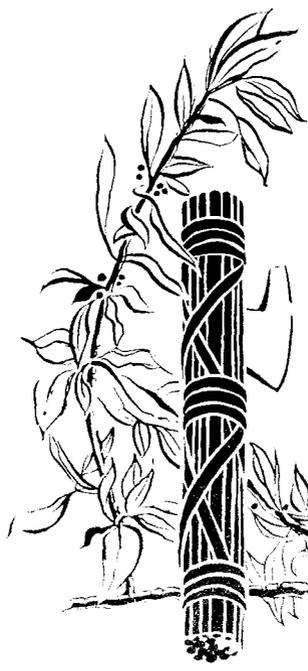


The DAWN



THE
GOVERNMENT
SHALL BE UPON
HIS SHOULDER ;

Isaiah 9:6

A HERALD OF CHRIST'S PRESENCE

December 1952

THIS MONTH *in The Dawn*

HIGHLIGHTS OF DAWN	
By the Power of God	2
BIBLE STUDY	
Jesus, the Great Teacher	13
Jesus Dispels Fear	17
Emmanuel—God with Us	20
Wise Men Seek Jesus	22
Weekly Prayer Meeting Texts	24
CHRISTIAN LIFE AND DOCTRINE	
Perfecting Praise	25
YOUR QUESTIONS	
Laying Up Treasures	37
“Soul Sleepers”	38
Is Man Immortal?	39
Is Christmas a Heathen Custom?	40
TALKING THINGS OVER	
Our Unity in Christ	41
“THE BIBLE”—The World’s Best Seller	49
BRITISH SECTION	
Israel	53

On the Radio--Coast to Coast

DECEMBER	7	“Parable of the Sheep and Goats”
	14	Jesus, the World’s Savior
	21	“The Prince of Peace”
	28	“The Lord Is Come”

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The Season's Greetings

WHILE the article in "Talking Things Over" entitled, "Our Unity in Christ," expresses in considerable detail our Christian love and esteem for the brethren everywhere, we are saying it over again here. All the brethren on The Dawn staff join in extending to every reader of The Dawn their very best wishes and Christian love, and may God bless you all.

The year-end is usually considered to be a time of rejoicing, yet it also affords opportunity for sober reflection, for it means that we are just that much nearer the fruition of our hopes—hopes that will mature into reality if we prove faithful to the Lord, to the truth, and to his people. So, to whatever extent we have failed during the year now ending, let us resolve that next year we will do better, for surely we all want eventually to hear the Lord's "Well done."

Your Expiration Date

We are discontinuing showing the subscription expiration date in connection with your address on The Dawn wrapper. If you do not see this date on your wrapper it does not mean your renewal has not been received. A renewal blank will be sent to you prior to the expiration of your subscription.

CHANGES IN RADIO SCHEDULE—Since the radio schedule was published in the November Dawn, "Mutual" has informed us of many changes of time, additional stations, and cancellations. If the Mutual station in your district is not carrying the "Frank and Ernest" program as listed, consult your local paper for the correct time. We expect to publish the complete revised schedule in the January issue of The Dawn.

HIGHLIGHTS OF DAWN



By the Power of God

“Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.” —ISAIAH 9: 6, 7

THE year 1952 is rapidly drawing to a close, and when the bells toll the midnight hour on December 31 the world will be in just about the same situation that it was a year ago.

The issues of the Korean War will not be settled.

The Iron Curtain will still be dividing the nations into two armed camps, each one fighting the other in a “cold war” of nerves. Each side hopes that the other will capitulate before there arises the tragedy of all-out fighting with atomic bombs and other devastating weapons of destruction.

The major Protestant and religious groups of the world continue to pass resolutions and give advice.

The struggle between religion and communism goes on unabated, with no certain end in sight.

In short, the world is just as much in a state of chaos and fear as it was a year ago; even more so, for each passing year drains still further the resources of the earth in the armament race to prevent war, leaving the world more impoverished and suffering more acutely from lack of food, clothing, and shelter. There has also been an impoverishment of hope and confidence; for the longer the civil and religious authorities of the earth continue to fail in their futile efforts to restore the world to a more normal way of life, the less confidence the people have in them and the more hopeless the outlook becomes.

In America it has been a presidential election year. The deterioration of human thinking resulting from the nerve-wracking

HIGHLIGHTS OF DAWN

spasms of the prophetic "time of trouble such as never was since there was a nation," was reflected by the low level of abuse, charges and countercharges which each contending party hurled against the other. But now that the Republican party has been returned to power there are few on either side, even of those who so bitterly fought for victory, who really believe that national conditions will be materially changed or improved.

So far as human wisdom is able to penetrate the shroud of darkness which continues to hang over a stricken and dying world, the only hope of the so-called free nations is to continue building up armed strength and thus either to frighten the communists from attacking, or else be ready to give victorious battle when they do. This means that regardless of who is in power in Washington, billions of dollars must continue to be extracted from the taxpayers' pockets to keep the wheels in the ammunition factories turning. It means also that precious materials sorely needed by the world for civilian uses must continue to provide the sinews of war.

And all the while the hearts of the people are filled with anxiety and fear.

Nor is the fear of atomic bombs the only one that is robbing the world of its sense of peace and security. Almost equally acute is the fear of the economic chaos which would certainly result should the armament race caused by the fear of war suddenly become unnecessary. The tremendous manufacturing potential of the United States alone would be capable of more than supplying the entire world with all its civilian needs. But every other nation this side of the Iron Curtain is likewise geared to the production of war materials, and depending largely on American dollars to finance their efforts.

It doesn't take an economics specialist to see what would happen if the threat of war were suddenly removed.

In view of all this, it is perhaps overoptimistic to say that the close of 1952 finds the world in about the same situation as it was a year ago, for in every field of human endeavor there have been deterioration and erosion. World finances have been further weakened. Even the America dollar has continued to lose its value, and since the financial interests of other nations are tied to the dollar and dependent upon it, this means a world drift toward bankruptcy.

But the further bankruptcy of hope that a way out of the world's dilemma and distress will ever be found, is perhaps the

THE DAWN

greatest loss of the year. Not a single major issue which confronted the world a year ago, threatening the uneasy peace, has been settled. This tends to paralyze the optimistic thinking of the people.

And why shouldn't it?

If an entire year of negotiations in Korea, in Iran, in Paris, in Berlin, in London, in Washington, and in the UN headquarters has not settled a single problem which, if not settled, could eventually lead to war, where is there any real basis for hope?

In the Religious World

In the professed Christian world a three-way struggle has continued throughout the year between the Fundamentalists and and Modernists of the Protestants, with the Catholic Church opposed to them all. The Modernists have made gains in that a champion for their cause has appeared in Europe who is helping to extend their frontiers of unbelief into Germany and other parts of the European world. His name is Bultmann.

Bultmann's writings are exciting much interest in German churches, where he is being energetically opposed by the Fundamentalist, Karl Barth. Perhaps the best summary of Bultmann's modernistic theories is to be found in a parody of the Apostle's Creed, which his opposers have published with the claim that it represents his unbelief: We quote:

"Bultmann believes in Jesus Christ, **not** the only Son of God, (yet) our Lord; who was **not** conceived by the Holy Ghost, **not** born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; he did **not** descend into hell; the third day he is (thought to have) risen again from the dead; he did **not** ascend into heaven; and sitteth **not** at the right hand of God the Father Almighty; from thence he will **not** come to judge the quick and the dead."

Bultmann himself will not want to argue against this interpretation of his teachings, for as he frankly urges, the "mythological remains which clutter up Christian belief must be removed." To him these "mythological remains" include all the teachings of Christianity which go beyond human comprehension. He accepts the historical fact that Christ existed, but denies as "mythological" everything pertaining to him which is in the nature of miraculous, such as his virgin birth, his miracles, his resurrection and glorification.

But Bultmann is not alone in this unbelief. His teachings have

made news in the Protestant world during the year simply because they represent the further spread of modernistic unbelief throughout Germany and other European countries. Actually the non-Fundamentalist clergy of America—at least the majority of them—have held similar unbeliefs for many years. And this modernistic group comprises about seventy-five percent of all Protestants in the United States.

The New Bible

During the year, the Bible was given a larger place in the news than usual. Three factors contributed to this. Nineteen fifty-two marked the 500th anniversary of the invention of the printing press by Gutenberg, and the public was dramatically reminded, particularly by the Catholic Church, that the first job Gutenberg undertook on his press was the printing of the Bible. They claimed that this first printed Bible was a Catholic-approved version, the Latin Vulgate. What the church publicists did not tell the people on this 500th anniversary of the first printing of the Bible was that at that time the church was much opposed to the undertaking.

Whether by design or not, the publishing of a Revised Version of the Bible authorized by the Federal Council of Churches in the U. S. A. was timed to coincide with the 500th anniversary of Gutenberg's production of the first printed Bible. There also was the much hailed new Catholic translation of the Bible. All in all, this meant much publicity for the Word of God, and we can only hope that it has caused many to take an interest in Bible study who previously have been neglecting the Holy Word.

The advertising campaign which accompanied the publication of the Revised Protestant Bible emphasized some important facts concerning interpolations and the changed meaning of words. We say "emphasized," for while this information was new to the vast majority of Protestants, the fact of these interpolations and changed meaning of words has been known by some for many years, and profitably used in obtaining a better understanding of the Bible.

The advertising explained that when the King James Version of the Bible was translated, no manuscripts were available which dated back farther than the 8th century; whereas now, there are manuscripts dating back to the 4th and 5th centuries. It was pointed out that as the earlier manuscripts were copied, and the copies, copied, additions were made to the sacred text which could only be detected through comparison with the more nearly original

manuscripts now available. In the new Revised Version attention is called to many of these interpolations.

We are glad that the public now has a Bible which calls attention to some of these interpolations in an authoritative manner, and we trust that due consideration will be given to them by all students of the Word. As we have said, the information is far from new. Many Bible students have had a list of these interpolations, and thousands have had the spurious texts marked out of their Bibles for years.

Now at least when attention is called to one or another of these uninspired texts there will not be the same tendency on the part of some to level the charge against us of taking away from the Word of God. Actually, not to take these interpolations into consideration is the equivalent of adding to the Bible.

The situation is somewhat the same in connection with the changed meanings of words in the English language. The English word "hell," for example, today carries a connotation of fire, brimstone, and torment. But this was not so originally. The old English word was "helle." Later the "e" was dropped. Its meaning was simply to bury, or protectively conceal.

In England, putting a thatched roof on a house was helling the house.

Burying potatoes in a deep ditch for the winter was helling the potatoes.

When the King James Version was translated, this original meaning of the word hell was probably already beginning to change. At any rate, the translators used it to describe the condition of the wicked dead when translating the Hebrew word *sheol* and the Greek word *hades*. Strangely, though, when the text pertained to the righteous dead they usually translated *sheol* and *hades* by the English word grave. This led to no end of confusion, and helped to bolster the papal dogma of torture for the wicked.

Nearly seventy-five years ago, attention was called by Pastor Russell and others to these inconsistencies of translation, and to the original meaning of the word hell. This brought down upon them the bitter opposition of both the Protestant and Catholic worlds. However, we are thankful that even at this late date some of these facts are beginning to be acknowledged.

Unfortunately, though, the translators of the new Revised Ver-

sion did not have courage enough to give a true translation of *sheol* and *hades*, but instead have left them untranslated, thus allowing the reader to form his own conclusions as to what they mean.

In this connection, one can't help but observe that where the vital doctrines of the Bible are concerned the new Revised Version obscures the truth almost as effectively as does the King James Version. Besides, being authorized by the Modernist group of Protestants, it is bound to reflect their viewpoint to some extent. The Fundamentalist groups are fearful of this. In fact, the new Bible had hardly been published when representatives of one of the largest Fundamentalist groups in the United States passed a resolution condemning it, and charging that it was the work of the devil.

This is understandable, since it lists as spurious the only text in the King James Version which even remotely favors the trinity theory. It also fails to substantiate the hell-fire theory of eternal torture for the wicked, which Fundamentalists will deplore.

There are still those who seem to take the position that the King James Version of the Bible came straight from heaven with God's seal of approval upon every letter and punctuation mark which it contains. We think the proper attitude is to realize that all versions of the Bible, in whatever language they may be, are merely translations, and that it is the responsibility of each student of the Word to determine as nearly as possible how close they come to presenting the thought of the original inspired text. Greek and Hebrew concordances are available for the benefit of those who are not willing to put their full confidence in any of the existing translations.

The Way Out

With all the fanfare and excitement of the year in connection with new translations of the Bible, not a word was heard, or seen in print, from the advertisers and promoters suggesting that the Bible explains the meaning of the present distress of nations, and that it outlines God's remedy for a world gone mad. One would get the idea that the Bible is merely a piece of ancient literature, or a history of events which have long since lost their importance to the modern world.

The publishing of the new Bible was hailed as the greatest and most sensational Bible news in five hundred years, or since the Bible was first printed by Gutenberg. How much more sensational

this news would have been had they also announced that here is the only Book in the world that tells us the cause of world chaos and gives us hope for a better and happier tomorrow. But this did not enter the minds of the promoters. Indeed, leaders of the nominal church world still hold their erroneous belief that the Lord is looking to them to reform the world and to make America and other nations Christian.

Churchianity is still tainted by the principle of church-state unity. This leads to the view that the Lord wants the church to convert the world by reforming civil governments and working together with them. This means continued blindness to the promises of God that through Christ he will set up divine control in the earth and thereby fulfil his promises of peace on earth and good will toward men. Fundamentalists and Modernists alike share in this blindness and unbelief of churchianity.

During the year there have been almost numberless resolutions passed by one or another church group, calling upon governments—local, state, and federal—to do this, and not to do that.

They have resolved both to condemn war and to approve it.

Committees have spent hours and days figuring out ways of stating this or that idea of belief, or of resolve, in order both to affirm and deny the point at issue, but without seeming to do either.

But regardless of their success in sidestepping issues, or of squarely facing them, the world has gone on unchanged. The governments in all countries have given little evidence of being conscious that church groups are trying to steer them in the narrow way of righteousness. The one notable exception to this during the year was President Truman's backing away from his proposal to send an ambassador to the Vatican. On this issue all branches of Protestantism united, and their voice was heard.

“On His Shoulder”

It can be seriously doubted if even the year-end message of the birth of Jesus, and the reassuring prophetic truth associated therewith will penetrate the thinking of world leaders, in either the religious or political fields. They still are not ready to believe that apart from their efforts, yes, even in spite of them, the “God of heaven” will set up a government on this earth which will break in pieces and consume all man-made kingdoms, and then extend its sphere of influence to embrace the people of all nations.

HIGHLIGHTS OF DAWN

No, they will start out again in 1953 with the vain imagination that by their wisdom and the cunning of their diplomacy they will overcome the powers of evil and bring peace to a war-weary and fear-filled world. But the end of next year will find them as deep in the miry clay of human failure as they are today.

Let us thank God that our hopes do not depend upon the futility of fallen human endeavor, regardless of how well-meaning it may be! If God, in his goodness, has shined into our hearts by the Gospel, and our faith has comprehended and laid hold upon his promises, then we can and will rejoice to realize that "the government shall be upon his shoulder," and that "of the increase of his government and peace there shall be no end."

This is a simple, understandable, and straightforward statement of truth, yet how few have comprehended its meaning. Those who suppose that God is depending upon frail, human endeavor to convert the world, do not understand it, for they have placed the responsibility for fulfilling the promises of God upon their own shoulders. They think it depends on raising money for missions, for slum work, for lobbying, for temperance work, for civic reform, for evangelistic campaigns, and other activities which have as their objective the betterment of human society and the improvement of social relations.

There is no point in condemning these efforts. Their motive is good, but they are not the means by which the kingdom of Christ will be established and manifested in the earth. The divine plan is different, and the carrying out of that plan has been progressing successfully since the days of Eden. Not at any time has it been marked by failure, or even delay.

It was in God's "due time" that Christ came at his first advent, and the work of God for that time was accomplished. To those who then misunderstood the divine plan—and even Jesus' own disciples were among these—his crucifixion, which brought to a close such a short ministry, seemed a tragedy. At the same time, Jesus' enemies must have gloated in the thought that they had put an end to this dreamer who supposed that he had been born to be a king. But his friends did not understand, and his enemies had not reckoned with the power of God. They did not realize that the King would be raised from the dead.

Jesus' friends were later assured of this, but his enemies still do not believe it. Today, his modernistic "disciples" doubt it; so

how could they believe that a world government could rest upon his shoulder?

But we who believe see in this demonstration of divine power a guarantee of a victorious fulfilment of all the glorious kingdom promises which are centered in Christ, the King. We know from this that his "shoulder" is abundantly able to support the "government" which has been promised by God, and that it will indeed "increase" until all the families of the earth are brought under its beneficent and righteous rule.

The Scriptures reveal that Jesus will have associates in that "government"; those who have faithfully followed in his footsteps. During these many centuries the world has seen little evidence of God's interest in the affairs of men, but his miracle-working power has been felt in the lives of those whom he has invited to share the throne of the new world government with Jesus.

There was an outward manifestation of that power at Pentecost when the Holy Spirit was poured out upon the waiting disciples. His Spirit has continued with his people. It has strengthened them to endure persecution, torture, and death at the hands of their bigoted and Satan-inspired enemies. It has guided them in the narrow way and has kept their feet from stumbling, and from being led astray by the allurements of the world, the deceptions of the devil, and the ease and pleasure-loving tendencies of their own fallen flesh.

When Jesus was threatened by his enemies, he explained that if he wished he could call upon his Heavenly Father and would be given "twelve legions of angels" to protect him. Actually those angels, and probably many more, have been assigned the task of protecting the interests of those "who shall be heirs of salvation." This protection has been mostly a safeguarding of their spiritual interests. These angels have served by the authority and in the power of God. By their ministry we realize a further manifestation of the power of God, guaranteeing that those who are destined by him to be kings of earth as joint-heirs with Jesus the King of kings, will be brought victoriously to glory with their Master.

True believers in the Word of God, and in his promises, never fail to stand in awe as they contemplate the mighty power of God that was employed to raise Jesus from the dead. No enemies of God or of righteousness can hope to thwart such power as that, or even to fight a delaying action against it. But that was only the beginning.

HIGHLIGHTS OF DAWN

A measure of that same power has been experienced in the lives of Jesus' followers throughout the age. And then, at the end of the age, these also are raised from death. They have a part in the "first resurrection," in order that they might "live and reign with Christ a thousand years."

The kingdom of Christ will be fully established and exercise its power in the world regardless of human efforts. However, the Lord's consecrated people are invited to co-operate. We can have a share in that work, but only in the Lord's way, and that "way" now is to lay down our lives in bearing witness to the Gospel of the kingdom, and in the spirit of full surrender to the Lord, allowing him to work in us both to will and to do his good pleasure by transforming us into his image. If faithful unto death, then we will be associated with him in his all-powerful government which will be the agency of divine power in extending blessings of peace, health, and life to all mankind.

Human Representatives

There will be still another exercise of divine power ere the mediatorial kingdom of Christ comes into full authority in the earth. That will be in the resurrection of the "ancient worthies" to be the human representatives of the divine, invisible Christ. Jesus said that in the kingdom the people would come from the east, west, north, and south, and "sit down" with these—Abraham, Isaac, and Jacob, and all the prophets. The expression, "sit down," is from a Greek word which gives the thought of a pupil sitting at the feet of his master. In other words, these ancient worthies will be the recognized teachers of the people, the interpreters of the laws of the divine government.

The Scriptures do not reveal the manner in which divine power will enforce the instructions of these human representatives of the kingdom. But we know that our God is not limited. On many occasions in the experiences of ancient Israel divine power was used directly and effectively in safeguarding the interests of the nation.

A whole army that threatened Jerusalem was destroyed in one night.—II Kings 19:35

When insurrectionists challenged the authority of Moses, the earth opened up swallowed them.—Num. 16:28-33

Water gushed from a rock in time of need.—Exod. 17:6; Num. 20:7-13

THE DAWN

Surely God is no less powerful today. He will not need guns and tanks and atom bombs to enforce his laws. All the forces of nature are at his command, should he need to use any of them. And, indeed, in one of the prophecies he hints that any who will not recognize the authority of his government, the human phase of which is symbolized by "Jerusalem," will be deprived of rain.—Zechariah 14:17

The greatest display of divine power under that government will be seen in the resurrection of all the dead; for during that thousand years ultimately all who are in their graves will hear the voice of the Son of Man and shall come forth. (John 5:28, 29) Who will want to disobey a ruler who can raise the dead? Those who do, the Apostle Peter tells us, "shall be destroyed from among the people."—Acts 3:23

Peter may have meant that this destruction would be administered very dramatically. Later, it will be remembered, the inspired Peter, able to read the hypocritical hearts of Ananias and Sapphira, summarily invoked divine power for their destruction. (Acts 5:1-10) When we realize that the entire ancient worthy class could very well be indued with similar authority, it is not difficult to realize the effectiveness of that divine government over which Christ will be the invisible Head.

In our text we are told that "of the increase of his government and peace there shall be no end." In the remainder of this prophecy we are reminded that this will mean the re-establishment of the "throne of David (Christ being the antitypical David), and that the "zeal of the Lord of hosts will perform this." How we should rejoice in his "zeal," for it is the assurance that all his good purposes shall be accomplished. We need not be concerned over the failures of men, since we can be assured of the success of the divine plan, that the "government shall be upon his shoulder."

Let this, then, be our daily theme and song. It is the "new song," the song of Moses and the Lamb. If we have learned it, let us sing it—to our own joy, and for the comfort and blessing of others.



Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

Jesus, the Great Teacher

LESSON FOR DECEMBER 7, 1952

GOLDEN TEXT: "And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?"

—Matthew 13:54

MATTHEW 13:24-35, 53, 54

JESUS was indeed a great Teacher—the greatest of all teachers. His moral and ethical instructions have done more to influence the world for good than have those of any other individual. However, those who see in Jesus a teacher merely of moral ethics fail to comprehend the deeper meaning of his message. There have been millions like this, even as there were many in Jesus' own day.

On one occasion Jesus asked his disciples what men thought of him, and who they identified him to be. Their report was a favorable one. The general opinion of the public at that time was that he was a teacher sent by God. They realized that his abilities were above the ordinary, that never man spake with such clarity and authority. Some thought that he might be the foretold Elijah, or one of the other prophets raised from the dead.

But Jesus was not satisfied with this. Millions since have likewise

acknowledged that he was a man sent by God, and they have appreciated and benefited by his unselfish philosophy of life, and his formulas for human relationships. But Jesus was more than the world's best philosopher. He was more than a great teacher blessed by God. Appreciation of these outstanding facts concerning him do not in themselves make one a Christian.

Jesus asked his disciples their opinion concerning him, and Peter's reply was, "Thou art the Christ, the Son of the living God." (Matt. 16:16) This was the answer for which Jesus was looking, and he said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17) This true identification of Jesus is enjoyed only by those whom the Lord calls and enlightens. It recognizes Jesus as the One who had come to fulfil all the wonderful promises of God concerning the setting up of a divine government on the earth which would destroy sin and restore sinners to life. Many, even

of those who have called Jesus the Christ, have not comprehended the real import of that title, and have not seen in him the promised "Seed" who came to "bless all the families of the earth."—Gen. 22:18; Gal. 3:16, 29

But those who do thus recognize him are able to associate all his teachings with this glorious theme of the divine kingdom. Noting that most of Jesus' parables are said to be illustrations pertaining to the kingdom, they consequently see in them a deeper meaning than would otherwise be possible. They recognize that the preparation of the "kingdom" began in Jesus' day, and that this work of preparation has continued throughout the Gospel age.

Seeing this, they discern the propriety of the statement which introduces so many of the parables, "The kingdom of heaven is likened unto," etc. Satan has opposed the preparation of the kingdom, and has ever sought to deceive those who have been associated with it. He has also established a false or counterfeit kingdom. All these facts are set forth prophetically by Jesus in parable form.

It is thus with the three parables contained in today's lesson. The first is the Parable of the Wheat and the Tares. This parable of the kingdom shows how the devil would, by using the Lord's methods, establish a counterfeit of the true kingdom. This is illustrated by the sowing of counterfeit seed, that is, tares.

Jesus' own explanation of this is found in verses 36-43. He explained that the one who sowed

the good seed was the "Son of Man," and that the good seed are "the children of the kingdom." This should be kept separate from the Parable of the Sower, in which the seed is said to be the "Word," or the Gospel of the kingdom. In the parable under consideration, the "seed" pictures individuals, not truth, and these individuals are said to be the "children of the kingdom."

All true followers of the Master are invited to participate in the sowing of the truth, but the original sowing in the wheat and tares parable was done by Jesus, the "Son of Man." The reference is apparently to his selection and planting of the apostles and other servants in the church. He began this work even while still in the flesh, but it was continued in a more definite sense at Pentecost through the outpouring of the Holy Spirit. This is referred to in Ephesians 4:8-16.

This does not mean that the truth is not used in connection with the continued "sowing" of the wheat. But in this parable, the wheat itself symbolizes individuals, the "children of the kingdom," just as Jesus himself explained. He did the primary sowing, by personally choosing the apostles, and doubtless also other servants in the Early Church. Through their faithfulness in spreading the truth, others of the wheat were brought into the field, but this too has always been under divine supervision. Even the apostles did not select other "wheat." This has always been done by "the Son of Man." In this he has repre-

BIBLE STUDY

sented the Heavenly Father; for, in the final analysis, it is "God that giveth the increase," verifying the principle that all things are of the Father and by the Son.—I Cor. 3:6, 7

All the "wheat" class are said to be "children of the kingdom." This is because they are begotten by the Word of truth which, in reality, is the kingdom Gospel. They become imbued by the kingdom theme, with all its implications. They "seek first the kingdom of God." (Matt. 6:33) They willingly suffer and die with Jesus, that they might live and reign with him in his kingdom. They renounce the world and all worldly schemes to establish righteousness, for they know that only the "kingdom" will bring the "desire of all nations."—Haggai 2:7

The parable states that when "men slept" an enemy sowed "tares," or imitation wheat. These are said also to be individuals—the "children of the wicked one," and the enemy that did the sowing of these tares is said to be the devil. This is a very accurate prophecy of what actually occurred. The "men" who "slept" are evidently the apostles and other servants in the Early Church especially appointed by the Lord. They fell asleep in death, and then there began a great falling away from the faith.

This "falling away" was brought about, however, largely by the infiltration of false teachers into the church—ambitious leaders who sought power and advantage, and instead of feeding the flock of God, lorded it over God's heritage. It

was under the leadership of such devil-inspired leaders that, in due course, a counterfeit kingdom was established. It was called Christendom, and all its faithful adherents, imbued with its spirit, verily thought the real kingdom was established.

These have not been wicked people in the sense of being immoral or dishonest, or outcasts from society. In most instances they have been noble people, guided by the moral and ethical teachings of the Master, but they have been imbued by the devil's theory that the kingdom of Christ was established through the union of church and state. Now that that wicked European system is almost completely destroyed, there are still millions who have no better conception of the kingdom than that it is something that man will ultimately establish by his own wisdom and power. Fundamentally, the theory that man himself can establish a social order of righteousness, and thus fulfil the promises of God, is one of Satan's master deceptions.

According to the parable, at the end of the age (the time in which we are now living) the tares are gathered into bundles and burned in a furnace of fire. This symbolizes the great "time of trouble" with which the age is brought to an end. It is during and as a result of this trouble that all man-made institutions and concepts claiming to be the kingdom of Christ, are destroyed, and their adherents recognized in their true light.

All the "tares" will thus be de-

stroyed—as tares, not necessarily as individuals—before the wheat is gathered into the garner. This “garner” or “barn” condition is interpreted by Jesus to represent the time when “the righteous shine forth as the sun in the kingdom of their Father.” Thus these “children of the kingdom” will have their hopes realized in the establishment of the real kingdom of Christ in the earth; and in this “government” which will be upon “his shoulder” they will then be joint-rulers.

The Parable of the Mustard Seed also seems to represent the growth of the nominal, or counterfeit, kingdom of Christ. A mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches. This illustrates how the Gospel of the kingdom would, from a small beginning, attain to a considerable size. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches.

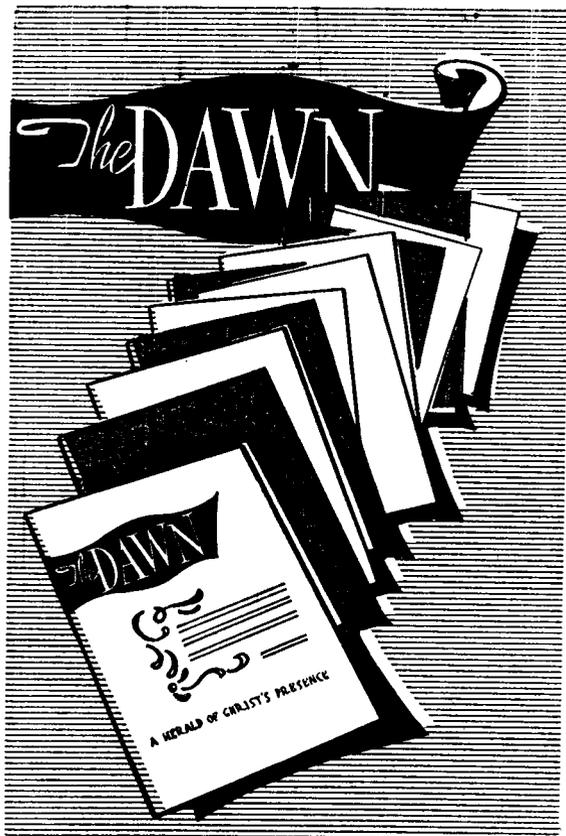
But let us remember that the fowls, according to our Lord’s interpretation of a previous parable, represent the servants of the wicked one. So, then, the teachings of this parable would lead us to conclude that the church of Christ, at one time, was so unimportant in the world that it was a shame and dishonor to belong to it, but that ultimately it would become honorable and great, and the Adversary’s servants would have pleasure in its shade.

This development the Scriptures represent as being “Babylon,” declaring that as a whole, with the various branches and denominations, the nominal church of Christ is Babylonish. Hearken to the Lord’s words: “Babylon the great . . . is become the hold of every foul spirit, and a cage of every unclean and hateful bird.”—Rev. 18:2

The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless this is, nominally, the church of Christ. However his spirit may have been misrepresented, and there may have been an improper development, ultimately the great Head of the church will bring order out of chaos and confusion and will glorify and use his “elect.”

The Parable of the Three Measures of Meal is also a prophecy of the manner in which the kingdom doctrines and the kingdom class would become corrupted. This is illustrated by the implanting of leaven in the meal. Leaven is used throughout the Scriptures as a symbol of the corrupting influence of sin. There is no reference to leaven in the Scriptures which justifies the erroneous use so often made of it to illustrate the infiltration and expansion of wholesome influences in human society.

The “woman” in the parable, who puts the leaven into the meal is evidently that apostate woman so prominently, yet dishonorably mentioned in the book of Revelation. (Rev. 17:1-18) She is the false or corrupt church. The leaven which was put into the pure



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BIBLE STUDY

spiritual food of the Word of God is false doctrine of one sort or another. This corrupting influence continued to work until, in the Dark Ages, there was scarcely a pure doctrine of the truth remaining.

Jesus' fame as a teacher spread, and in "his own country" the people were "astonished, and said, Whence hath this man this wisdom, and these mighty works?" As a perfect human being, "holy, harmless, undefiled, and separate from sinners," Jesus surpassed all others of his day in wisdom. But more important than this, at the time of his baptism he received the gift of the Holy Spirit, which enlightened his mind and empowered him to perform miracles. This the

people did not understand, so they were at a loss to explain how one of such lowly birth could attain such great heights of wisdom and power.

QUESTIONS:

Why is it important to recognize that Jesus was more than merely a great teacher?

Do all the kingdom parables illustrate the righteousness of the true kingdom development in the earth?

How did Jesus explain the Parable of the Wheat and the Tares?

What is represented by the Parable of the Mustard Seed?

What is illustrated by the leaven put into three measures of meal, and who was the "woman" who did this?

Give two reasons why Jesus displayed such unusual wisdom and power in his ministry.

Jesus Dispels Fear

LESSON FOR DECEMBER 14, 1952

GOLDEN TEXT: "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."
—Matthew 14:27

MATTHEW 14:22-33

THOSE who are able to exercise a strong faith in God and in his ability to cause all their experiences to work out for their best interests, do not fear. The boisterous waves of troubled human experiences may be breaking all around them, but they know that they will be supported and eventually piloted into their desired haven. This, perhaps, is the

most important highlight in today's lesson.

Now the world is filled with fear as never before, and there is little that can be done to offset the situation, for there are so very few who are able to exercise faith in the promises of God. Nevertheless, it is the privilege, yea, the commission, of the Lord's consecrated and truth-enlightened people to say "to them that are of a fearful heart, Be strong, fear not: behold, your

THE DAWN

God will come with vengeance, even God with a recompense; he will come and save you.”—Isa. 35:4

The message of comfort thus described is the same as that referred to in Isaiah 6:1-3, where we are bidden to bind up the broken-hearted, declare “the day of vengeance,” and to “comfort all that mourn.” We declare the day of vengeance simply by explaining in our message the true meaning of a collapsing civilization, that this is occurring because the time has come in the divine plan when God will no longer permit unrighteous governments to hold rulership over the people.

However, with this explanatory message there is also the assurance that the due time has come for the kingdom of Christ to manifest itself for the blessing and salvation of all mankind. Thus it is true, as Isaiah points out, that while the Lord will come with “vengeance,” he also comes to bring salvation. It is a glorious message we are commissioned to give to all who can receive it. To these it should mean as much in dispelling their fear as it meant to Peter when Jesus said to him and to the others, “Be of good cheer; it is I; be not afraid.”

The circumstances leading up to the experiences related in today’s lesson help to reveal the complete unselfishness of Jesus, and his willingness to be wholly spent in the service of his Heavenly Father and of his fellow-men. The death of John the Baptist had helped to give added publicity to the mighty works being performed by the Master, and this resulted in even

more constant demands upon his time and strength by those seeking to be healed, and incidentally, to hear the gracious words which fell from his lips.

Under the strain, Jesus and his disciples became physically weary and they sought the seclusion of a “desert place” (a deserted area on the shore of Galilee) where they could “rest awhile.” (Matt. 14:13, 14; Mark 6:31, 32) But the multitude followed them there. Tired though Jesus was, when he saw all these people who needed his help and had followed him to the “desert place” to obtain it, he “was moved with compassion toward them, and he healed their sick.” Another account states that he also “taught them many things.”—Mark 4:2

So what had been planned as a day of rest became one of the busiest of the Master’s ministry. Evening approached, but the multitude lingered. The disciples became apprehensive lest darkness should settle over the scene, and these five thousand men, in addition to many women and children, should be trapped—hungry, and with no provision for spending the night.

Acting in a manner which they considered wise, they suggested to Jesus that before it was too late the crowd be sent away into the villages where they could buy food. They would thus be more favorably located for the night, as they would not all be in one area, and that a “desert place.” But Jesus continued to be “moved with compassion.” He had taught and healed them, but in addition he

BIBLE STUDY

wanted to feed them before they were dismissed. Then followed the miracle of feeding the five thousand.

It was after this miracle, the multitude having been sent away, that Jesus instructed his disciples to enter the boat in which they had reached the place, and to return to the other side of the lake. Then, alone after a very strenuous day, Jesus went up into a mountain to pray. He would not need to travel far to do this, for the Galilean mountains almost completely surround the Sea of Galilee, and in many places run down very close to the shore. The great multitude might well have been seated on the side of the mountain while Jesus taught them.

Now the darkness of night had settled down on the scene. Seemingly, though, it was a moonlight night, for Jesus, from the vantage point in the mountain where he was praying, saw that the disciples were in distress out in the center of the lake. "Contrary winds" had arisen, and the water had become extremely rough. This is still characteristic of the Sea of Galilee. It can be as smooth as a mirror one hour, with scarcely a breath of air blowing on the surface, yet the next hour it can be whipped up into billowy waves by "contrary winds" which break loose with tempestlike fury and suddenness.

It was just this which occurred on the night in question. Jesus still had had no rest, but he saw that his presence was needed, this time not by the multitude, but by his own disciples; so he descended

from the mountain, walked out on the wind-tossed sea and rescued them. When Jesus approached the boat, the disciples in their excitement and fear thought him to be a "spirit." But he assured them that all was well, "Be not afraid; it is I."

Being assured of this, the impetuous Peter did not want to wait until Jesus actually reached the boat, but asked if he could not go out on the waves and meet his Master. Jesus gave his consent, but Peter's faith failed after he left the boat, and in fear he cried out to his Lord to save him. Jesus chided him gently with the question, "O thou of little faith, wherefore didst thou doubt?"

There are valuable lessons in this incident for every consecrated Christian, the chief of which is our great need for an abiding faith when the storms of life are raging threateningly around us. We should always realize that our Lord is near and that he sees what is happening and will not allow us to perish in the "storm." It is still true that "the just shall live by faith," and that the victory which overcometh the world is our faith. (Heb. 10:38; I John 5:4) Faith will repel fear and enable us to continue on courageously in the narrow way.

QUESTIONS:

What is the practical application of today's lesson to Christian experience?

Why is it impossible to dispel the fear that is now in the hearts of the people generally?

Is there anything that Christians can do about the fear in the world?

Relate the circumstances leading up to the experiences comprising today's lesson?

What noble characteristic of Jesus is displayed in these circumstances?

Emmanuel--God with Us

LESSON FOR DECEMBER 21, 1952

GOLDEN TEXT: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

—Matthew 1:21

MATTHEW 1:18-25

DELIVERANCE from Gentile domination was the chief thing the Israelites comprehended in the messianic promises. Even after Jesus was raised from the dead, his disciples still had this in mind when they asked him, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

But the divine purpose in the coming of the Messiah was much more comprehensive than this, for it embraced also a deliverance from sin. This is brought to our attention in the name "Jesus," which Joseph was instructed to give to Mary's Son—"Thou shalt call his name Jesus: for he shall save his people from their sins."

True, it was Israel's sins which led to their becoming a captive nation. Had they remained obedient to God and to his Laws, he would have protected them from their enemies, and they would have remained a free nation under their God. But sin had brought both Jews and Gentiles into a far more dreadful bondage, for because of it, the entire human race has been brought into captivity to death. It is deliverance, or salvation, from this bondage that is primarily referred to in our Golden Text.

To bring about a deliverance from death, it was necessary that Jesus be born into the world in a manner which would assure his separateness from sin. In the divine providence, this was accomplished by the transfer of the life of God's beloved Son, the Logos, to the womb of Mary, and his subsequent birth as a human child without the necessity of a human father. This was no more difficult for God to accomplish than was the original design for procreation which we have come to consider a "natural" process. It is all quite beyond our comprehension.

The fact that Jesus partook of flesh and blood in this manner assured that he would be "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) This meant that as a perfect man he could give his life as a corresponding price for the forfeited life of father Adam, which before he transgressed the divine law, also was perfect. Jesus said to the Jews, "The bread that I will give is my flesh which I will give for the life of the world." (John 6:51) Paul explained the philosophy of this, saying, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

BIBLE STUDY

The plan of God for the salvation both of Israel and the world from sin and death through Jesus was that he should die as the Redeemer at his first advent, and rule as King and Deliverer at his second advent. He came to redeem the people just long enough in advance of God's time to bring about the deliverance of the human race from death; to permit the calling, selection, and proving of a "little flock" whom the Heavenly Father designed should live and reign with Jesus during the thousand years of his kingdom. It will be during that thousand years that the "dead, small and great," will be awakened from the sleep of death, enlightened to know the will of God, and given an opportunity to obey and live forever.—Rev. 20:12

One of the prophecies had stated that the foretold Deliverer should be called "Emmanuel," which means, "God with us." (Isa. 7:14; Matt. 1:23) While this prophecy is mentioned in Matthew's account of the birth of Jesus, this name did not come into general use during the Master's lifetime. Apparently the name most generally used with reference to him was Jesus, the name which the angel Gabriel instructed Joseph to give him.

Those who believe that Jesus was God incarnate in flesh have seized upon the name "Emmanuel" as one means of attempting to prove this erroneous theory. They fail to see, or else ignore, the absurdities resulting from the notion that Jesus was his own father, and that the Heavenly Father was his own Son. It would mean that

Jesus' prayers to his Father were a farce—merely an act which he put on to impress the hearers and thereby secure their sympathy.

But how beautifully simple and understandable is the fact that Jesus came to earth as an expression of God's good will toward the human race; that God's glorious character of love and wisdom and justice and power were demonstrated in the perfect One, Christ Jesus! The Scriptures tell us that Adam was created in the "image" of God. Could anyone have seen Adam before he sinned, he would have seen God manifested in human flesh. So it was with Jesus. He was a perfect human image of his Heavenly Father.

God so loved the world that he had sent his Son to redeem the people from death, and in due time to restore them to life. He did not come to carry out his own plan, but God's plan. Every testimony which Jesus gave on the subject emphasized that the words he spoke and the works he did were not his own, but those given to him by his Father. He did not speak and work for himself, but for God. Thus Emmanuel—"God with us"—was a very appropriate title for him.

So high a position does Jesus occupy in the plan of God that the Heavenly Father has instructed that his Son should be honored even as he is honored. God has given command that "all the angels" should worship his Son. (Ps. 97:7; Heb. 1:6) No wonder he is prophetically described as "The mighty God," and as "The everlasting Father." (Isa. 9:6, 7) It

is the Heavenly Father's wish that his Son be worshiped as a mighty God, for he has exalted him to his own right hand. And he will also be the "Father" who will give everlasting life to the people, hence the "everlasting" Father.

This is marvelous glory indeed! But it does not indicate that the Father and the Son are one, or ever were one in person. This is clearly shown by Jesus' own statement to his Father concerning his disciples when, in prayer on their behalf, he said, "The glory which thou gavest me I have given them."—John 17:22

At the time Jesus uttered these words, he had received the "glory" from his Father only in part, and

by promise. He had given it to his disciples by promise. Later, when Jesus had actually been exalted to the right hand of his Father to sit with him in his throne, he confirmed the promise made to his disciples, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

QUESTIONS:

Explain the full scope of salvation from sin which Jesus came to accomplish.

Explain why the name "Emmanuel" does not mean that Jesus was God incarnate in flesh.

What is one proof that Jesus' high exaltation does not mean that he is God himself?

Wise Men Seek Jesus

LESSON FOR DECEMBER 28, 1952

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

MATTHEW 2:1-12

THERE seems to be no reason to question the motives of the wise men who came from the East to seek and to worship the child Jesus whom they believed had been born King of the Jews. There has always been somewhat of a question, however, as to just who these men might have been, and whether or not the Lord led them to Jerusalem at this time.

The narrative concerning them seemingly is recorded mostly for the purpose of calling attention to an attempt which was made against Jesus' life, and to the fact that this was in fulfilment of prophecy. The Lord thwarted this plan by appearing to the wise men in a dream and instructing them not to return to King Herod. This would not necessarily indicate that they were the Lord's special servants, but merely that he was overruling in

BIBLE STUDY

circumstances which would otherwise end in the defeat of the divine purpose in the birth of Jesus.

The expression, "wise men," is a translation of the Greek word **magos**, English, Magi, which is the basis of our word magician. In other words, they were magic workers of the Orient, and doubtless also astrologers. This would account for their being so influenced by the star they had seen in the East. Their reference to this as being "his star" may have been prompted by a statement made by Balaam in his "parable" relating to Israel. Balaam said, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." (Num. 24:17) Balaam is not accredited as one of God's holy prophets; however, the "wise men," not being Israelites, would not have this in mind in giving weight to what he said.

Nevertheless, the fact remains that the wise men were not misinformed concerning the birth of Jesus, and they displayed a commendable desire to worship the newborn King. It is not their fault that tradition has since misconstrued historical records to put them at the manger in Bethlehem with the shepherds on the night Jesus was born. Nor is it the fault of the wise men that this erroneous tradition continues to be kept alive.

It is clear that the wise men did not reach Jerusalem for at least two years after Jesus was born—probably just two years. The record of Luke 2:39 shows clearly that Joseph and Mary returned directly to Nazareth from Bethle-

hem, after the customary rites in connection with the birth of children had been observed at the temple in Jerusalem. (Luke 2:21, 22) There is no hint here of a sudden fleeing to Egypt the night Jesus was born.

Matthew 2:11 distinctly states that the wise men found Jesus in a "house," not in a manger. In this verse, he is referred to as a "young child," not as a "babe," as in Luke's record. Matthew's narrative of the wise men's visit in many ways indicates a lapse of time. They came to Jerusalem and asked where this new King of the Jews could be found. Herod learned about their visit and its purpose, and he was alarmed. The record states that all Jerusalem was alarmed "with him." All of this could scarcely have taken place during that one night when Jesus was born.

Then Herod enquired of them diligently just when they had seen the star in the East. The account does not record their reply to this question, but Herod's subsequent conduct does, for he gave command that all the male children in Israel two years old and under should be slain. This was in order that Jesus might be destroyed. This indicates that the wise men had told him they had seen the star two years previous to their arrival in Jerusalem.

Turning again to Luke's record, we learn that Joseph and Mary ordinarily went to Jerusalem from Nazareth once a year "at the feast of the passover." Apparently it was on the occasion of their second visit to Jerusalem after Jesus was

born that the wise men arrived and found them in a "house." It was then that Joseph was warned in a dream to take Mary and the young child and flee into Egypt. On the occasion of this visit, even as when Jesus was born, they probably lodged in Bethlehem, because at the time of the passover it would be even more difficult to find room in Jerusalem.

Presenting gifts to Jesus was an evidence of good will, and showed how deeply the wise men had been stirred by the appearance of the star and by the thoughts which they associated with it. Probably the custom of giving gifts at Christmas stems largely from this example of the wise men. Gifts can still be presented to the Lord, indirectly, that is, by contributing to the work of proclaiming the glory of his kingdom.

Actually, of course, the precious treasures which the wise men laid at the feet of Jesus were as nothing when compared with the gift the Heavenly Father made to the world in the person of his beloved Son. In the birth of Jesus there

was represented the greatest of all gifts by the greatest of all givers. As Christians, we think it most appropriate to have this example of giving in mind when we express our good will toward others by means of gifts.

God gave that which cost him more than anything else he could have given. Jesus, in turn, gave his life that the world might live, and we are invited to follow in his footsteps—to bestow all our goods for the blessing of others, and to take up our cross and follow him. For those who may not have taken the step of full consecration to the Lord, we can think of no time more appropriate than now to present one's self wholly to the Lord, in response to the invitation, "My son, give me thine heart."—Prov. 23:26

QUESTIONS:

Who were the wise men, and what was their motive in traveling to Israel to visit the newborn King?

Did the wise men arrive in Bethlehem the night Jesus was born?

What is the best example of giving to keep in mind when commemorating the birth of Jesus?

WEEKLY PRAYER MEETING TEXTS

DECEMBER 4—"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13 (Z. '01-271; Z. '13-85. Hymn 208)

DECEMBER 11—"My son, give Me thine heart, and let thine eyes observe My ways."—Prov. 23:26 (Z. '01-324; Z. '15-172. Hymn 160)

DECEMBER 18—"The Lord is my helper, and I shall not fear what man shall do unto me."—Heb. 13:6 (Z. '02-45; Z. '13-250; Z. '14-282. Hymn 284)

DECEMBER 25—"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11 (Z. '03-457; Z. '10-363; Z. '12-43. Hymn App. S)

Perfecting Praise

“Bless the Lord, O my soul, and forget not all his benefits.”

—PSALM 103:2

DAVID, no doubt, with deep gratitude in his heart, was moved to give utterance to the thoughts of praise that were welling up within him. And we are blessed to have a record of his meditations and deliberations in The Book of Psalms. The 103rd Psalm is particularly a befitting expression of David’s devotion to God. And while it expresses his own sentiments, we feel that his utterances were also prophetic of the true Christian’s feelings and sentiments.

The word “bless” in the Hebrew means to kneel, and by implication has the thought of praising or blessing God as an act of adoration. A summary of the commandment given to Israel was “to love the Lord your God, and to serve him with all your heart and with all your soul.” (Deut. 11:13) David realized that lip worship would be of no value unless the lips were being employed by the heart and soul of the individual. So he does not merely say, “Bless the Lord.” Ah, no! He opens this psalm by saying, “Bless the Lord, O my soul: and all that is within me [heart, soul, strength, being], bless his holy name.”

This act of blessing the Lord in adoration and in worship would seemingly cause the Lord’s people to kneel before their Heavenly Father, to prostrate themselves while in hallowed presence. Can we not all join with the psalmist in saying, “O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.”—Ps. 95: 6, 7

It may not be necessary, or even practical, to kneel or bow down every time we offer our prayers of praise. There might be times when it would be most improper for us to do so, such as when we are in public view where such a position of worship would seem ostentatious, to be seen of men. But there are times, no doubt, when most of the Lord’s people can enter into their “closets,” as it

were, and there bow down in humble, grateful prayer and worship. While we thus bless the Lord, let us heed David's suggestion to "forget not all his benefits," or better and more accurately translated by Rotherham, "forget not all his dealings."

God's Dealings

What are the Lord's "dealings" which David exhorts us not to forget? The blessings and benefits of the Christian are many, and the number we could count would depend upon how minutely we itemized them. We are dependent upon the Lord for everything that pertains to this life, for, as the Apostle Paul declared, "In him we live, and move, and have our being." (Acts 17:28) Hence in his "dealings" he extends to us all the favors of life, such as food, raiment, shelter, sunshine, rain, etc. But we, as Christians, have far more to be thankful for than the mere provisions for our earthly existence—a life which, at best does not usually exceed four score years, and these often accompanied with sorrow. The Psalmist David goes on to list the benefits of the Lord to "us-ward," and those which he itemizes well represent those for which we, as new creatures in Christ Jesus, have much reason to be grateful.

David exclaimed that it was the Lord "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Ps. 103:3-5) While there might have been fitting application of these words to David's own life—for surely the Lord was gracious to him and did forgive his iniquities and crown his life with loving-kindness and tender mercy—the full meaning of his words can better be understood by spiritual Israel, who have been begotten of the Lord's Holy Spirit of power and of a sound mind.

As new creatures we, of course, do not sin, and would need no forgiveness; but in that we are held responsible for our flesh, we then surely need the Lord's forgiveness for all the sins and shortcomings which are committed due to the imperfection of our flesh. The Lord has graciously provided a means of covering our unwilling sins and trespasses with the robe of Christ's righteousness. Thus, if and when we sin, "we have an Advocate with the Father, Jesus Christ the righteous," who intercedes on our behalf, and secures forgiveness for all our deflections from the Lord's approved

standards. (I John 2:1) Even for those sins which are committed out of neglect and carelessness, with what might be termed partial wilfulness on our part, the Lord punishes us with some corrective chastisement. When we learn the needed lessons and ask his forgiveness, he graciously restores us to his favor. We may well join with the psalmist in saying to the Lord, "There is forgiveness with thee."—Ps. 130:4

Some have erroneously concluded, however, that because the Lord forgives sin he releases unconditionally from punishment. If the Lord's forgiveness implied this, Adam might have been forgiven without our Master having to give his human life to pay the penalty of the original sin. But this was not the case, for while Adam will be released from the penalty pronounced against him, surely it was necessary that Jesus pay the price with his own precious blood.

Of course, the unwilling sins which we commit due to imperfection that is present with us are covered with the robe of Christ's righteousness, and need no chastisement. We did not consent to them, but were merely unable to stem the tide of our human imperfections. But wherein we have been remiss and negligent and allowed our fallen humanity too much liberty, the Lord often sends us some chastening experiences for our correction in righteousness. Thus, he might forgive our transgressions and release us from the severe penalty of withdrawing his favor from us, even though he applies the chastening rod.

In the Lord's "dealings" with us, David also recalls that he "healeth" all our "diseases." To the materialistic followers of the Master, this text might bring the hope that the Lord will heal their physical maladies and bring relief from their discomforts in the flesh. But those looking for physical blessings need to re-examine the terms of Christian discipleship during this Gospel age. Upon more careful study, they will find the Scriptures to show that the "outward man" perishes day by day. (II Cor. 4:16) The "outward man" is the flesh, and the apostle here testifies that it receives no cures or restorations, but that disintegration and death are before it.

But the apostle adds in this same text that "the inward man [the new creature] is renewed day by day." How fitting are David's words which speak of the healing of all our diseases when properly applied to the divine restoration of our hearts from the soul sickness of discouragement, frustration, and indifference! And who that has

been any time in the narrow way has not felt occasionally a measure of soul sickness, or been at least at a low spiritual ebb? But the Lord does not then forsake us, for he surely heals and strengthens us, and leads us back into a vigorous, healthful condition.

Another of the divine "dealings" which we should remember while we give thanks to the Lord is that he provided for our redemption from "destruction." (Ps. 103:4) He furnished a ransom by sending his Son, his only begotten Son, to be a propitiation for our sins and the sins of the whole world. (I John 2:2) We were under the yoke of sin and death, and in the Lord's gracious dealings with us he brought us up "out of an horrible pit, [and] out of the miry clay" and he set our feet upon "a rock," the Rock of Ages. (Ps. 40:2) No longer do we, his children, stand in dread condemnation as aliens and strangers before the bar of divine justice. But we have been brought within the inner circle of God's love and mercy, and as the psalmist exclaimed, he crowns us "with loving-kindness and tender mercies."—Ps. 103:4

It may seem strange to those in the world who hear Christians speak of the Lord's loving-kindness and tender mercy which they experience. The worldly observe that often as followers of the Master we have severe trials and difficulties, great self-denials and restraints. They cannot see where there is any profit in serving the Lord. They cannot understand how the Apostle Paul could write as he did, that "we were pressed out of measure, above strength, in so much that we despaired even of life," and yet speak of God who permitted this affliction as "the Father of mercies, and the God of all comfort."—II Cor. 1: 8, 3

Yet the real truth of the matter reveals that the God of all mercy and comfort is subjecting his faithful followers to painful trials and besetments, and is sacrificing their humanity in his service day by day. This may seem like a calamity to those who do not know the object and purpose of God's dealings; but to those who know that the Lord is developing a new creation to be joint-heirs with Christ, the matter is viewed as most wonderful and blessed.

The trials and hardships of the narrow way are necessary to prove and test the fidelity of the consecrated followers of the Master. They are also necessary to consume the dross of their characters and to establish indelibly in their hearts the character likeness of their Lord. Even while they are undergoing these trying experiences they have many compensating blessings of peace,

joy, and divine approval. And so satisfying are their present blessings that they more than recompense for the hardships of the "narrow way." This being true, we often see them rejoicing in the face of adversities, and patient in tribulation. And in spite of all the trials it can properly be said that they live a richer, fuller, and more satisfying life than the most successful and contented worldly person could possibly experience.

God's Provision

In the Lord's dealings with us, ample provision has been made to satisfy our hunger and thirst for righteousness. So David truly wrote, "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Ps. 103:5) In this day, when there is famine in the world, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11), we are being sumptuously fed and watered with the refreshing and soul satisfying portion of the divine Word.

And what a blessed and happy feast we are enjoying! The poor world has been feeding on the promises of their fellow men, but these promises are soon broken. They then listen to eloquent philosophers who endeavor to quell their fears with sweet words and enchanting phrases, all of which, at best, only serve to allay their fears, but do not in any way alter the state of affairs in the crumbling world. They turn to the statesmen who speak of peace and brighter days if their policies should be adopted—policies which have failed many times in the past—and they receive little lasting comfort. The clergy likewise have no answer or message of comfort to give them, for their proposed plan of converting the world to Christ has been unsuccessful.

But, by the Lord's grace, we are not without a true and lively hope in this present world chaos, for the Lord has taken us into his confidence, and has revealed his plans and purposes to us. Yes, in these last days he has satisfied us with good things from his storehouse of truth. We are privileged to know that the Lord is now selecting a group of faithful followers of the Master to be the kings and priests of the millennial age, which age is, in turn, reserved for the restoration and elevation of the whole human race.

This wonderful knowledge is indeed a refreshing portion to the Lord's true people. It helps them to take new courage and hope as they see this present evil world passing away. It also enables them to gladden the hearts of others who are looking for the answer

to the present distress of nations. They can say to them that the great King of glory is now reigning, toppling the kingdoms to their ruin in order to establish his own kingdom in power and great glory. They can also assure others that yet a little while and the dominion of darkness shall forever pass away, and the glorious kingdom of light and truth shall be ushered in, lightened by the true Light which will lighten every man in the new age. How this glad message renews our strength and determination to press on in the narrow way; indeed, as the psalmist said, our "youth is renewed like the eagle's."

In the 6th verse, the psalmist calls attention to the Lord's "righteousness and judgment," and by adding that he "made known his ways unto Moses, his acts unto the children of Israel," our minds are taken back to the just and exacting Law that was given to Israel through Moses. We are reminded particularly of the ample provisions in the Law to succor the poor, the widows, and the fatherless. If the helpless were oppressed God would hearken unto their cries, and punish the people for their violation of his Law. And to insure an equitable distribution of the blessings of the land, the Lord provided for a jubilee year every fifty years, wherein freedom was granted to all, and the land properly apportioned to all.

By telling us that God made known his ways to Moses, the writer is turning our minds back to the occasion when Moses desired to see God's glory. His desire was granted, and the Lord, or at least a representation of the Lord, passed by before Moses. And while we all marvel at the great privilege that Moses enjoyed in beholding such a marvelous demonstration of God's glory—probably surpassing anything that fallen man was ever permitted to behold—the most glorious part of that momentous occasion remains with us until this day; that is, God's declaration of his character. (Exod. 4:6, 7) It is this declaration that the Old Testament writers continually referred to, and it is this wonderful refrain that David takes up and enlarges upon in verses 8 through 18.

God's Mercy

"The Lord is merciful and gracious, slow to anger, and plentiful in mercy." In a world that is so full of cruelty, injustice, hatred, vice, anger, greed, mercilessness, and selfishness, the people see so little of mercy, patience, and graciousness that it is hard for them to conceive the depth and meaning of these words. But we are glad that the Lord has reserved a day (an age) in which he

will make known to the children of men the depth of his mercy and compassion and they shall see for themselves that the Lord is "gracious," bestowing unmerited favors continually upon them, and that he is also "plenteous in mercy" or, better translated "abundant in loving-kindness." In that day (age) the people will be lifted up and blessed and have all their needs and desires satisfied, above and beyond what their fondest dreams might have envisioned.

But, beloved in the Lord, we are not among those who must wait until the millennial age is ushered in with power and great glory to receive and enjoy the fulness of our Father's love, mercy, and unmerited favors. We have already received favor upon favor, mercy upon mercy, and love beyond our thought. So rich and full is the loving-kindness bestowed upon us, that the psalmist, speaking for us, said, "Because thy loving-kindness is better than life, my lips shall praise thee." (Ps. 63:3) There may be measures of joy that men experience in this life, but it is only in the Lord's presence that there is "fulness of joy," and only such as are living in covenant relationship with the Lord at the present time can have this "fulness of joy."—Ps. 16:11; 50:5

In verse 9, we are told, in effect, that none must presume upon God's love and mercy, and trample upon his laws; for, although slow to anger and plenteous in mercy, "he will not always chide [contend with the wayward]: neither will he keep [that is, retain or hold back] his anger forever." The point where God's mercy and grace cease to operate is when there is deliberate and wilful opposition to his good and perfect laws. This is a stern reminder that the purpose of God's grace is not that we may continue in sin that his grace might abound, but that the grace is extended in order for us to improve our condition, and endeavor to regain the godlikeness of man's original creation.

While, as the Lord's people, we are still in the flesh, we continue to commit sins. As the Apostle John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8) Hence we need to pray, "Forgive us our trespasses, as we forgive those who trespass against us." Sometimes our sins are partially wilful, or due to great carelessness or obtuseness on our own part. For such sin, the Lord sends chastisements to correct and punish us. Yes, and we may even have secret or hidden faults which we ourselves do not realize. Accordingly, we need to

(Continued on page 34)

"Think on These Things"

"The Satisfying Water of Life"

"Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

—John 4:13, 14

THE whole world is seeking for happiness. The few who have truly found Jesus, and who have made a full consecration of their hearts to him, and to whom he has given the water of life—these few have found the happiness which the world is seeking in other directions in vain. They have found a heart satisfaction which is able even to offset trials, sorrows, difficulties and disappointments from other sources, and to glory in this realization, that their experiences are working to their advantage, proving them, preparing them for still greater riches of glory by and by. As the apostle declares, this new life, this new relationship with Christ under which he furnishes the water of life, has the promise not only of the life which now is, but also of that which is to come.

Quite a good many who bear the name of Christ have a hope toward

God as respects the future, but very little of the joys of his salvation in the present time. Such are not living up to their privileges—they have not properly grown up into Christ, their living Head. They need to increase their faith by adding to it fortitude, knowledge, patience, godliness, love of the brethren and love in general. As they thus comply with the terms of the school of Christ they will more and more be able to say not only that the Lord has lifted their feet from the horrible pit of sin and death and placed them upon the rock Jesus Christ, but also to add, "He hath put a new song in my mouth, even the loving-kindness of our God."

Reviewing The Year

"Thou crownest the year with Thy goodness."

—Psalm 65:11

IF THE natural man has cause for gratitude to God, much more have we, the children of God through the adoption which is in Christ Jesus our Lord. Do we not enjoy all the blessings which the world enjoys? and have we not the same call as they to thankfulness? And, in addition, is it not true that God has done for us exceeding abundantly more than we could have asked or thought according to the riches of his grace? (Eph. 3:20) How profitable it is for us

to turn our minds backward and note the steps by which divine grace has led us to our present station, in which we rejoice in the hope of the glory of God. When we were without strength and without merit Christ died for the ungodly, including us. We are among the favored ones who heard of the grace of God; we are among the comparatively few whose ears and eyes of understanding were opened to a realization of the Lord's grace and truth; we are among the still fewer number who, having heard, were enabled to rejoice with joy unspeakable and who appropriate the blessing to ourselves. We are among the still fewer number who received not the grace of God in vain, but under the guidance of the Word and Spirit of the Lord presented their bodies living sacrifices, holy and acceptable to God, their reasonable service.

*“What Manner
Of Persons”*

“Be patient therefore, brethren, unto the coming of the Lord.”

—James 5:7

IF THIS hope so encouraged, strengthened and upheld the early Christian church, should its influence be less today, upon us who remember that now is our salvation nearer than when we first believed? Nay, verily. Indeed, when the light of present truth, shining on the pathway, shows us that he who was to come has come, and has not tarried—that the promises of God through the prophets, written aforetime for our admonition,

are fulfilled; that we are living in the harvest time of this age; that the chief Reaper is present; that the gathering of the “wheat,” into the barn, and the bundling of the “tares,” for the coming fiery troubles, is in progress; and when, the eyes of our understanding being opened, we see these things in evidence about us, what manner of persons ought we to be!

Deliverance Promised

“For unto you is born this day in the city of David a Savior, which is Christ the Lord.” —Luke 2:11

THE word Savior, otherwise rendered deliverer, signifies in the Syriac language, literally life-giver. What a wonderful thought is conveyed by that word! What is it that our poor dying race needs? It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life complete and abundant and everlasting. Our Lord has already become our Deliverer in the sense that he has bought us with his precious blood, that he has settled our account with Justice. As a result of this work already done (since the church which is the body of Christ has followed in the footsteps of our Lord and has about “filled up that which is behind of the afflictions of Christ” [Col. 1:24,]) very shortly now, under the sounding of the seventh trumpet, the mystery of God will be finished—completed—and atonement for the sins of the world shall be proclaimed with a full emancipation proclamation to all people.

(Continued from page 31)

petition, "Cleanse thou me from secret faults." (Ps. 19:12) But how glad we should be that the Lord "hath not dealt with us after our sins; nor rewarded us according to our iniquities."—Ps. 103:10

Oftentimes, when a person has occasion to exercise mercy and forgiveness toward others, he finds it extremely difficult. Perhaps he does it reluctantly, with a measure of ill feeling left in his heart. This is especially true when he is called upon to exercise mercy and forgiveness the second and third time. It becomes increasingly difficult as the offenses continue, because the mercy and forgiveness he extended each time had been accompanied with a measure of resentment, and soon there accumulates a backlog of harbored ill feeling which revolts at the thought of extending further mercy and forgiveness.

This point is demonstrated by Peter's query of the Lord, "How oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21) Probably to Peter's mind he would be displaying a generous degree of forgiveness when he allowed seven offenses to pass. Yet, from the Master's answer we readily see the difference between the fallen human heart and the perfect divine heart. "I say not unto thee, Until seven times: but, Until seventy times seven."—Matt. 18:22

It is because men realize the hardness of the human heart that the expression, "to err is human; to forgive divine," has found general usage. They know that misdeeds are almost unavoidable, but still they recognize that the fallen heart is not capable of extending much mercy and hence must look to a loving God for forgiveness.

But when the psalmist endeavors to tell us the extent of God's mercy, he seemingly cannot find the adjective to describe it, and resorts to a comparison to convey to our minds its limitlessness! "For as the heaven is high above the earth, so great is his mercy toward them that fear him." (Ps. 103:11) When he speaks of divine forgiveness he again makes a comparison, saying, "As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him."—Ps. 103:12, 13

From this we can see that each time the Lord extends mercy and forgiveness he does so completely, and does not hold any prejudice or resentment to hinder him from continuing to do so.

If we could comprehend the height of the heavens, and the expanse of the universe, we would be more adequately prepared to grasp the extent of God's mercy. Likewise, when the Lord forgives, he does not do so begrudgingly, while harboring a measure of animosity. For if there were any accumulation of resentment, it would be difficult to continue such limitless mercy and forgiveness—"until seventy times seven." As the poet has said, "The heart of the Eternal is most wonderfully kind." And how our hearts should overflow with praise and adoration for such a compassionate God!

Yes, "Like as a father pitieth his children, so the Lord pitieth them that fear [reverence] him." There is an intimacy and a tenderness in God's dealings which make them comparable to the interest, compassion, and care that a good earthly father has for his children. His pity and understanding are so great, that even when our own hearts condemn us we may still go to the throne of grace for comfort; for, as the apostle says, "If our heart condemn us, God is greater than our heart, and knoweth all things." (I John 3:20) The Lord can make allowances where perhaps we cannot even do so, because he knows better than we the weakness and frailty of our nature. "He knoweth our frame; he remembereth that we are dust."

Looking at man from the perspective viewpoint, David declares, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." (Ps. 103:15, 16) Man, with his machines, is no champion over time and the tireless grim reaper, Death. Despite what Dark-age theology and philosophy might have to say about man living on in a hereafter of bliss or torment, David maintains that man is like the flower which flourishes for a season and then withers and "is gone," or as the margin states it, "is not." What could be a more graphic description of nonexistence, or death, than the simple words, "is not"?

In that men must die, some inquire, What comfort is there in the fact that "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them"? (Ps. 103:17, 18) Both the faithful and the wicked of all ages and generations have died. Can one who "is not," who is dead, appreciate mercy or righteousness? Surely

not! Unless we understand God's plan as it has been operating through the ages, David's words offer little comfort.

God's Tomorrow

Indeed, God is not extending his mercies to the dead while they are dead, nor is he a God of the dead. In Matthew 22:32 we read, "I am the God of Abraham, and the God of Isaac, and the God of Jacob! God is not the God of the dead, but of the living." Jesus spoke of these patriarchs as "living," because a resurrection of the dead is to take place, and in view of this, God, "who quickeneth the dead," is speaking of "those things which be not as though they were."—Rom. 4:17

And in the time of the regeneration, God's mercy and righteousness will be extended to the whole world of mankind, not directly, but "by that man whom he hath ordained" to judge the world in righteousness. (Acts 17:31) So blessed and satisfying will be the conditions in God's tomorrow that the people will be heard saying, "Lo, this is our God; . . . we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

With the faithful of this Gospel age, the Lord does extend his loving-kindness and tender mercy to a degree which the world cannot appreciate. Because outwardly the faithful seem to be no better off than the wicked, and perhaps less so, many have concluded that "it is vain to serve God." (Mal. 3:14) Shortly the real truth of the matter will come to light, and as the Prophet Malachi further declares, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3:18) For "then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) It is for these that "the Lord hath prepared his throne in the heavens," and they shall be kings and priests in the kingdom which "ruleth over all."—Ps. 103:19

What shall we say to these things, dear brethren, elect and precious? David exhorts:

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his Word. Bless ye the Lord, all ye hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."—Ps. 103:20-22

Laying Up Treasures

Matthew 6:19, 20, reads as follows: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." What are the "treasures" we are to avoid, and what are the treasures we are to "lay up for ourselves in heaven"?

A TREASURE is something that is very much valued, collected for future use. That which fills the largest place in our hearts is the treasure of which the Lord speaks. As Christians, it is necessary that we always remember the value of future life in comparison with the things of this world, for only then can we balance all of life's interests with the "spirit . . . of a sound mind."—II Tim. 1:7

Our Master never taught extravagance, nor did he instruct us to amass great wealth. From the teaching of the Bible, it would appear that God's people should be careful to avoid debts, and to make reasonable provision, if possible, for future needs so as not to be dependent upon charity. Certainly we should have a true sense of values so that spiritual things are always first in our hearts, "for where your treasure is, there will your heart be also."—Matt. 6:21

"Treasures upon earth"—wealth or fame, family or business can vanish overnight. Certainly all earthly treasure loses its value to us when we die, if not before, for naked came we into the world, and naked must we leave it. (Job 1:21; Eccles. 5:15; I Tim. 6:7) The point which the Master is here emphasizing is that the degree of our blessing in the heavenly kingdom will stand related to the use which we make of our opportunities here and now.

The chiefest of all treasures possessed by a Christian is his communion with God and his Son. This is an unailing treasure upon which we may depend in every time of need. As long as our heart is completely devoted to him, no worldly influence, pictured by "moth" and "rust," can break in and steal away our peace of heart and mind. The spiritual friendships, begun and cherished here, as we have overlooked the weaknesses of our brethren and rejoiced in the intent of their hearts to serve the Lord, will bloom in still greater vigor as heavenly treasures in the spiritual kingdom.

Another way in which we can "lay up treasures in heaven" is by being diligent in the Lord's business. What treasures we shall find in the gratitude and love of those whom we helped over a rough spot in the road by a word of cheer. Think of the gratefulness of one who heard the "Word of life" because of the sacrifice of our

money or time. These are just a few of the treasures which we now have the privilege of laying up for ourselves beyond the veil. These are things that can precede us into the kingdom, but which cannot follow us. If our treasure is in heavenly things no disappointment of the present life will be able to overwhelm us. With Joshua, let us say: "As for me and my house, we will serve the Lord."—Joshua 24:15

"Soul Sleepers"

For the last several Sundays I have greatly enjoyed your dialogs, but my friends now inform me that you are "soul sleepers." Is what they say true?

THE use of the word "sleep" to describe the condition of death is used frequently in the Word of God, both Old and New Testaments. In the Old Testament the patriarchs are told that they will "sleep with thy fathers." (Deut. 31:16) In the New Testament, no less an authority than Jesus Christ, when speaking of his friend Lazarus who had died, said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Shortly afterward he made his meaning clear when he said to them, "Lazarus is dead."—John 11:11, 14

No one would be so irreverent as to call Jesus a "soul sleeper," even though he might so term some who believe in Jesus' words. He said that Lazarus was asleep in death, and he then awakened him out of that sleep, to consciousness. This miracle of restoration to life

was a great favor appreciated both by Lazarus and his friends, but it would not have been appreciated had Lazarus been called back to earth away from the glories and the blessings of a heavenly home; for that would have been no favor. Does it not also appear strange to those who believe the theory of consciousness in death that Lazarus was completely silent concerning any experiences during those four days which their theory insists he spent in another world?

When the Scriptures speak of one who is dead as being asleep, they are giving expression to a beautiful thought that pervades the Word of God. Humanity is now in the nighttime of sin, as compared with the blessed morning of the resurrection. Concerning this, Psalm 30:5 declares, "Weeping may endure for a night, but joy cometh in the morning." Surely our Lord would not have spoken of death as sleep, except that he had knowledge of the provision of God for an awakening from the sleep of death in a time of resurrection; for it would not have been an appropriate word to use had no awakening been in prospect.

This awakening from death is dependent upon the redemptive work of Jesus Christ. At the time that the Lord spoke of Lazarus as being asleep, the ransom securing the hope of a world-wide awakening was not yet complete, nor would it be until he had died on Calvary's cross; but in speaking to Martha, "Jesus said unto her, I am the resurrection, and the life." He here stated a truth that many in Christendom have overlooked

YOUR QUESTIONS

because they believe that life is inherent and immortal. Our Master identifies both "life" and "resurrection" with his own person. Through Adam's disobedience humanity has lost life, and the only way to life is through Christ and the resurrection.—John 11:25

John 5:28, 29, R. V., reads: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Thus we are told that the sleep of death will be terminated in the grand awakening of the resurrection; for as we awake from sleep each morning so the dead will awaken in the morning of the resurrection.

Is Man Immortal?

Was man created with an immortal soul?

NO. THE Scriptures nowhere teach, either in the translations or in the original text, that man was created with an immortal soul. One can be quickly convinced of the truth of this statement by searching in a concordance for the expression, "immortal soul"; for he will find that there is no such expression in the Bible. On the contrary, the Bible says that God is able to "destroy both soul and body," and also, "The soul that sinneth, it shall die." That which can die or be destroyed is not immortal, incorruptible.—Matt. 10:28; Ezek. 18:4, 20

The inspired record of man's

creation can easily be understood if our minds have been freed from the prejudice of creedal error. Genesis 2:7 reads, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." According to this record, the first step in man's creation was to form a body "of the dust of the ground"; the second step was to give vitality to this inanimate body. This was done by breathing into the body "the breath of life."

Thus the perfect organism was made to breathe life-giving oxygen, and the result of this phenomenon was the creation of a "living soul." According to this text, the term, "living soul," means neither more nor less than that the being or soul thus created had the vital qualities of sensation and perception. "And man became a living soul," simply means that each of us is a living soul, or living being, because we have life which results from the function of the body imbued with the breath of life.

It is necessary to understand this simple process of creation in order to know that the "wages of sin is death" and not eternal torment; for, just as bringing together the body and breath produces a "living soul," so the separation of the breath from the body puts an end to life: the body returning to the dust, while the power to live returns to God who gave it.—Rom. 6:23; Eccles. 12:7

The important lesson taught by this truth is that man's hope for a future life does not depend upon that which he himself may possess,

but in God's provision of a resurrection from the dead through his beloved Son, Jesus Christ.

Is Christmas a Heathen Custom?

A friend of mine refuses to celebrate Christmas, saying, "It is a heathen custom." Is it wrong to celebrate Christmas, or to send gifts to one's friends?

THERE is no instruction in the Bible upon the subject of celebrating the birth of our Master. It is now generally known that December 25 was not our Lord's birthday, but rather that he was born about October 1. However, just as it is proper to do good deeds and think good thoughts and honor our Master on any day of the year, certainly it cannot be improper for us to offer a tribute of respect to him at Christmas, and to be pleased that at the Christmas season all people, believers and unbelievers alike, are reminded that our Lord is the Savior of the world as they listen to the repetition of the message that was given by the angel to the shepherds of Bethlehem as we find it in Luke 2:10, 11: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

If one has his heart filled with appreciation for the divine love and generosity which was expressed in our Father's giving his only begotten Son for us so that we might have the blessings of everlasting life in his kingdom,

then we will rejoice in the knowledge that others—many of them only at the Christmas season—are having their minds directed to the words of the prophet: "For unto us a child is born, unto us a son is given: and the [new] government shall be upon his shoulder."—Isa. 9:6

It is a good thing to think unselfishly of others. At this season, it is especially appropriate to keep in mind the words of James 1:17: "Every good gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." He is continually giving, and we are continually receiving from him. He has given us his Son and he daily gives us grace and strength and extends to us his mercy. He has also given us our knowledge of the truth concerning his kingdom.

It seems appropriate that we should cultivate in our hearts the spirit of generosity toward others, and surely it would be fitting to remember that we can have a part in giving the message of truth to others through the "Frank and Ernest" broadcasts. The message of God's love is a gift that has brought great joy to our own hearts, hence we value it above rubies, and we can extend this gift to others. A gift to be used in the Master's service should be on every Christmas list. Let us all, not only at Christmas time, but every day, scatter the gifts of mercy and sympathy, of kindness and of truth to those with whom we come in contact.

Our Unity in Christ

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”—PSALM 133:1

ANOTHER year is drawing to a close. For the English language edition of The Dawn Magazine it is the twentieth. The French, Danish, Swedish, German, and Greek language editions have been published a lesser number of years, while the Italian Dawn is only in its first year of publication. One of the crowning joys of the year for the brethren in all countries is the evidence of the Lord’s blessing upon the ministry of his truth, by permitting it to be published more widely in Italy. It is indeed “good” and “pleasant” for all of us in the many other countries to realize that we have brethren in Italy whose spiritual heartbeats are in tune with ours, and that they are co-operating in the ministry of present truth.

This marvelous unity of the Spirit which exists among the brethren in so many parts of the world is likened by David to the “precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.” (vs. 2) The reference here is to the typical anointing of Aaron, the high priest of Israel. This was the official designation of his appointment to office, and foreshadowed the anointing of the Holy Spirit which came upon Jesus, our High Priest, at the time of his baptism. The mention of the typical anointing oil running down even to the skirts of Aaron’s garments reminds us that as members of the “body” of Christ we come under his anointing; that is, we share that anointing of the Holy Spirit when, through baptism of the Spirit, we become members of his mystical body.—I Cor. 12:13

Yes, as Paul states it, we have all been made partakers of the “one Spirit.” And this is true, he reminds us, regardless of nationality or other differences which may exist among us according to the flesh. Much is said these days about “world citizenship.” Due to the ingrained selfishness of the fallen human heart, this is an ideal difficult to attain. But with the Christian it is different. The

Lord has given us his Spirit which, filling and controlling our hearts and lives, overcomes racial prejudices of all kinds, and brings us into a brotherhood which is genuine and blessed. It is "good and pleasant," the psalmist declares, enabling us to "dwell together" in a genuine unity of heart and purpose.

The matter of receiving the Holy Spirit is more than an emotional feeling of joy and peace. The Holy Spirit of God reaches us through his written Word, and the receiving of it implies a knowledge of that Word and of the divine plan of the ages which it contains. Unity of the Spirit is, therefore, a unity in the truth. It is a mistaken notion to suppose that people can disagree radically as to what constitutes truth, and yet be united in the Spirit. Such a view would mean that the Holy Spirit is merely a kindly feeling of tolerance toward one another.

It is true, of course, and very desirable, that the Lord's people be kindly disposed toward one another. Even the world recognizes the value of kindness and tolerance in human relationships. This noble viewpoint springs from the fact that in most of us there still remains a remnant of the original godlikeness which was implanted in the hearts of our first parents when they were created. But the anointing of the Holy Spirit of God means much more than this. It means that we have been made members of the mystical body of Christ, and have been enlightened by the Word of truth concerning God's will for us and his plan for the blessing of all the families of the earth.

"The Spirit itself beareth witness with our spirit, that we are the children of God," the Apostle Paul wrote. (Rom. 8:16) This means that we are now members of the divine family of sons. It makes no difference at all, then, what nationality we may be according to the flesh, for "henceforth know we no man [in Christ] after the flesh." Concerning these "new creatures," Paul says that "old things are passed away," and that "all things are become new." These "all things" which have become new, he explains, are "the things of God."—II Cor. 5:16-18

This is a very straightforward statement telling us that from the time we receive the Holy Spirit our life is no longer to be lived for self, but for God. And in the latter part of the 18th verse, he explains the work which the Lord has given us to do. It is the "ministry of reconciliation." This, he also explains, is the same work which God was accomplishing, and continues to accomplish,

through Christ—"God was in Christ reconciling the world unto himself." (vs. 19) And now, Paul explains, this same ministry has been committed to us. That is why he speaks of us as being "ambassadors for Christ," for we represent Christ in this God-given work of reconciling the world.

Our "unity of the Spirit," therefore, is not only a unity of understanding with respect to the great fundamentals of the plan of God for the church and the world, it is also a unity of service in that plan, a working together in the ministry of reconciliation. The "anointing" of the Spirit has especially to do with this aspect of Christian unity. (The "begetting" of the Spirit pertains to the beginning of a new life, even the life of the "new creature"; but the "anointing" is the authority given to us by God, through his Word, to be ambassadors for Christ, to be "workers together with him" in the carrying out of his great plan of the ages.) In this fellowship of service, there is a work to be done, both now and later, when "glorified together" with Christ.

The "Spirit" Upon Both Head and Body

The prophecy of Isaiah 61:1-3 tells us about the anointing of the Spirit, and its purpose. Jesus quoted this prophecy and applied it to himself; and because his faithful, Spirit-begotten followers are members of his body, it applies to them also. "The Spirit of the Lord God is upon me," the prophecy reads, "because the Lord hath anointed me to preach good tidings unto the meek." The word "because" in this statement is from a Hebrew word meaning "purpose." (The purpose of our being anointed by the Holy Spirit is that we might "preach," or be "ministers" of God and of his truth.)

In this prophecy, the message we are anointed to preach is outlined very clearly. It is described as "good tidings unto the meek," binding up the "brokenhearted," proclaiming "liberty to the captives, and the opening of the prison to them that are bound." It also includes preaching "the acceptable year of the Lord" (the Gospel-age message pertaining to the privilege of being joint sacrificers with Jesus, and running for the prize of the high calling), and "the day of vengeance of our God."

Students of the Word who are enlightened by present truth have no difficulty in recognizing this commission as including all the precious doctrines of the divine plan. They know that they are to proclaim this Gospel of the kingdom to all who have ears to hear. They recognize also that now, in these "last days," there is to be

included in this message pertinent information pertaining to "the day of vengeance." In other words, they understand that they are to explain upon every suitable occasion the biblical meaning of present world distress, and the glorious outcome.

And what a privilege it is to be united in such a glorious ministry! As the psalmist declares it is indeed "good" and "pleasant." It has been a particular joy throughout the year for the brethren in America to realize that brethren in many other parts of the world have been rejoicing in the same glorious truths, and ministering the same Gospel of the kingdom as widely and as effectively as possible. The brethren in other countries likewise have been encouraged with the thought that they are not alone in their service for the Lord, that there are thousands throughout the world who have been rejoicing and laboring and praying together with them.

Even in faraway Australia and India there are many brethren who are rejoicing in the same harvest message of truth that means so much to us, and who are very faithful in serving the truth to others. We thank the Lord that in his providence, and through the co-operative sacrifices of his people, the kingdom Gospel will now be reaching India, and that the brethren there will have this much contact with us. In Australia, the brethren have been broadcasting the message for many years.

And how good the Lord has been to all of us during the year! One of the greatest evidences of his favor is the fact that he gives us opportunities to serve him, both individually and collectively. Our work as individuals may seem small and ineffective, but who can foretell what it may accomplish through his grace. Even the united efforts of all the Lord's people in every country would count for little or nothing, were he not pleased to bless it. But he has commissioned his people to proclaim the glad tidings, and we can rest assured that his blessing will be upon our efforts to obey him, if made in sincerity and in humility of spirit.

The Coming Year

And what about the coming year, 1953? The outlook now is that our opportunities for dwelling together in unity, and for co-operative service in the Master's vineyard will continue, perhaps even increase, throughout the year. It is all in the Lord's hands, and we are sure that his people everywhere want it so. To the extent that we have learned the lesson of submission to the divine will, we will be able to say from the heart that it is equal joy either to

be active in his vineyard, or if he wills, to wait until he opens the way for us to serve.

One of the factors which is sure to have a bearing on the Lord's work during 1953 is world conditions. As this is being written, the outlook seems little different from what it was a year ago; and if world tensions do not materially increase, it would appear that we may have another favorable year for heralding forth the Gospel of the kingdom, at least in many parts of the world. In any event, we should all be alert to our opportunities, making the very best possible use of them "while it is day," for "the night cometh, when no man can work."—John 9: 4

In some parts of the world that darkness which prevents further dissemination of the truth has already settled down—at least, for the time being. But even in some of these countries things may change so that the truth can be proclaimed. During the second World War it seemed that never again would it be possible for the truth to be preached publicly in Western Europe. But that situation has changed, and now there are no legal restrictions hindering the free circulation of the message in most countries west of the Iron Curtain. Even in Italy, where the harvest message had always before been banned, the truth can now be promulgated.

So it is not wise to take the position of prophets, and assume that we know just when the Lord will close down the work in any or every part of the world. Those who attempt this are usually disappointed, and sometimes become discouraged and lose interest in the truth. They conclude that because their speculations failed, the truth itself is unreliable. They do not realize that it was merely their own guesses that proved to be unfounded, and that the truth of the divine plan remains sure and firmly established in the Word of God.

We should not be wise above that which is written, and there are no definite dates given us in the Bible which reach beyond 1914. The time prophecies which the Bible does provide, those which have been set before us in an orderly manner in "Studies in the Scriptures," are definite. The Lord told us that the "times of the Gentiles" would last for 2,520 years. He said that he would punish Israel "double" for her sins. Because these are definite time prophecies, we have seen, and continue to see, their marvelous fulfilment.

But how different are the many speculative dates which have

been suggested from time to time, and sometimes vigorously promulgated! Some have the year 1954 in mind. We have no doubt at all that 1954 will be a wonderful year in the outworking of the divine plan. Every year becomes more wonderful and more significant as we approach nearer and nearer to the full end of the great time of trouble, and the glorification of the remaining members of the body of Christ still this side the veil.

From this standpoint, we are confident that 1953 will be more significant than 1952 has been. For all we know, it may be "the" year for which thousands of the brethren have been anxiously longing. On the other hand, 1954 may be that crucial and glorious year. We are not attempting to discourage those who seem so confident concerning 1954, but merely urging that they examine carefully their proofs, and in doing so, distinguish between what the Lord has clearly set forth in his Word, and what has been assumed.

Present truth has been such a marvelous revelation to the minds and the hearts of the Lord's people in this end of the age, that there often comes the temptation to find something in the Word which is even "deeper" and more wonderful. However, it is well to realize that not many of us have been blessed by the Lord in finding new things in his Word. For the revelation of the great fundamental doctrines of present truth, the Lord used just one "faithful and wise servant." The rest of us learned the truth because it was made plain to us through him, and not because we were specially gifted students of his Word.

The situation is very much the same as it is with respect to the many modern inventions of these last days. The fact that a person is able to push a button and get light in his room, or turn a knob and get music from a radio set, does not mean that he is an inventor, or even an electrical or electronics engineer. So the Lord has given us the truth in his own way, but we should not assume that our ability to understand it and rejoice in it is an evidence of any special original spiritual vision on our part. To remember this will help to keep us humble, and perhaps prevent us from unwisely becoming prophets instead of prophetic students.

Maintaining a proper spiritual balance along this line will greatly help to promote true unity of the Spirit among all the consecrated. We are not suggesting that it is unwise to do all we can to increase our knowledge of the Word of God, and to gain an ever clearer understanding of the truth—the Lord wants us to do this.

He wants us to grow both in grace and in knowledge. We believe that there is a rich blessing in examining the prophecies of the Bible which are not as yet clearly understood, with the view of discovering what the Lord may possibly be saying to us through them. This is also true of the Book of Revelation. Prophecies which are in the course of fulfilment are sure to become more understandable as the years go by. But let us not conclude that we have discovered the final and only true interpretation of one or more prophecies, and then insist that all the brethren within the circle of our acquaintance, or influence, accept what we have "discovered."

We have mentioned these things, dear brethren, because they have a vital bearing on our dwelling together in unity, and upon our fellowship in the ministry of the truth. If we can but remember the dense darkness from which we have been called, and how wonderfully the divine plan of the ages has opened up the Scriptures for us, it will help us to realize that any little additional point of truth which we may discover is, after all, relatively unimportant. Besides, let us remember that the world around us is still in that dense darkness that enshrouded us before the Lord shined into our hearts with the light of present truth. Let us remember, also, that he called us out of this darkness into his marvelous light in order that we might show forth his praises.

Thus, if we keep before us the proper perspective, we will continue to rejoice in the light of present truth as we already know it, and will be using every opportunity to witness it to others. As we do this, our own appreciation of the message will increase, and its sanctifying power will the more effectively mold us into the image of Christ. After all, this should be the primary consideration of all the Lord's consecrated people.

No matter what 1953 holds for us as individuals, or collectively, we do know that "the time is short." Paul used this expression in his day, at the beginning of the age. Certainly, therefore, it is now "short." At the most, for each one of us as individuals, the time left in which to make our calling and election sure is no longer than the remaining years or months of our lives. So, regardless of the rapidity with which the church's earthly career as a whole is drawing to a close, it behooves us to be diligent, and alert to utilize every opportunity possible in the service of the Lord, the truth, and the brethren.

THE DAWN

And, regardless of the country in which we live, let us remember that we belong to one another, and that we are all serving the same Lord, who has enlightened us with the same truth. Keeping this in mind will be a great source of spiritual strength which will help us through the trials and difficulties of the way. It will also remind us that we have a responsibility toward our brethren, to do them all the good we can, and in all the ways we can which are in keeping with the Lord's will.

We would like to suggest that during this last month of 1952, the brethren in every country join in a world-wide circle of prayer on behalf of the people of God everywhere. In doing this, let us remember that there are many of our brethren suffering under the adverse conditions which prevail behind the Iron Curtain, and bear them especially before the throne of heavenly grace. Among these are brethren in the East Zone of Germany, in Poland, and in other countries. What could help more to draw us closer together in the "unity of the Spirit" than to be conscious of the fact that in this special way and during the closing days of another year, we are bearing up one another before the Lord in prayer!

Primarily, of course, our prayers will be those of thanksgiving, for we cannot help but praise the Lord for the wonderful way he has led and blessed us throughout this and past years. And we know that he will "crown the year with his goodness," and that his "goodness and mercy will follow us" throughout 1953, and "all the days" of our lives. So we will want to thank him for the blessings he has promised as well as for those we have already received. Truly it is a good thing to give thanks unto the Lord!

It is true, of course, that the Lord already knows our needs for 1953. But through the Master, he has bidden us ask for our "daily bread," temporal and spiritual, and we know that he is pleased when we go to him in simple faith asking for his guidance and blessing. And we surely will need his help during 1953! We know not the way that's before us. We know only that he is leading, and that if we follow faithfully, our peace and joy in him will abound to overflowing.

One of the sources of our joy in the Lord is the fellowship of his people. Another contributing cause of joy in the Holy Spirit is activity of one sort or another in proclaiming the glad tidings of the kingdom. If we could visit the ecclesias, and individual brethren, throughout the world, we would find that the ones rejoicing

the most, and who display the greatest evidence of true spiritual vitality, are those who are alert to use every possible opportunity to bear witness to the truth.

This being true, we might well remember Brother Russell's advice in one of the Daily Heavenly Manna lessons, in which he says that the Lord's people should pray for wider opportunities of service, while at the same time using faithfully those which the Lord has already given them. Activity in the Lord's service has throughout the age been one of the provisions of divine grace for the development of the new creation. The Lord is still supplying this means for the spiritual growth of his people.

From every standpoint, there is reason for confidence that our "dwelling together in unity" during 1953 will continue to be both "good" and "pleasant." David, speaking symbolically, said that it is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." (Ps. 133:3) Yes, "life"—"glory and honor and immortality"—is the ultimate blessing the Lord will grant to those who, in humility of heart and mind, yield themselves so entirely to the controlling influences of the Holy Spirit that they find themselves dwelling together in unity with all the anointed class.

What a joy it will be for each of us when the Lord "commands" this blessing! But first we must prove worthy of it, and before us another year is opening during which our opportunities to yield to the Spirit's influences will continue. May this blessed "unction" become more and more manifest in our daily lives—particularly in our association with our brethren, and in our service for the Lord.

"THE BIBLE" The World's Best Seller

DURING recent months the Bible has received much publicity. This has been largely due to the widespread advertising of the new revised translation sponsored by the Federal Council of Churches in the U. S. A., a modernistic group which represents at least seventy-five percent of Protestants in America. The Fundamentalist groups however are not specially favorable to the new translation.

The Southern Baptists, in fact, have condemned it as being the work of the devil. However, all that has been said both for and against the new translation has helped to make everyone more Bible conscious. Probably as a result of this, many thousands will, for a time, be reading the Bible who otherwise may not have been interested.

This presents a favorable opportunity to keep the truth of the Bible more prominently before as many as possible, and to do all possible to help others to a better understanding of the Book of books. As one means to this end, The Dawn for 1953 will present a series of articles designed to give a general understanding of the Bible, and the manner in which God's plan of the ages is set forth therein. The first articles of the series will briefly survey the sixty-six books of the Bible, showing how they are related to one another and how the divine plan of ransom and restitution runs through them all.

Then will follow studies on the symbols of the Bible, its prophecies, its doctrines, and its promises to both the church and the world. The relationship of the historic parts of the Bible to the divine plan will also be discussed. The "approach" in this series of articles will be to explain the Bible, but this will be done in such a manner that the Bible itself will reveal and explain the truth.

We are mentioning this new series in advance believing that many will want their relatives and friends to know about them. So often people say they would like to read the Bible and learn more about its teaching but admit that they are entirely at a loss to know where to begin, or how to find its rich gems of truth. We trust that to some, at least, these articles will be the answer to this objection. We hope, in fact, that we will all be helped to know our Bibles better, and that the truth set forth in the Bible will become more precious to us, and more firmly fixed in our minds and hearts.

It has been the custom of many Dawn readers at the beginning of a new year to send gift subscriptions to their friends. We trust that this year even a greater number will do this. Because of the Bible series articles, a gift subscription for 1953 should be a very effective means of "holding forth the Word of life." Elsewhere in this issue you will find a coupon which can be used for this purpose. A personal note from you to those for whom you subscribe, calling attention to the articles explaining the Bible, will make your "Witness Gift" more appreciated and of greater help.

An Encouraging Survey

WE HAVE recently received a letter from a brother in the New England States telling us about a house-to-house survey he made in one of the districts of the city in which he lives, to learn how many of the people were listening to the "Frank and Ernest" programs. He was pleased to find that thirty per cent were hearing the message.

The brother explained that he had done work in this territory for many years, such as tract distribution and personal calls. This doubtless had something to do with the number of those listening. The newspapers were also used to announce the programs. He learned that nineteen per cent of those who are listening had been told about the program by one of their neighbors, and that twenty-seven per cent had seen the notice of the programs in the papers.

Against these figures the fact stood out that fifty-four per cent of the listeners had learned about the programs by reading tracts left at doors. We never know when distributing cards or tracts just what the result may be. Just as we go to press a very encouraging letter reached us emphasizing the value of personal witness work through the distribution of free literature. The letter follows:

"Dear 'Frank and Ernest': I am writing to tell you how much I enjoy The Dawn Magazine and all the other books I have received. It was a lucky day for me when I found a card of yours asking me to send for a free booklet. I read it through and through. It was so interesting I had to send for something else. I had always wondered what happened to those who died never knowing who Christ is. My teacher never gave me a satisfactory answer, but when I received your book, I understood everything. Now I know that God hasn't forgotten them. I was converted only two weeks ago and I believe if it wasn't for you I would have never found God. I am only fourteen, but I don't think it is ever too young to start.

There was something else I always wondered about in the Bible. The angels on Christmas sang that well-known song, 'Peace on earth, good will toward men.' Why wasn't there peace and good will? I read your explanation, and I found every word checks with the Bible. I'm going to pray for you that you may keep up the good work, so that others may hear the truth and rejoice. Enclosed is twenty-five cents. Please send me the booklets, Armageddon; Born of the Spirit; Father, Son and Holy Spirit; Creation; and Divine Healing."

A Successful Method

AN ELDER in the Philadelphia Ecclesia has been receiving rich blessing through the use of the children's book, "God's Promises Come True." Frequently through the years, since this book was first published, encouraging reports have reached us as to its effectiveness in witness work. This brother has written to us along this line also. It is our hope that, after reading his letter many will want to "do likewise" and then follow up, as he is doing, with "The Divine Plan of the Ages."

"Dear Brethren: I am sure you will be glad to hear of an experience I have had in putting out the book, 'God's Promises Come True.' For some time I have been giving this book to mothers for their children and have found that some have used it with good results. Recently I gave a copy to each of two young women as wedding presents. About a month later I met the mother of one of these young women, and she told me her daughter had phoned her and told her how helpful the book had been and that she was delighted with its contents. I called on the mother of the other young girl the same day, and she told me how her daughter came downstairs hugging the book, and exclaimed, 'Mother, of all the wedding gifts I received, this is the most treasured!' The mother was greatly impressed, because she had not asked her anything about the book. The mother then ordered one for herself.

"This shed a new light in my mind. I had only two copies on hand, and I sold them at the first two homes I called upon. I ordered twelve copies. These arrived on a Wednesday afternoon. I went out at once and in a short while sold four copies. By Saturday I sold all twelve copies. I called people's attention to the problem of training their children in this evil world, and showing them how they could use this book as a bedtime story book, praying with the children before putting them to bed, and that in this way the children would learn to reverence God and their parents, and would be kind and loving to other children. I continue to take orders for this book. The fifty copies I ordered Labor Day came yesterday. I have sold nine copies already, and I am sure I can place twenty-five copies before the week ends.

"I believe the time has come for us to use this book, 'God's Promises Come True,' as a lead to witness the Gospel of the kingdom. I urge the parents to read the book first before reading it to their children. Please pray for me and be assured of my prayers on your behalf. Your brother in Christ, V. E. S., Pa."

THE BRITISH SECTION

Israel

“And I will bring again the captivity of My people of Israel.”
—Amos 9:14, A. V.

THE context of this verse shows that natural Israel would be freed from their long captivity, and, getting back to their promised land, “shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”

How, then, is the Lord to bring again the captivity of his people Israel? The words “bring again” are here translated from the Hebrew “shuwb,” actually meaning “to turn back.” Quite easily, therefore, we see here something of the harmony and perfection of the Hebrew rendering, “And I will turn back the captivity of my people Israel.” This is in complete agreement with its context, and it is a wonderful truth that is here declared by the Prophet Amos, that God would see to it that then there will be no more captivity for Israel.

A New Covenant is yet to be made “with the house of Israel, and with the house of Judah.” (Jeremiah 31:31) This covenant, when in operation, will bring to those who are obedient to its requirements b o u n t e o u s earthly blessings, including human life in all its fulness.

While the New Covenant, with its earthly blessings, is not yet

operating, we do see a returning of natural Israel to the land which God has promised to give them. They are being gathered there as foretold in the Scriptures:

“Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.”—Jeremiah 16:14, 15

History is being made very quickly today, and the high speed at which some important events are taking place is apt to be overlooked. Think of the precarious position of displaced European Jews only a few years ago. In 1946 **The Jewish Chronicle** wrote:

“We say to the world, you may deprive us of everything. You may deprive us of our material possession; our security; our place in the sun. You may deny us our land, and fail at the same time to make it possible for us to live with self-respect and dignity, and the assurance of an honourable economic livelihood, outside our land. But one thing you cannot deprive us of—you cannot deprive us of our dreams and of our visions, of our assurance that Israel will yet come into its own, that the land will be rebuilt, and the scattered remnants of Israel find refuge therein.”

These words portray a very gloomy and disheartening picture concerning the Jews. The rapidity, however, with which events moved

THE DAWN

in their interest is disclosed by the fact that only about two years later, that is, on May 14, 1948, not only were outcasts of world Jewry enabled to enter the land of Palestine, but the new state of Israel was established.

We are today living in one of the greatest dispensational changes in the world's history. Most people are so involved in the many controversies which are raging that they are unable to see its meaning, or else they recognize their inability to do anything about it. We have learned to know, and to rejoice in the knowledge that we are living in the days of our Lord's second presence; "the day of his preparation," when God's wondrous kingdom is being established.

Synchronizing with the ending of Gentile Times, and in spite of severe opposition, and without the ready and willing consent of the great powers, Israel has come into being as a nation in the land which God promised to give them. The Jews are now in the land of Israel, just where God wishes to deal with them very specially in his own time and way.

To refer again to the 9th chapter of Amos, it is noted that verses 11, 14, and 15 assert that Israel, in returning to their land, will build, inhabit, prosper, and become established there forever. The 11th verse, in addition to indicating the lasting establishment of natural Israel in Palestine, makes a very important and vitally essential prophetic statement, in these words, "In that day will I raise up the tabernacle of David that is fallen." And in Acts 15:16 it is similarly

recorded: "I will return, and will build again the tabernacle of David, which is fallen down."

This re-establishment of the "tabernacle" or house of David refers to the restoration of royalty and dominion in the hands of some of David's posterity. Christ Jesus is the promised descendant of David's house, and the heir of his throne. The establishment of his authority is the beginning of the raising up of the former house or tabernacle of David.

The "throne of David" upon which Messiah will sit, refers not to the wood and gold and ivory bench upon which David sat, but to the dignity, power, and authority of office which he exercised. That office is to be filled on a much grander scale by Jehovah's Anointed, our Lord Christ Jesus, in the spiritual phase of the kingdom. In Luke 1:32 it is written, "He [Jesus] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." David "sat on the throne of Jehovah" (I Chronicles 29:23); and this is the very authority which will support Christ throughout his millennial kingdom.

In this connection, we distinguish quite clearly between the heavenly or spiritual city or government (Christ and his glorified church beyond the veil), and the earthly phase of the kingdom with its "times of restitution." (Acts 3:21) For "out of Zion [the heavenly phase] shall go forth the law, and the Word of the Lord from Jerusalem [the seat of the earthly phase of the kingdom]"—resur-

THE BRITISH SECTION

rected ancient worthies, the "princes in all the earth."—Isaiah 2:2-4; Psalm 45:16

Divine prophecies refer to a "double" period of punishment upon Israel because of their unfaithfulness. Jeremiah 16:18 speaks of it as a punishment that must "first" be visited upon them before they could be restored permanently to their land; Zechariah 9:9 and 12, in a prophecy concerning the time when Jesus rode into Jerusalem on an ass, indicates the time when this "double" would begin to count; and Isaiah 40:2-5 tells of the time when the "double" is completed.

Bible chronology indicates that from the time of Jacob's death, when God began to deal with his descendants as a nation, to the death of Jesus—which Zechariah indicates to be the time when this "double" would begin to count—was a period of 1845 years. Counting that number of years from A. D. 33 when Jesus was crucified, brings us to the year 1878.

In keeping with this chronology, the year 1878 would be due to mark the beginning, in some small measure, of God's returning favour to the Jews. There is abundant evidence that this actually occurred, for it was in that very year that Lord Beaconsfield, also known as Benjamin Disraeli, then Prime Minister of England, himself a Jew, presided over the Berlin Congress of Nations, and was able to obtain certain concessions and favours for the Jews in Palestine which had been denied to them for centuries. Since that notable date in history, the question of Palestine as a home

for the Jews has become an issue of more and more importance.

The following brief summary shows some of the outstanding events of recent history relating to the return of Jews to Palestine:

YEAR

- 1878 "Berlin Congress of Nations" extended to the Jews in Palestine more privileges than had been accorded them for many centuries. At this time there was near Jaffa a Jewish Agricultural School known as "The Hope of Israel." There was also a small community of Jews at another agricultural school, which they named "Mikweh Israel," meaning "The Gathering of Israel."
- 1882 More Jewish immigrants to work on the land founded a settlement in Palestine, known as "Bilu," that is, the initials of the Hebrew watchword, meaning, "O house of Jacob, come ye, and let us go." This is an abbreviation of Isaiah 2:5, which reads, "O house of Jacob, come ye, and let us walk in the light of the Lord."
- 1884 An organization was formed in Palestine, known as "Lovers of Zion." This movement was instituted to promote Jewish settlement upon a more extensive scale, and affiliated societies sprang up in various parts of Europe and America.
- 1885 In support of these "Lovers of Zion," a prominent rich French Jew (Baron Edmond de Rothschild) became interested in the idea of colonizing Palestine. He made it a lifework, and poured out his wealth in founding agricultural colonies in that land.
- 1890 By this time, quite a number of communal settlements had been formed; one of these was named "Rehoboth," meaning, "The Lord hath made room for us." These immigrants had to deal with neglected, difficult land; bleak hillsides; barren plains; malarial

- swamps; but they laboured on. The Turkish Government, which then had control in Palestine, viewed all such constructive efforts with hostile suspicion, tempered with greed.
- 1897 The first Zionist Congress was held in Basle, Switzerland; 197 delegates attended, representing various "Lovers of Zion" societies in Europe and America. After gathering there, many of the delegates quailed somewhat on the very eve of the opening meeting. Some Russian Jews, for example, were terrified by criticism from the Czar's government, which might make their position even more difficult than it already was. After discussion at the Congress, this was adopted as its programme: "The aim of Zionism is to create for the Jewish people a home in Palestine." A Zionist Congress medal was issued at this time. On one side was a suitable pictorial design, and on the other, a quotation from the prophet Ezekiel: "Thus saith the Lord God; Behold, I will take the children of Israel from among the nations, whither they have gone, and will gather them on every side, and bring them into their own land."—Ezekiel 37:21
- 1898 The Second Zionist Congress was held; over 400 delegates attended; this was more than double the attendance at the first Congress.
- 1901 Certain permission was granted by Turkish rulers for Jews to purchase land in Palestine—thus Jeremiah 32:42-44 began to have fulfilment.
- 1917 The Balfour Declaration was issued, in which the British Government viewed with favour the establishment in Palestine of a national home for the Jewish people. This famous declaration came into existence during, and out of, the first World War, which began in 1914. This year marked the closing of the "seven times" of national affliction upon Israel. (Leviticus 26:27, 28) During this first World War the Promised Land was freed from Turkish rule, General Allenby marching at the head of the British forces into Jerusalem, without the firing of a shot.
- 1920 The League of Nations placed Palestine under a British Mandate, pledged to facilitate the establishment of a national home there for the Jews. The prophecy of Jeremiah 16:14-16, shows that the Lord would first send "fishers" to lure them back to their land, and later "hunters" to drive them back. The "fishers" were undoubtedly represented in the Zionist movement, but this "fishing" method did not accomplish all that the Lord intended. An insufficient number of Jews heeded its call to go to Palestine; later, the "hunting" method was employed.
- 1931 The Nazi regime under Adolph Hitler began in Germany; from that time onward, until its overthrow (resulting from the second World War), life was not worth much for any Jew who came within its hunting and persecuting powers. During the second World War, 6,000,000 Jews were destroyed.
- 1939 A British governmental White Paper was issued, restricting the immigration of Jews into Palestine—and subsequently imposing a stoppage unless Arabs agreed otherwise.
- 1946 Deplorable conditions were continuing to exist for the Jews.
- 1948 A Sovereign Jewish State was established in Palestine, not with the approval of the nations, and in spite of much opposition and many difficulties—a miracle indeed.

The Bible clearly indicates that the earthly headquarters of the Messianic Kingdom will be in the Holy Land, the land that God promised to Abraham for an everlasting possession. It is for this reason that the natural descendants of Abraham are now being gath-

ered there. But the prophecies show that yet one more powerful attack will be made by Gentile nations "out of the north parts" upon Israel, and that then the Lord will miraculously deliver his people. See Ezekiel 38th and 39th chapters.

Finally, when Israel's eyes of understanding are opened to behold their Messiah—as they will be when he delivers them from their final trouble—they will discern that it was in love that God chastised them. Recognizing this, and acknowledging their sins, they will have the opportunity, through the merit of the Redeemer, to return to full harmony with Jehovah. God has, through his prophets, promised the restoration of Palestine to its rightful owners, and to restore the smile of his favour. He will also restore life, involving the resurrection of earth's dead millions.

The oathbound promise of God to Abraham was that through his seed, all the families of the earth shall be blessed, and the Apostle Paul wrote concerning this promise, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:16, 29) Christ and his glorified church are the spiritual "seed" of Abraham which is to bless all the families of the earth.

Referring again to Acts the 15th chapter, verse 14 explains that God did "visit the Gentiles, to take out of them a people for his name."

This is the special work that God has had in hand during the past nineteen centuries. It has been, and still is, his purpose to call, select, test and prove a people, the true church. The promise to these is that if they suffer and die with Jesus, they will live and reign with him in the heavenly phase of the kingdom, which will fully and completely establish God's kingdom in the earth.

True Christians today are giving diligence to make their calling and election sure; and they are shining "as lights in the world, holding forth the Word of life." (Phil. 2: 15, 16) They are continually conscious of their Lord's words: "Be thou faithful unto death, and I will give thee a crown of life"; and, "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:21



Encouraging Radio Letters

Brought to the Light of Truth

"Dear Friends: I was pleased and happy to receive your letter. I had already written you, enclosing a postal order for you to send me a copy of The Divine Plan of the Ages. I see by your letter you would have been willing to lend me one. It is indeed a most generous offer for which I thank you wholeheartedly. However, I prefer to own a copy of my own, hence the postal order in my last letter. This will, maybe, help to repay a little of the hope and happiness your work has brought to me. I am not a rich man, indeed life is sometimes a struggle to make ends meet, but I do intend to do my best for Christ, and this I think is

the finest thing a man can do. You are doing it magnificently, and it must make you very happy. Our Father will bless you. Indeed he is blessing you already, for am not I one who has been brought to the light? Yes, to the light of truth, and I feel sure I am not alone. Yours words from Radio Luxembourg must reach out to millions and some of them will fall on good ears. So be of good cheer, may God strengthen your hearts and voices to speak of his kingdom. Finally it is my intention to have 'The Dawn' magazine as a permanent visitor to my house. Once again affirming my gratitude, I wish you God's guidance and blessing. Yours sincerely, F. R., England."

The Bible Now a Reality to Me

"Dear 'Frank and Ernest'; I enjoy hearing your broadcasts on Monday evenings. They certainly make the Bible a reality to me. Would you please send me the book 'God and Reason.' Many thanks, and God bless you. Yours sincerely, D. C., England."

The Divine Plan of the Ages

"Dear 'Frank and Ernest': Very many thanks for the wonderful leaflets and cards which I have received, and forwarded to friends, to whom I am sure they will bring great joy and gladness. It has also given me the greatest joy to be able to spread the good news of Christ's kingdom, and I am gaining so much knowledge already with the help of the book The Divine Plan of the Ages, that I want to tell it to everyone. This is a great privilege which God has given me and I shall not waste any time to tell everyone I know. Thanking you again from the bottom of my heart for helping me to understand the Scriptures for the first time. And may God bless and prosper you in all your work. Yours faithfully, A. M., Scotland."

Many Problems Solved

"Dear Sirs: Again I was listening to your broadcast on Monday night. I enjoy your programmes immensely. There is many a problem that you have solved for me and I thank you very much for the help through your radio ministry. I would like very much if you would send me your booklet 'God and Reason.' Yours sincerely, A. M., Scotland."

Great Joy and Happiness

"Dear 'Frank and Ernest.' It gives me great joy to be able to write to you with the knowledge that I am writing to Christian friends. I must say that I have found great joy and happiness from hearing your programmes on the radio. Will you please send me your book 'God and Reason.' May God bless you and keep you. Yours in his service, J. S., England."

Plain and Easy to Understand

"Dear 'Frank and Ernest': Please can I have a copy of the book 'God and Reason,' as announced in your broadcast last night. I enjoyed the discussion very much and it was very plain and easy to understand and follow. These questions have often been in my mind; very much unanswered. May God bless your programme as it continues over the air, and may it bring enlightenment and peace to many burdened and weary hearts. Yours sincerely, E. R., Northern Ireland."

Many Scriptural Problems Cleared

"Dear 'Frank and Ernest': Will you please send me a copy of your booklet, 'The Truth About Hell.' I do thank you for clearing many scriptural problems by your discussions broadcast from Radio Luxembourg, and I pray God's blessing on your valuable work. Thus, 'whatsoever thy hand findeth to do, do it with thy might,' and the Lord will do the essential rest, and his richest blessing will abide. I look forward to your booklet. Yours in faith, T. H., England."

Desiring to be Strengthened in the Faith

"Dear Sirs: I have just been listening to your Gospel broadcast, and very much enjoyed hearing 'Frank and Ernest' discussing great spiritual questions. I pray that God may richly bless your broadcasts to all, and that we believers may be strengthened and grounded in the faith, wherein we are called. Would you please send me a copy of the 'Plan' book. Thanking you, Yours sincerely, J. A., Northern Ireland."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE		
Ipswich	January	25
C. A. CORNELL		
Eastleigh	December	7
Welling	January	18
Oxford		25
J. E. HUMPHREY		
Anerley	December	21
Guildford	January	11
J. LESLIE McKEOWN		
Belfast	December	30

J. H. MURRAY

West Wickham	December	7
Liverpool		14
Leigh (Afternoon)	January	11
Latchford (Evening)		11
Swansea and Llanelly		25

W. E. PAMPLING

Anerley	January	25
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Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

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Liverpool 1

Encouraging Letters

Made Clear

"Dear Sirs: You don't know how much we enjoy your Sunday discussions. They have taught us much more than we have ever known, although we attend church and read the Bible. You boys clarify things so that it is a great pleasure to listen to your talks. Please send us the booklet, 'Hope Beyond the Grave.' Most sincerely yours, H. C. W., and family, Ga."

A Minister Convinced

"Dear Sirs: What is the price of six of the booklets, 'The Truth About Hell'? Please let me know and I will send the money for them. I think this booklet is wonderful, and I want to order some of them to give to other people. I am a minister of the Gospel, and have only recently become convinced that no one will be kept alive and tortured throughout eternity. Respectfully yours, T. J. S., Tenn."

Seeking Help

"Dear 'Frank and Ernest': For quite some time I have been listening to your program. I have also had a year's subscription to The Dawn Magazine. And I have the book, 'The Divine Plan of the Ages.' I have read and meditated on this literature, and this interpretation of the Bible is most convincing to me. I am very interested in the study of God and of the Bible. It is my most earnest desire to know the truth concern-

ing God and his Word. I am (or shall I say, was) a member of one of the major Protestant denominations, but through the years I have found that I could not and did not actually believe many of its doctrines. I am twenty-one years of age and I request and pray that you will help me to learn more about God and the Scriptures. Thanking you, and praying that you will help me, I am yours in Christ, A. B. S., Wis."

Sees the Difference

"Gentlemen: As if by accident I heard your program Sunday afternoon a week ago. I was amazed at your unusual interpretation of Bible prophecies because it didn't follow the conventional pattern of the various other religious programs. Having followed a particularly enlightening study of the Bible for some time as a layman, my interest in your program was attracted by its accuracy. Desiring to become better acquainted with your studies I am asking you to send your booklet, 'God and Reason,' announced last week, and also, 'The Truth About Hell,' which was offered today. Thank you. Yours truly, J. C. R., Calif."

A Grave Error

"Gentlemen: It was my good fortune this morning to hear your program discussing hell. This is a statement of appreciation for your scholarly approach and well documented treatment of this im-

ENCOURAGING LETTERS

portant subject. I was flattered to hear men of God agree with my contention that a threat of punishment is the antithesis of the moral and philosophical basis of Christianity. Pain, real, physical pain, is, I am sure, the most feared and dreaded of human experiences. To relate mental security and love (as represented by Christ and Christianity) to mere punishment, is a grave error. I should greatly appreciate a copy of your booklet, 'The Truth About Hell.' Since this was often the subject of discussion with the following former colleagues. I request that they also be sent copies. Sincerely yours, J. W. H. S., M. D., Okla."

Lessons for David

"Dear 'Frank and Ernest': We never miss your broadcasts. They serve as Sunday School lessons for our son, David. They give him more than he could get in any Sunday School. Please send me your booklet, 'God and Reason.' Also, please accept this small token of our appreciation. Sincerely yours in the faith, L. G. W., N. Y."

It Is Simple

"Dear Sirs: We owe a great deal to you, 'Frank and Ernest,' for the way you make us understand the Bible. You make it sound so simple and easy to grasp. May God bless your work. Yours truly, A. P., Canada."

From Holland

"Dear Friends: This is to thank you indeed for having faithfully sent me The Dawn Magazine

throughout all these years. You will no doubt appreciate this sign of life of a consecrated member of years past, one who has continued to keep the faith of present truth unwaveringly. May the Lord richly bless you in all your efforts in making your calling and election sure so as to attain an abundant entrance into the kingdom of heaven, beyond the veil. This is the sincere desire and fervent prayer of yours by his grace, Mr. J. L., Holland."

Comforted

"Dear Sirs: I listen to and enjoy your Sunday morning program over 'Mutual.' My husband was killed in a plane crash last June. We have four small children. Naturally I turned to God, the only real comfort there is in this world. That is how I happened to hear your broadcasts. In this wonderful new kingdom you speak of, will our family be reunited? I know that there are thousands of broken families like ours. How wonderful it would be if we could all be reunited in a world without death, doing God's will, and all living in peace. Enclosed you will find a dollar for The Dawn Magazine. Thank you, Mrs. J. W., Iowa."

The Best Ever

"Dear Friends: I have read 'The Divine Plan of the Ages,' and believe it to be the best book ever written, other than the Bible. Will you please send me all six volumes of 'Studies in the Scriptures.' I have loaned the first one out to a friend. Sincerely, L. F., Naval Base, S. C."

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		JOHN Y. MAC AULAY	
New Brunswick, N. J.	December 21	Sacramento, Calif.	December 1, 2
		Concord, Calif.	3
		San Francisco, Calif.	4, 5
FRED A. BRIGHT		Stockton, Calif.	7
Allentown, Pa.	December 21	Sonora, Calif.	8, 9
		Fresno, Calif.	10, 11
J. BURTON BROWN		San Luis Obispo, Calif.	12
San Diego, Calif.	December 14	Los Angeles, Calif.	14
		Phoenix, Ariz.	January 1-4
ALFRED BURNS		ADAM MISKAWITZ	
Milwaukee, Wis.	December 14	Gary, Ind.	December 21
JENS COPELAND		MARTIN C. MITCHELL	
Aurora, Ill.	December 14	Wallingford, Conn.	December 21
THOMAS FAY		N. MOLENAAR	
Fresno, Calif.	December 14	Santa Ana, Calif.	December 28
EARL L. FOWLER		LEON H. NORBY	
San Francisco, Calif. (morn.)	December 7	Baltimore, Md.	December 21
Oakland, Calif. (afternoon)	7	G. P. OSTRANDER	
GEORGE O. JEUCK		Wilkes-Barre, Pa.	November 28
Jacksonville, Fla.	December 14	Brooklyn, N. Y.	30
		Scarsdale, N. Y.	December 1
ARTHUR H. KRUMPOLT		Newark, N. J.	4
Wilmington, Del. (morning)	December 7	New Brunswick, N. J.	5
Philadelphia, Pa. (afternoon)	7	Paterson, N. J. (Afternoon)	7
Reading, Pa.	14	Rutherford, N. J. (8 p. m. Down House)	7
RAYMOND J. KRUPA		New Haven, Conn.	8
Rochester, N. Y.	December 14	Waterbury, Conn.	9
Poterson, N. J.	21	Albany, N. Y.	11
LUDLOW P. LOOMIS		Syracuse, N. Y.	12
Groton, Conn.	December 20	HARRY PASSIOS	
New London, Conn.	21	Duquesne, Pa.	December 7
		Manessen, Pa.	28
		G. RUSSELL POLLOCK	
		Whittier, Calif.	December 14
		FRED W. RICE	
		Riverside, Calif. (morning)	December 21
		Pomona, Calif. (afternoon)	21

SPEAKERS' APPOINTMENTS

<p>FELIX S. WASSMANN</p> <p>New Haven, Conn. (morn.) December 21</p> <p>Waterbury, Conn. (afternoon) 21</p> <p style="text-align: center;">CLAUDE R. WEIDA</p> <p>Wilkes-Barre, Pa. December 21</p> <p style="text-align: center;">GEORGE M. WILSON</p> <p>East Liverpool, Ohio December 14</p> <p>Washington, Pa. 21</p> <p style="text-align: center;">W. NORMAN WOODWORTH</p> <p>Boston, Mass. December 7</p> <p>Bridgeport, Conn. 14</p>	<p>St. Louis, Mo. 27</p> <p>Kansas City, Mo. 28</p> <p>Topeka, Kansas 29</p> <p>Dallas, Texas 30</p> <p>San Antonio, Texas 31</p> <p>Phoenix, Arizona January 3, 4</p> <p style="text-align: center;">H. L. YOUNG</p> <p>Easton, Pa. December 14</p> <p style="text-align: center;">CHRISTIAN W. ZAHNOW</p> <p>Toledo, Ohio December 1, 2</p> <p>Jackson, Mich. 3, 4</p> <p>Flint, Mich. 7</p> <p>Saginaw, Mich. 14</p> <p>Wadsworth, Ohio 19</p>
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CONVENTIONS

For Mutual Fellowship, Edification, and Service

BUFFALO (KENMORE), N. Y., December 7—Regular monthly gathering in the Kenmore Lodge, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

COLUMBUS, OHIO, December 14—The Columbus Ecclesia plans to hold a one-day convention the second Sunday in each month. The services will open at 10:00 a. m., in the Woman's Benefit Association, 53 East Gay Street.

SAGINAW, MICH., December 14—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

BOWIE, TEXAS, December 21—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, December 21—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, OREGON, December 21—Home gathering, 2339 State Street.

CHICAGO, ILLINOIS, December 28—912 N. La Salle Street.

DETROIT, MICH., December 28—Maccabees Building, Woodward Avenue at Putnam.

PHOENIX, ARIZONA, January 1-4—Convention will be held at Osborn School, 3415 N. Central Avenue. Please make reservations as early as possible. For reservations and other information write to the class secretary, Mr. Stuart E. Sowers, 1730 E. Roma Avenue, Phaenix.

PHILADELPHIA, PA., January 10, 11—The Philadelphia Ecclesia is arranging for a two-day convention to be held in the Y. W. C. A. Building, 2027 Chestnut Street. It will be very much appreciated if those desiring reservations will write to the class secretary, Miss Alice K. Siddons, 1648 Dyre Street, Philadelphia 24, Pa., well in advance of the convention.



Gift Season Suggestions

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For your convenience we have a supply of seasonal greeting cards. There are two assortments, each containing twenty-one cards; all with Scripture texts. They are priced at \$1.00 per box. Unless otherwise requested, when two boxes are ordered we will send you one box of each, and you will have an assortment of forty-two different cards. There is an envelope for each card.

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FRENCH: God's Plan, 10 cents; God and Reason, 10 cents; "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God's Remedy, 10 cents.
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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.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 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 a self-sufficing group to be God's witness to the world, and to prepare to be the kings and priests in the next age.—Eph. 4:12; Act. 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