth, in the spirit of the truth, at all times refusing to tolerate evil, and reproving it by God's precious Word, which is "truth," always speaking the truth in love, and gentle firmness; so obedient, that we "grow up into him in all things, which is the Head, even Christ."—Eph. 4:15

"Praise to Him, by whose kind favour,
Heavenly truth has reached our ears;
May its sweet, reviving savour,
Fill our hearts and calm our fears.

"Truth, how sacred is the treasure!
Teach us, Lord, its worth to know;
Vain the hope, and short the pleasure,
Which from other sources flow."

THE DAWN

SPEAKERS' APPOINTMENTS

A. BOYCE	
Leigh (afternoon)	December 4
Latchford, Warrington (evening)	4
W. CLARKE	
Anerley	January 29
C. A. CORNELL	
Anerley	December 18
Southend-on-Sea	January 15
G. A. FORD	
Letchworth	January 15
J. LESLIE McKEOWN	
Clonelly	December 4
Dublin	11
Belfast	18
Clonelly	January 1
Belfast	15
J. H. MURRAY	
Guildford	December 4

Southend-on-Sea	11
Eastleigh	18
Ipswich	January 15
Leigh (afternoon)	29
Latchford, Warrington (evening)	29
E. TERRY NADAL	
Oxford	January 29
W. E. PAMPLING	
Luton	December 4
Letchworth	18
Liverpool	January 29

CONVENTION at Portrush, N. Ireland, Whitsun, May 19/21, 1956. This preliminary announcement is given to enable brethren to make preparations to be present.

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"Songs in the Night"—2/6

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God's Promises Come True—10/

THE DAWN

98 Seel Street

Liverpool 1

The Truth Is Reasonable

Dear "Frank and Ernest": I would like to put on record my sincere appreciation of the excellent series of religious broadcasts which you are sending out from Radio Luxembourg. As one who has been brought up to the strict tenets of the Church of Scotland, I have no time for ritual and frills. I want facts, and believe me you give them in a manner which is both illuminating and startling. I have learned more from you than from orthodox sources. Your straight talking, your clear and reasoned thinking and rational explanations of the figurative language of the Scriptures bring home the complete reality of what has been revealed. It is no longer encumbered and enshrouded with theory: it is the living Word, spoken to be understood. Wishing you continued success with your good work, I remain, Yours very truly, G. S., England

Source of Comfort

Dear "Frank and Ernest": We are again writing to let you know how much we appreciate your programme. It is a source of comfort to us, and we thank God that he has made such broadcasts possible. We are enclosing postal order for a copy of "The Divine Plan of the Ages." Kindly also forward your booklet, "Christian Hopes and Prospects." May God guide and

bless you in your work. Yours sincerely, M. H., North Wales

From South America

Dear Brothers "Frank and Ernest": We are a group of brothers studying the Bible. Through The Dawn we know that you are preparing to broadcast Bible programs by means of a radio station in Uruguay. We are very happy to learn about this, and we wish to co-operate in this work. We know the divine plan, and rejoice in the divine promises of the kingdom. We love to speak of the Millennium, restitution, the "little flock," and the restoration of Israel. The harvest is great here in South America, but as yet there are almost no laborers, so we are praying that the Lord will send some. May the Lord guide, and through his power, may a door open for a further spread of the truth in this part of the world in these days of the presence of the Lord. We send our hearty greetings, and want you to know of our hopes for the kingdom of God, L. S., Argentina

From Spain

Dear "Francisco and Ernesto": I listened to your broadcast during which you offered to send the booklet, "Hope Beyond the Grave" to anyone who would ask for it. It will be a great satisfaction for me to receive it. It made a deep impression on me to hear the things

THE DAWN

you said in your broadcast, which was presented so very well. This radio listener greets you as your most faithful servant, A. B., Spain

From New Zealand

Dear Brethren: Greetings in our dear Savior's name! We were very glad indeed when we received the recordings from you which we ordered, and we are hoping to make good use of them in giving out the glad tidings of the truth in our small corner of the harvest field. I will make an effort to have these put on the air, although I do not think this will be possible as our radio stations are all government owned and under strict supervision so far as religious matter is concerned. . . . However, we know it is all in mightier hands than ours, and after we have done what we can, we can leave it all to the One who gives the increase, and rest in the knowledge that soon our Savior will exercise his kingship. What a glorious prospect. . . . We are greatly blessed in having a knowledge of the truth. Your brethren in the Master's service, N. J. H., New Zealand

Missed Church, Comforted

Dear Sirs: Will you please send me the booklet, "Hope Beyond the Grave." I missed church this past Sunday and happened to hear your discussion. We had just buried a dear aunt the day before, and you will never know how helpful your words were to me. Thank you, H. M., Illinois

Out of "Prison"

Dear Dawn Bible Students Association: I am so happy and thankful for the literature you sent me. It helped me to see more clearly, and understand so many of the Scripture texts which always seemed to come to a "dead end." It made me see the complete falsehood of the . . . teachings, as well as so many things they do. I feel as though I had just been released from a prison. I would like to know if you could send me some of your tracts so I can pass them out to people I know. E. S., California

Evidences of the Millennium

Gentlemen: Thank you for the tract, "Resurrection and Judgment During the Millennium." . . . After a long life of experience, I am convinced that the Millennium is near at hand, or possibly already beginning. When I think back fifty years and remember how the laborer and poorer class of people were treated, and now see these same people earning ten or twelve dollars for an eight hour day, it proves to me that a miracle has happened during my life time. Sincerely yours, H. L. R., Maryland

Helped

Dear "Frank and Ernest": Please accept our warmest thanks for the help you have given to my husband and me in your radio discussions. We are greatly comforted. We would both be very grateful to receive your booklet, "Christian Hopes and Prospects." Sincerely yours, S. F., North Ireland

Gift Season Suggestions

Books of Enduring Interest

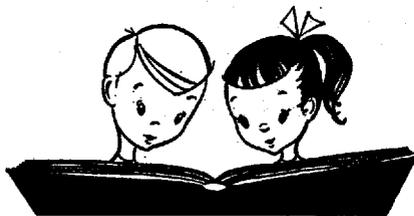
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 Birmingham, Ala. 2, 4
 Nashville, Tenn. 5
 New Albany, Ind. 6
 Cincinnati, Ohio 7, 8
 Dayton, Ohio 9
 Columbus, Ohio 11
 Newark, Ohio 12
 Nelsonville-Milfield, Ohio area 13-15
 Elyria, Ohio 16
 Cleveland, Ohio 18
 Erie, Pa. 19

MIKE BALKO
 Pittsburgh, Pa. December 11

WALTER Blicharz
 Adrian, Mich. December 4

BURTON BROWN
 Phoenix, Ariz. Dec. 31-Jan. 2

DAVID BRUCE
 San Luis Obispo, Calif. .. December 11
 Phoenix, Ariz. Dec. 31-Jan. 2

ALFRED BURNS
 Houston, Tex. December 4
 Corpus Christi, Tex. area 5-8
 San Antonio, Tex. 9, 11
 Lamesa, Tex. 13, 14

EUGENE BURNS
 Easton, Pa. December 4

C. G. CHEESEMAN
 Pittsburgh, Pa. December 4

CHARLES CHUPA
 Chicago, Ill. Dec. 31-Jan. 2

BERTRAM COOPER
 Phoenix, Ariz. Dec. 31-Jan. 2

L. PAUL DAVIS
 Phoenix, Ariz. Dec. 31-Jan. 2

RUSSELL DEAN
 New Brunswick, N. J. December 11
 Philadelphia, Pa. January 1, 2

ORLANDO D. DEIFER
 Catawissa, Pa. December 4
 Baltimore, Md. 11

EDWARD E. FAY
 Chicago, Ill. Dec. 31-Jan. 2

THOMAS FAY
 Phoenix, Ariz. Dec. 31-Jan. 2

IRVING C. FOSS
 Santa Ana, Calif. December 18

EARL L. FOWLER
 San Francisco, Calif. December 3
 San Jose, Calif. 4
 Phoenix, Ariz. Dec. 31-Jan. 2

JOHN HULL
 Phoenix, Ariz. Dec. 31-Jan. 2

GEORGE M. JEUCK
 Paterson, N. J. December 18

GEORGE O. JEUCK
 Miami, Fla. Dec. 31-Jan. 1

STANLEY W. JEUCK
 Miami, Fla. Dec. 31-Jan. 1

PETER KOLLIMAN
 Philadelphia, Pa. January 1, 2

ARTHUR H. KRUMPOLT
 Nanticoke, Pa. December 11
 Groton-New London, Conn. 17, 18

RAYMOND J. KRUPA
 Philadelphia, Pa. January 1, 2

C. STUART LIVERMORE
 Asbury Park, N. J. December 11
 Philadelphia, Pa. January 1, 2

LUDLOW P. LOOMIS
 Reading, Pa. December 11
 Allentown, Pa. 18
 Philadelphia, Pa. January 1, 2

SPEAKERS' APPOINTMENTS

EDWARD G. LORENZ			
Whittier, Calif.	December	18	
JOHN Y. MAC AULAY			
New London, Conn.	November	29	
New Bedford, Mass.		30	
Lynn, Mass.	December	1	
Boston, Mass.		4	
Worcester, Mass.		5	
North Brookfield, Mass.		6	
Springfield, Mass.		7	
Hartford, Conn.		8	
Wallingford, Conn.		9	
New Haven, Conn. (Morning)		11	
Waterbury, Conn. (Afternoon)		11	
New York, N. Y. (3 p.m.)	December	18	
MARTIN C. MITCHELL			
Wallingford, Conn. (Morning)	Dec.	18	
Bridgeport, Conn. (Afternoon)		18	
N. MOLENAAR			
Fresno, Calif.	December	11	
DANIEL J. MOREHOUSE			
LaSalle, Ill.	December	18	
EVERETT MURRAY			
St. Louis, Mo.	December	11	
Mattoon, Ill.		12	
Champaign, Ill.		13	
ARTHUR B. NEWELL			
Phoenix, Ariz.	Dec. 31-Jan.	2	
LEON H. NORBY			
York, Pa. (Morning)	December	18	
Lancaster, Pa. (Afternoon)		18	
ADOLPH OBENLAND			
Jacksonville, Fla.	December	26	
Mobile, Ala.		27	
Lake Charles, La.		28	
San Antonio, Tex.		29	
Phoenix, Ariz.	Dec. 31-Jan.	2	
GUSTIN P. OSTRANDER			
Chicago, Ill.	Dec. 31-Jan.	2	
HOWARD W. OSTRANDER			
Phoenix, Ariz.	Dec. 31-Jan.	2	
HARRY PASSIOS			
Duquesne, Pa.	December	4	
Monessen, Pa.		25	
G. RUSSELL POLLOCK			
San Diego, Calif.	December	11	
Phoenix, Ariz.	Dec. 31-Jan.	2	
KENNETH W. RAWSON			
New Bedford, Mass.	December	18	
RAYMOND RAWSON			
London, Ont., Can.	December	11	
NORMAN F. RICE			
Riverside, Calif. (Morning)	December	18	
Ontario, Calif. (Afternoon)		18	
WILLIAM SOPER			
Phoenix, Ariz.	Dec. 31-Jan.	2	
MICHAEL A. STAMULAS			
Paterson, N. J.	December	11	
AUGUST SWANSON			
Blue Ridge, Va.	December	1	
Greensboro, N. C.		2	
Hendersonville, N. C.		4, 5	
Knoxville, Tenn.		6	
Nashville, Tenn.		7	
Marianna, Ark.		8	
Little Rock, Ark.		9	
Shreveport, La.		11	
Ft. Worth, Tex.		12	
Waco, Texas		13	
Gustine, Tex.		14	
Tucson, Ariz.		16	
Phoenix, Ariz.		18	
Yuma, Ariz.		19	
FELIX S. WASSMANN			
Wilmington, Del. (Morning)	December	11	
Philadelphia, Pa. (Afternoon)		11	
GEORGE M. WILSON			
Miami, Fla.	Dec. 31., Jan.	1	
W. NORMAN WOODWORTH			
Chicago, Ill.	Dec. 31, Jan.	1	
Philadelphia, Pa.	January	2	
ERNEST G. WYLAM			
Gary, Ind.	December	1	
Richmond, Ind.		2	
Dayton, Ohio		4	
New Albany, Ind.		11	
Madisonville, Ky.		18	
H. YOUNG			
East Liverpool, Ohio	December	11	
CHRISTIAN W. ZAHNOW			
Ft. Collins, Colo.	December	1	
Denver, Colo.		2, 4	
Lincoln, Neb.		6, 7	
Gary, Ind.		11	
LOUIS ZBIK			
Toledo, Ohio	December	18	

CONVENTIONS

ALBANY, ORE., December 4—3596 Bernard Street.

COLUMBUS, OHIO, December 11—Convention opens at 10:00 a.m. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., December 11—Convention will open at 10:00 a.m. in the Women's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, December 18—Convention will open at 9:30 a.m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

DETROIT, MICH., December 18—Maccabees Building, Woodward Avenue at Putnam.

SALEM, ORE., December 18—Convention opens 11:00 a.m. at 2339 State Street.

CHICAGO, Ill., December 31-January 2—Convention opens 10:00 A. M. Saturday, in Masonic Temple, 912 N. LaSalle Street. Room reservations and other details can be obtained by writing the secretary, Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47, Illinois.

MIAMI, FLORIDA, December 31, January 1—Convention opens with a watchnight service at 1785 N. W. 4th Street. Sunday services will be held in Simpson Memorial Hall, 55 S. W. 17th Road. For further details, write the secretary, Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 34, Florida.

PHOENIX, ARIZ., December 31-January 2—Early notice for room reservations will be appreciated, and please specify type of accommodations desired, number of persons, and whether motel or hotel is desired and for how long. Address the secretary, Miss Esther Haldenwang, 1422 N. 2nd Street, Phoenix, Arizona.

PHILADELPHIA, PA., JANUARY 1, 2—Early requests for room reservations will be appreciated and should be sent to the class secretary, Mrs. Otis R. Barrall, 42 Fairfield Road, Havertown, Pennsylvania.

ALBANY, N. Y., January 8—Y. W. C. A. Building, 5 Lodge Street.

ORLANDO, FLA., February 25, 26.

Joy to the World

Joy to the world! the Lord is come!
Angels and men rejoice!
The jubilee will soon begin;
Praise God with heart and voice!

Thou shining sun, thou smiling flower,
Ye waving fields of grain,
Thou mur'm'ring zephyr, streamlet's song,
Bring in the minor strain.

And everything in which is breath
May lift a tuneful song;
The woods may clap their giant hands,
And roll his praise along.

Joy to the world! the Lord is come!
Let praise all tongues employ;
In loftiest, sweetest harmony,
Express your heartfelt joy.

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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.—I 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; I 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.—I John 3:2; John 17:24; Rom. 8:17; II 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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35