



The  
**DAWN**

*A Herald of Christ's Presence*



DECEMBER 1945



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# The DAWN

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## FRANK AND ERNEST BROADCAST SCHEDULE 12

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## Atomic Energy in the New World

**A**S LONG ago as 1934, *The Advance of Science* magazine published an article in which it was estimated that smashing the atoms contained in one pound of water would create enough energy to heat one hundred million tons of water from freezing to boiling temperature. A breath of air, it was said, would operate a powerful airplane for a year continuously, and a handful of snow would heat a large apartment house for a year.

It was also theorized that the atomic energy contained in the pasteboard of a small railroad ticket would run a heavy passenger train several times around the globe. All of this means that if atomic energy is made fully available for general use, which now seems possible, every other form of energy will be antiquated, and electrical

transmission lines will be as useless in the atomic age as the horse and buggy is now.

Visionary? So was Sir Isaac Newton when he forecast that one day people would be able to travel as fast as fifty miles an hour. A hundred years ago anyone would have been thought visionary had he attempted to predict the five-hundred-mile-an-hour airplane; sound pictures and color photography; the radio, television, and radar; plastic glass; ladies' stockings made from milk; and the thousand and one other uncanny marvels of our day. Already, scientists have attained practical success in splitting atoms and releasing their almost boundless energy. At present, the cost of acquiring this energy prohibits its general use, but at least the possibilities have become apparent.

Many students of the Bible

already have found what they allege to be prophecies concerning the marvels of atomic energy; and it would not be surprising if the Word of God does make some mention of such an outstanding development in the affairs of men. It is certainly true that in the discovery and use of atomic energy we have a much more marvelous fulfilment of the prophecy concerning the "increase of knowledge" than in any of the previous advances which have been made along scientific lines.

It is also true that the possibilities of destructive warfare by the misuse of atomic energy have dwarfed all our previous conceptions of the prophetic "time of trouble"—a trouble foretold to be "such as never was since there was a nation." Each spasm of the great "time of trouble," beginning in 1914, has been more distressing upon the world of mankind than anything ever before experienced. But even the terrible devastations wrought by the second global war will apparently fade into insignificance in comparison with the destruction to both life and property that will result from the next spasm.

Many have wondered concerning the fulfilment of the Master's prediction concerning this "time of trouble" in which he said that

unless "those days be shortened" no flesh would be saved. Despite all the horrors of the second global war, the total population of the earth was probably larger at its close than at its beginning; at least it was no real threat of annihilation to the race. But with the releasing of atomic energy, the world is being told that there IS now a danger of the human race destroying itself—that possibly no flesh will be saved. This should give us more confidence in the promises and prophecies of the Bible. Just because it is beyond our ability to understand the manner in which some of the prophecies will be fulfilled, is no reason for supposing that they will not come true.

The releasing of atomic, or nuclear energy, as it is scientifically described, has helped to reveal how false is the wisdom of this world. Atheists, infidels, and modernists have long held and advocated the theory that whatever occurs in the experiences of mankind is largely a matter of history repeating itself. There always have been wars, revolutions, social disturbances, depressions, famines, plagues, etc., it is claimed. Holding to this theory these scoffers have been ready to make light of the prophecies of the Bible, ridiculing the idea that the events of

## ATOMIC ENERGY IN THE NEW WORLD

our day are in any sense a fulfillment of them.

But the atomic bomb has blasted this theory! Even as noted a historian and writer as H. G. Wells admits that he is forced to change his mind on this point. He finds, according to a news dispatch from London, that the orderly recurrence of events which he once believed to be a "primary law of life" is no longer true. He is quoted as saying:

People are discovering a frightful queerness has come into life. Even unobservant people are betraying, by fits and starts, a certain wonder, a shrinking, fugitive sense that something is happening so that life will never quite be the same. Spread out and examine the pattern of events and you will find yourself face to face with a new scheme of being hitherto unimaginable by the human mind.

Commenting further on the situation, Mr. Wells is reported as saying that philosophical minds are seeking "some way out, around or through the impasse," and then adds, "Writers are convinced there is no way out, around or through the impasse. It's the end."

How perfectly this harmonizes with the prophecy of Jesus concerning the end of the age. He said that there would be "upon the earth distress of nations with perplexity, men's hearts failing

them for fear." The Greek word used by Jesus and translated "perplexity" in our English version of this prophecy, is taken from a word which means "no way out." So we see that nineteen centuries ago Jesus foretold what the wise men of today are just discovering.

No longer will those who scoff at the Bible's prophecies be able to say that nothing new or different is happening in the world. The discovery of atomic energy is fundamentally new, in the sense that it marks the beginning of an era in which the sources of all needed energy, whether for light, heat, travel, cooking, or any other purpose, will be everlasting. Up to now, marvelous as our inventions have been, most of them could not continue to serve man forever because their sources of energy would ultimately become exhausted. For example, some of the most baffling diplomatic problems confronting the nations today are those which have to do with controlling the world's dwindling oil supplies.

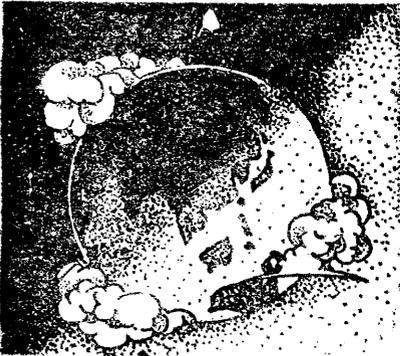
It is claimed by science that not since the discovery of how to produce fire, has anything so fundamental come into the hands of man as this dawning knowledge of atomic energy. For example, the invention of the steam engine was merely another

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er application of fire. Fire, with all its extravagant consumption of raw materials, was essential to its operation. The nearest approach to freeing energy from the need of fire has been the harnessing of water power, but at the best this could serve only small sections of the earth as compared with the whole.

The marvelous inventions of these "last days" have, of course, all had their part in the scheme of things during "the day of His preparation." Without the limited knowledge of electricity available to the scientists, they would not have known how to split the atom. But now it appears that all previous discoveries and inventions have been but rounds in a ladder to make possible the attainment of this pinnacle of knowledge concerning the use of the fundamental source of energy.

This is indeed an increase of



knowledge, as foretold by Daniel. (Dan. 12:4) When Sir Isaac Newton concluded, upon the basis of Daniel's prophecy, that a time would come when people would be able to travel as fast as fifty miles an hour, Voltaire, the noted French infidel of that time, made light of his faith in the Bible. But today, when travel at several hundred miles an hour is common, and when it is being forecast that the time is not far distant when travel across the Atlantic Ocean in half an hour will be possible, Newton's forecast of fifty miles an hour is conservative indeed.

But whether it be travel, labor saving machinery, or other inventions which mean so much to the world today, energy supplies are essential, and not until the discovery of the way to release atomic or nuclear energy, could any of these inventions be considered as of a permanent character; that is, permanent in the sense of being everlasting. Now to the man of the world who knows nothing about the Bible, and nothing of God's plan therein revealed, this might not seem significant, but to the believer it does.

The Bible reveals that it is God's plan to restore man to live forever upon this earth. All the prophecies pertaining to the end of the age focus upon this period

## ATOMIC ENERGY IN THE NEW WORLD

in which we are living, showing it to be one of transition into a new "world" of righteousness and permanency—a "world without end." The foretold increase of knowledge, represented in science, invention, and general education of the masses, is first of all contributing to the overthrow of the old order. Think of the wreckage of cities, institutions, theories, and standards of the old order already wrought, and the end is not yet.

Atomic energy will doubtless first of all—because of man's selfishness—be misused to accelerate the destruction of the old world. But in the divine economy, there is also a preparation for God's new world being accomplished. And it is significant, we believe, that discovery of the very power which threatens the destruction of the entire race might well be the beginning of the fundamental knowledge humanity will need in order to live forever.

We are not implying that atomic energy is a life principle, or that God will permit man to discover the secret of life. Everlasting life itself is a gift of God, and will be available only to those who accept it through Christ and obey the laws of the Messianic kingdom. But those who live forever will forever have needs; and it is significant

that at the dawn of the new day, man is permitted to discover this inexhaustible supply of energy—and just long enough in advance of "restitution" blessings for it to be used in helping to complete the destruction of the old order.

And it is worthy of note, too, that the first real use man is able to make of nuclear energy is for destruction. Splitting the atom has thus far been much like the child who, given a hammer and a watch, smashes the watch and causes the mainspring to fly out and hit him in the face. Scientists as yet know little about controlling the "mainspring" of atomic energy. They are merely as children playing with something about which they know little. But they have learned how to release the "mainspring," even though they are very much afraid of what it will do to the human race before they bring it under control.



It seems probable that atomic energy will eventually be utilized for the good of man—to do for the race what hitherto has been done by other sources of power. Estimates of how long it will be before this change comes vary from five years to a generation, or more. But the fact that it is coming is already influencing the outlook and planning of the world. Living conditions as of today are not to continue. Even before Christ's kingdom takes over, tremendous changes will be made.

World trends toward socialism, communism, and other forms of governmental ownership and control of business and industry are bound to be accelerated by the incoming use of atomic energy. The masses are aware of the dangers of permitting private ownership and control of that which may become so fundamental to human existence. It will undoubtedly hasten the death of the old capitalistic system which was the basis of the civilization now dying.

All of these changes won't materialize over night; but they are in the offing. It was a far cry from the first use of fire to the five-hundred-mile-an-hour airplane, but it won't take that long to develop the possibilities of atomic energy. All the accumulated knowledge of the centu-

ries, and particularly of this generation, will be brought to bear upon the problem, so that the heating and lighting of homes, cooking, cultivating the land, harvesting crops, etc., may become independent of present supplies of energy within a remarkably short time.

Observers declare that if and when atomic energy is developed for general use it will be as cheap as "free air" is now at service stations. Factories operated by it, in which robots will do most of the "work," will turn out a mass production of goods unparalled by anything in the production line thus far. It is feared that the unemployment problem thus caused will make our worst depressions seem like busy periods by comparison. This, of course, is predicated on the idea that no change in the social system will be made to keep pace with the development of atomic energy.

But changes will be made. Whether for better or for worse, changes will at least be attempted; although the Scriptures indicate that selfish man will not be able to solve this problem any better than he has been able to solve the lesser problems created by the increase of knowledge. This will mean increasing chaos—a time of distress which will be alleviated only by

## ATOMIC ENERGY IN THE NEW WORLD

the manifestation of Christ's kingdom. Reverend Robert I. Gannon, President of Fordham University is quoted as saying sarcastically of atomic energy:

Such power of destruction would have been a social hazard even in the civilized thirteenth century. Our savage generation cannot be trusted with it at all. It is a triumph of research, but unfortunately it is also a superb symbol for the Age of Efficient Chaos.

Yes, undoubtedly atomic energy will contribute to the destruction of the old world in more ways than through its explosive powers in bombs. It will lead to chaos even if not another bomb is dropped. It cannot be otherwise as long as human behaviorism is controlled by selfishness. Truly, as Mr. Wells says, there is no way through, or around or out of this dilemma, so far as human wisdom is concerned. This is becoming increasingly apparent, as indicated by the following, from the pen of Howard Vincent O'Brien:

"Sovereignty" has become a word without meaning. Brotherly love has ceased to be a copybook platitude. It has become the cornerstone of practical politics. Being our brother's keeper is no longer a philosophical ideal. In the explosion of Hiroshima it suddenly became as essential to existence as air and water. We can no longer amuse ourselves of a Sunday morning by speculating on how

nice it would be if we did unto others as we would be done by. It is Faith, Hope, and Charity—or extinction.

Sixty days ago, it was only visionaries who took the Millennium seriously, and really believed in the coming of a Messiah. Now, even the hardest boiled concede that without a chastening of the spirit, we shall surely perish.

What we face is no mere surface alteration of life. It is a reconstruction so vast and deep as to be almost beyond our powers of imagination.

And our fate is not at the disposal of warriors, statesmen, lawyers or scientists. We cannot be saved by weapons or statutes or forms of government. Our only defense against this new thing, at once so terrifying and so full of promise, is an attitude of soul. We can muster no force which will avail us against force itself. The Master of the Show has tipped the board over; and all the pieces are on the floor. We have to learn a new game, and there is little time for the learning.

Similar thoughts to the above are being expressed by many writers and educators. The plans and calculations of the worldly wise have indeed been upset. Today there is a Hand shaping human destiny which will brook no interference on the part of those who imagine they can hold the world together and continue to run it without God. Man has reached his extremity. Some are beginning to recognize this

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and are voicing the opinion that the only salvation for the race is to turn to God.

This does not mean that the time is actually here when we may expect "many nations" to say, as foretold by the prophet, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." (Micah 4:1-4) It does reveal, however, that as the situation becomes more acute, and the nations as a whole come to realize what individuals even now discern, they will be glad to acknowledge their need of divine help, and will want to be taught the Lord's ways.

While many are already urging the adoption of moral and spiritual control over the people, none have the slightest idea how such a plan could be put into operation. And it is too late now for the world to devise such an arrangement, even if human selfishness would permit it. However, God, who created atomic energy, and who knew that the time would come when he would permit it to threaten the annihilation of the race, long ago began to prepare his

kingdom agencies to assume full control. The spiritual Christ

is already present, shaping affairs for the acceptance of his kingdom. For nearly two thousand years since his first advent, those who are to reign with him have been undergoing their training in righteousness that they might be equipped for the task in hand. During the ages prior to Christ's first advent, the human representatives of the kingdom received their training.

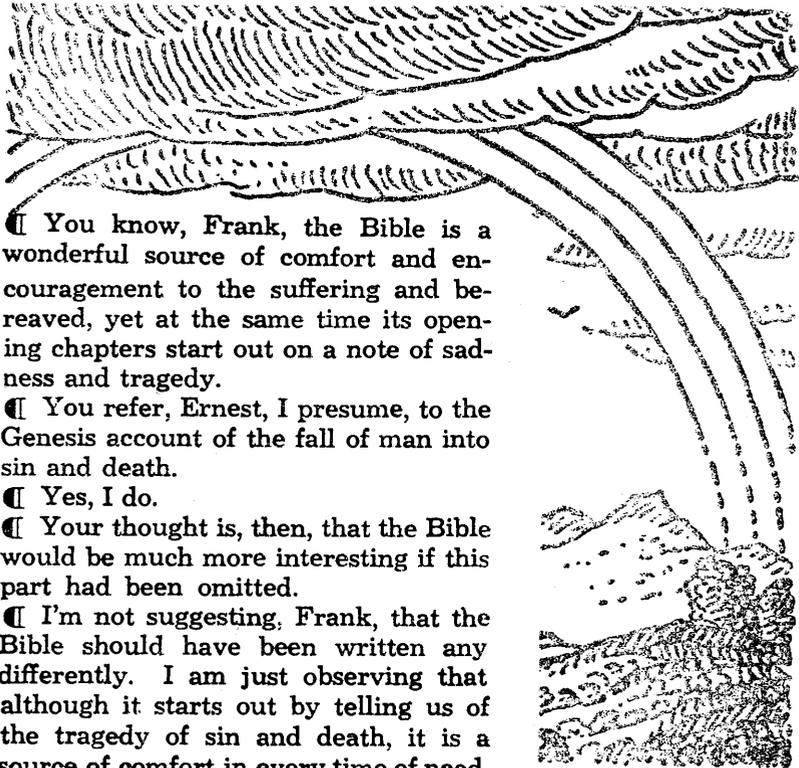
The God of all power has made a plan which calls for the resurrection of both these classes of specially trained ones in order that they might be ready at the right moment, together with Jesus, and under his direction, to intervene in world affairs before all flesh is destroyed. From then on nothing will be permitted to hurt nor destroy, the prophet assures us. (Isa. 11:9) To whatever extent divine wisdom permits humanity then to utilize atomic energy, it will be for their good, helping to provide that abundant life foretold by the prophets. Of this we can be certain, the Creator of all energy will fulfil his every blessed promise of life, and through the Redeemer, give to all the opportunity of living forever on an earth made free from sin and death.



# The Bible Answers



## The Bow of Promise



¶ You know, Frank, the Bible is a wonderful source of comfort and encouragement to the suffering and bereaved, yet at the same time its opening chapters start out on a note of sadness and tragedy.

¶ You refer, Ernest, I presume, to the Genesis account of the fall of man into sin and death.

¶ Yes, I do.

¶ Your thought is, then, that the Bible would be much more interesting if this part had been omitted.

¶ I'm not suggesting, Frank, that the Bible should have been written any differently. I am just observing that although it starts out by telling us of the tragedy of sin and death, it is a source of comfort in every time of need.

¶ That, Ernest, is as it should be. No one would need comfort in sorrow if there were no sorrow, and had sin not entered into the world, with its penalty of death, there would have been no cause for sorrow. The Bible gives comfort because it

points out the cause of suffering and death, and tells of the only true remedy—God's remedy—the remedy which he provided through the gift of his beloved Son to be man's Redeemer. And one doesn't have to read very far in the opening chapters of the Bible before he begins to find promises of God which indicate that the tragedy of Eden will not be a blight upon the happiness of the human race forever. In Genesis 3:15 we are given the suggestion that the Creator, even from the beginning, intended to do something more for the human race than merely to condemn it to death. The promise here is to the effect that the seed of the woman would eventually bruise the serpent's head.

¶ But Frank, that is rather a vague and indefinite statement. It really doesn't give us a great deal of information.

¶ That's true, Ernest, but in the light of subsequent divine revelation it is seen to be wonderfully full of meaning. We turn, for example, to the 20th chapter of Revelation, and there we find the Apostle John declaring that in vision he saw a mighty angel come down from heaven and lay hold upon that old serpent, and bind him a thousand years, that he should deceive the nations no more.

¶ Frank, is that a prophetic picture portraying the fulfilment of the promise that the seed of the woman would bruise the serpent's head? Does it mean that the serpent whose head is bruised is in reality Satan, the Devil?

¶ Yes, it means just that. God is assuring us, through the Revela-

tor, that the sin of our first parents is not to result in a lasting blight upon the human race, but that in his own time and way a sure cure will be effected, and the serpent, who is Satan, the Devil, will himself be destroyed. Thus you see, Ernest, while the Bible does open on a note of sadness, due to man's fall, it at once begins to tell us of a way of escape from the result of sin; and it closes by reassuring us of the loving design of the Creator toward his human creatures.

¶ Why, Frank, that's just like locating the two ends of a rainbow, so to speak—a God given rainbow of promise.

¶ That's right, Ernest. But the Bible reveals more than these two ends of God's rainbow. The brightness of the divine promises of deliverance can be traced throughout the entire sacred record, and when we put these promises together they reveal the details of how Satan's death-dealing work in Eden is to be destroyed, and the human race restored to the lost paradise.

¶ Frank, that sounds like a very interesting approach to the study of the Bible. I would like to follow it through. After leaving the disappointing scenes of the Garden of Eden, where do we find the first definite promise of God concerning the deliverance of the human race?

¶ There is a very wonderful promise of God recorded in Genesis. This promise was made to Abraham. He said to him: "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 22:18) Later on in Abraham's life, when his son Isaac had

## THE BOW OF PROMISE

grown to manhood, God repeated this promise, and confirmed it by his oath.

¶ But Frank, Abraham died without seeing that wonderful promise fulfilled, did he not?

¶ Very true, Ernest. But the promise was passed on to Isaac, then to his son Jacob.

¶ But didn't Isaac and Jacob both die without seeing the promise fulfilled?

¶ Yes, but the promise was kept alive through the descendants of Jacob. When he reached the end of his span of life, God inspired him to pass on the promise to his sons, who became the nucleus of the nation of Israel. As this promise of a seed was reiterated and enlarged upon by the successive prophets of God, it became clear that it was the divine intention to provide a great Deliverer who would save Israel and all nations from sin and death. This Great One became identified as the Messiah.

¶ Are we to understand, then, Frank, that God's promise concerning the seed of the woman, and his later promise to Abraham, assuring him of a seed that would bless all the families of the earth, actually pointed forward to the coming of Christ, the Redeemer and Messiah of the world?

¶ That's the thought. We all remember very well, I am sure, the message of the angel to the shepherds on the night when Jesus was born.

¶ That's the text used at Christmas time, isn't it? Let me read it—"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."

¶ And, Ernest, the word "Christ" in this prophecy of the angel means the same as the word "Messiah," of the Old Testament, hence this announcement simply signified that the world's Messiah, whom God had promised to send, had now actually been born; and we are assured that He was indeed to be the Savior of the world.

¶ No wonder the angel said it was good tidings unto all people!

¶ And how well it agrees with the promises previously made by God that all the families of the earth would be blessed!

¶ But Frank, how is Jesus, the Messiah, to be the Savior of the world? What is to be the nature of the blessings that He will bestow upon all?

¶ The blessing for which the human race stands in need is the privilege of living, and enjoying the favor of God. The Apostle Paul tells us that the wages of sin is death, and it was the death penalty that came upon the human race as a result of Adam's sin. This being true then, there would seem to be no way for any of us to be blessed everlastingly except by being liberated from the death penalty and restored to life.

¶ That, of course, Frank, is a logical viewpoint. But a difficulty presents itself when we try to view the matter in that light. Jesus, the Savior of the world, came to earth nearly two thousand years ago to

# BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

<b>N. F. TIME</b>	<b>STA. KC. P.M.</b>	<b>MOUNTAIN TIME</b>	<b>STA. KC. A.M.</b>
St. Johns, N. F. (Thurs.)	VOCM 1906 9:00	Edmonton, Alta.	CFRN 1260 10:45
<hr/>		Globe, Ariz. (Sat.)	KWJB 1240 8:30
<b>ATLANTIC TIME</b>	<b>STA. KC. A.M.</b>	Grande Prairie, Alta.	CFGP 1340 10:15
Moncton, N. B.	CKCW 1400 10:30	Mandan, N. D.	KGCU 1270 9:45
<hr/>		Safford, Ariz. (Sat.)	KGLU 1450 7:30
<b>EASTERN TIME</b>	<b>STA. KC. A.M.</b>	Wallace, Idaho	KWAL 1450 10:15
Akron, Ohio	WADC 1350 9:45	Yuma, Ariz. (Sat.)	KYUM 1240 9:15
Augusta, Ga.	WGAC 1240 10:15	>> P.M.	
Baltimore, Md.	WFBR 1300 9:15	Colorado Springs, Colo.	KVOR 1300 11:15
Bay City, Mich.	WBCM 1440 10:00	Kalispell, Mont.	KGEZ 1460 4:45
Binghamton, N. Y.	WNBF 1290 10:00	Nampa, Idaho (Wed.)	KFXD 1230 9:15
Columbus, Ohio	WHKC 640 8:30	Prescott, Ariz. (Fri.)	KYCA 1490 3:15
Cornwall, Ont.	CKSF 1230 10:00	Tucson, Ariz.	KVOA 1290 11:00
High Point, N. C.	WMFR 1230 9:45	<hr/>	
Jacksonville, Fla.	WJHP 1320 10:30	<b>PACIFIC TIME</b>	<b>STA. KC. A.M.</b>
Orillia, Ont.	CFOR 1450 10:15	Serkeley, Calif.	KRE 1400 9:05
Paterson, N. J.	WPAT 930 10:00	Chilliwack, B. C.	CHWK 1340 11:15
Philadelphia, Pa.	WIP 610 9:30	Kelowna, B. C.	KGOV 630 8:45
Pittsburgh, Pa.	WWSW 1490 9:45	Long Beach, Calif.	KGER 1390 8:45
Toronto, Ont.	CHUM 1050 9:45	Los Angeles, Calif.	KMTR 570 11:45
>> P.M.		Riverside, Calif.	KPRO 1440 12 M
Cincinnati, Ohio	WCPO 1230 7:15	San Diego, Calif.	KFMB 1450 9:45
Dayton, Ohio	WHIO 1290 12:30	Seattle, Wash.	KJR 1000 8:45
Detroit-Windsor (Sat.)	CKLW 800 5:15	Stockton, Calif.	KGDM 1140 9:30
<hr/>		The Dalles, Ore.	KODL 1230 9:15
<b>CENTRAL TIME</b>	<b>STA. KC. A.M.</b>	Vancouver, Wash.	KVAN 910 9:15
Anderson, Ind.	WHBU 1240 11:45	Victoria, B. C.	CJVI 900 10:00
Chicago, Ill.	WAAF 950 11:30	Wenatchee, Wash.	KPQ 560 8:45
Clinton, Iowa	KROS 1340 9:45	>> P.M.	
Dallas, Texas	KSKY 660 9:30	Albany, Ore.	KWIL 1240 7:00
Fergus Falls, Minn.	KGDE 1230 9:45	Seattle, Wash. (Thurs.)	KJR 1000 11:30
Knoxville, Tenn.	WBIR 1240 9:00	<hr/>	
Louisville, Ky.	WGRC 1370 8:45	<b>MERIDIAN TIME</b>	<b>STA. KC. A.M.</b>
Medford, Wis. (Wed.)	WIGM 1500 9:45	Juneau, Alaska	KINY 1460 9:45
Minneapolis, Minn.	WTCN 1230 9:15	Ketchikan, Alaska	KTKN 930 9:45
Muskegon, Mich.	WKBZ 1490 7:15	<hr/>	
St. Louis, Mo.	KXOK 630 10:00	<b>POLISH BROADCASTS</b>	
San Antonio, Tex.	KMAC 1240 9:30	Ashtabula, Ohio	WICA 8:45 a.m.
Toledo, Ohio	WTOL 1230 9:15	Boston, Mass.	WORL 10:30 a.m.
Wichita Falls, Tex.	KWFT 620 9:15	Chicago, Ill.	WGES 8:45 a.m.
>> P.M.		Detroit, Mich.	WJBK 7:00 p.m.
Chattanooga, (Sat.)	WDEF 1400 7:30	Mpls.-St. Paul, Minn.	WMIN 8:45 a.m.
Grand Rapids, (Thurs.)	WLAV 1340 10:00	Niagara Falls, N. Y.	WHLD 9:45 a.m.
Wausau, Wis. (Sat.)	WSAU 1400 2:30	Racine, Wis.	WRIN 2:30 p.m.
Winnipeg, Man.	CKRC 630 12:15	Springfield, Mass.	WSPR 10:00 a.m.
		Stevens Point, Wis.	WFHR 10:30 a.m.

## THE BOW OF PROMISE

accomplish the divine purpose of redemption and salvation, yet the entire human race, even the followers of Jesus, continue to suffer and die just as they did before he came. Now if God's promised blessings through Christ include freedom from sickness and death, why is it that in nearly two thousand years not a single individual has been made free from these evils?

¶ Ernest, there is a due time for the accomplishment of all God's purposes. The due time for the release of the human race from sickness and death was not two thousand years ago when Jesus came at his first advent, but at the time of his second advent, or second visit to earth. He came the first time to die as man's Redeemer, and he comes the second time to restore the human race to life, having redeemed them by his death.

¶ But what takes place in the meantime? Has nothing been accomplished toward the salvation of the race in all the nineteen centuries since Jesus died to save the world from its sin?

¶ Yes, as we have already seen, Ernest, Jesus came into the world as the seed of promise. He was the seed of the woman which was to bruise the serpent's head, and also the seed of Abraham, through which all the families of the earth were to be blessed. But the Scriptures show us also that those who become true Christians by following faithfully in Jesus' footsteps of self-sacrifice even unto death, are to be a part with him of the promised seed. It is the preparation of this seed class that has been taking place during the past nineteen centuries.

¶ Frank, do the Scriptures actually say that?

¶ Yes, Ernest. The Apostle Paul, writing to Christians of his day, said: "If ye be Christ's [that is, Christians] then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:29

¶ Well, that's certainly definite enough, and maybe that explains another scripture which puzzles many students of the Bible. Paul says in his letter to the Corinthians, "Christ is not one member, but many." (1 Cor. 12, 14) Does that have reference to the same thought?

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### AUSTRALIAN BROADCASTS

#### Victorian and N. S. Wales Time

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

#### South Australian Time

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

#### Western Australian Time

Perth	6PM 265 Metres	5:15 p.m.
Northam	6AM 306 Metres	5:15 p.m.

### Broadcast Topics

#### DECEMBER

Two Salvations  
World Destruction  
The Atomic Age  
The Bow of Promise  
A World Transition

## THE DAWN

¶ Yes, it does. These two statements of the apostle reveal that God is now carrying on a preparatory work in connection with the future plan to bless all the families of the earth with life.

¶ I think I grasp that point all right, but why is it, Frank, that Christians have to suffer and die? If Christ came to give life to those who believe on Him, why is it that believers do not now receive life?

¶ The Scriptures reveal that the sacrificial phase of the divine plan was not completed on Calvary. Consecrated believers of this age have the privilege of suffering and dying with Jesus. He said to them, "If any man will come after me [that is, be my disciple] let him deny himself, and take up his cross, and follow me."—Matt. 16:24

¶ Does that mean, Frank, that they were to follow Jesus all the way into death?

¶ Yes. In Revelation 2:10, Jesus addresses his followers, saying, "Be thou faithful unto death, and I will give thee a crown of life." Christians WILL receive life. They will receive divine, immortal life, but first they must prove their faithfulness to God by laying down their earthly lives in sacrifice, even as Jesus did. Their hope of life will be realized in the first resurrection.

¶ Frank, is it the privilege of suffering and dying with Jesus that is referred to by the Apostle John in Revelation 20:4, saying: "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God"?

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**THE DIVINE PLAN OF THE AGES**—This 350-page book, written more than fifty years ago, continues to be the outstanding textbook of knowledge relating to human destiny. Among the topics which this key to the Scriptures discusses are: the permission of evil; God's provision for those who die in unbelief; the object of Christ's second advent; and the judgment day. Paper bound, 25 cents; cloth bound, 50 cents.

◆

**THE EVERLASTING GOSPEL**—This new publication contains sixty-four large pages of subject matter relating to the Christian sabbath; hope for the unsaved dead; the judgment day; the binding of Satan; the "mark" of the beast; and paying tithes. Paper bound 15 cents.

◆

**GOD AND REASON**—A vest-pocket booklet of 128 pages is an up-to-date treatise of many outstanding doctrines of the Bible, and also of the prophecies relating to our times. Paper bound, 5 cents.

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## THE BOW OF PROMISE

¶ That's right, Ernest. And the last part of that text reads: "And they lived and reigned with Christ a thousand years."

¶ What does that mean?

¶ Why, that's a reference to the thousand-year reign of Christ. The purpose of Christ's reign is to bestow God's promised blessings of life upon all mankind. It is in this way that God's wonderful promises to bless the people through the seed of Abraham will be fulfilled. The church of this age, exalted to heavenly glory, and reigning with Christ, will have the privilege of sharing with him in the dispensing of the blessings. It will then be God's due time to give life to the world. All the obedient of mankind, during that future kingdom

period, will be given an opportunity to live everlastingly upon the earth.

¶ That means then, Frank, that they will find life at the end of God's rainbow of promise. But what about those who have died during all the thousands of years of the past? Where do they come into the picture?

¶ They, too, are provided for, Ernest, through the divine plan of a resurrection of the dead. That is a subject that is discussed very fully in the booklet, "God and Reason." An entire chapter is devoted to the discussion of God's plan of restoration, or, as the Scriptures call it, "restitution." Everyone who wants to know about the future should read "God and Reason."



## Holiday Gift Suggestions



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**SUNSHINE LINE No. 35.** Christmas messages. Box of ten, 50 cents.

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**NOTE:** Greeting cards are not available for Canada.

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**ROTHERHAM'S TRANSLATION** (Old Testament only): 3 volumes. Set, \$6.75; separate, \$2.25.

**PELOUBET'S BIBLE DICTIONARY:** 799 pages, \$2.50.

**WESTMINSTER DICTIONARY OF THE BIBLE** (Davis Revised Edition): 658 pages, \$3.50.

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# The Christian Life

## Teach Us to Pray

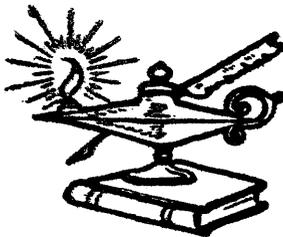
*"Lord, teach us to pray."*—LUKE 11:1

**T**HE servants of God in every age have been men of prayer. This was particularly true of Jesus, who was in the habit of communing often and long with his Heavenly Father. The Old Testament record discloses that the prophets and other outstanding servants of God during past ages had also learned the value and necessity of prayer. Jesus' disciples seemed to be greatly impressed with the prayer life of their Master. They probably noted to some extent the strength and encouragement which he received through prayer, and for this reason felt that they too would benefit if they were able to follow his example. Hence the request, "Lord, teach us to pray."

It was in response to this request that

Jesus gave that well-known and much repeated petition which is so familiarly known as "The Lord's Prayer." We are not to suppose that he expected his followers always to use the exact words of this prayer. It is, rather, a compilation of the essential elements of acceptable Christian prayer. It deals with fundamentals which should be taken to the throne of heavenly grace, and presents them in the order of their importance.

On another occasion Jesus said to his disciples that those who abide in him and in whom his words abide, may ask what they will of the Father, and it shall be granted to them. (John 15:7) It is reasonable to believe that his words include this outline of prayer, which means that only if our peti-



tions are in keeping with the fundamentals of prayer suggested by him may we expect them to be answered favorably.

“OUR FATHER”

The opening salutation of the prayer expresses a thought which was new to the disciples. It addresses God as Father—“Our Father which art in heaven.” To the natural house of Israel the Creator was the great Jehovah God, the “I Am” of the universe, and they were merely his servants. Christians also are servants, but in addition to this they have received the spirit of sonship, and are privileged to address the Creator as “Abba, Father.”—Rom. 8:15

Truly this is an intimate relationship, and when in prayer we come to God as “our Father,” it conjures up before our minds assuring thoughts of God’s tender love and genuine interest in us as children—members of the divine family. But we are not to presume upon the dignity of God simply because we have been invited to become members of his family. His name is to be cherished and revered at all times, especially in prayer. We are reminded of this in the Lord’s prayer by the further words of salutation, “Hallowed be thy name.”

The glory of God’s name

should be the uppermost thought in connection with all of our petitions. Whether in prayer, or in word, or in deed, the Christian’s first consideration always should be the glory of God. If in our prayers we are seeking chiefly our own interests rather than the glory of God, there is little likelihood that our praying will receive serious consideration in heaven.

We find examples of prayer in the Old Testament in which the glory of God was made the point of chief consideration. In one of Moses’ appeals on behalf of Israel—a prayer in which he pleaded with God not to blot this rebellious people out of existence, but to preserve them—his chief consideration was not so much the salvation of Israel as it was the glory of God. His words were: “Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.” (Deut. 9: 28) As Moses viewed the matter, if God destroyed the Israelites after bringing them out of Egypt, it would reflect against the divine character and name. Thus in this prayer we find an application of the same principle later set forth in the

words, "Hallowed be thy name."

Another interesting example of considering the glory of God in prayer is in Joshua's plea in connection with the defeat of the Israelites who attempted to capture the city of Ai. Joshua asked God for direction and assistance in order that this defeat might in some way be turned into a victory. The important issue was the glory of God—"What wilt thou do unto thy great name?" (Joshua 7:9) To Joshua, it seemed inevitable that if God permitted the Israelites to be defeated after having brought them miraculously across Jordan into the Promised Land, it would be a serious reflection against the honor of his name—that he would lose prestige not only with the Israelites but also with the Canaanites. Thus we see that in effect the spirit of Joshua's whole petition to God on this occasion could well be summed up by the Master's words, "Hallowed be thy name."

FOR OTHERS

After teaching us that the first essential of acceptable prayer is the glory of God's name, Jesus then indicates that the next consideration in our supplications should be, not our own interests, but the welfare and blessing of others. This is set forth

comprehensively in the expression, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) When we pray, "Thy kingdom come," we are asking God to bless all mankind. The very thought of this expression is calculated to enlarge our hearts, and cause us to be deeply concerned for the welfare of others.

When from the heart we pray, "Thy kingdom come," we may know for a certainty that our desires, our thoughts, our longings, are in tune with the mind and will of our Heavenly Father. God has promised his kingdom of blessing not only once or twice, but by the mouth of all his prophets, by Jesus, and by the apostles. His kingdom and the blessings of life and joy it will bring to all mankind is the theme song of the Word of God. Hence, when we pray, "Thy Kingdom come," we are praying for that which is close to the heart of God, that which he has planned and promised to do, that which is the center of his interest in connection with his human creation.

When we pray, "Thy kingdom come," we are not only asking God to bestow the restitution blessings of his kingdom upon a benighted and dying world, but we are also petitioning him to vouchsafe to the heirs of the

kingdom—those who are to reign with Christ—the necessary spiritual guidance and strength which will enable them to make their calling and election sure. In short, the request, “Thy kingdom come,” should be an expression of our acquiescence in the whole plan of God, and an evidence of our interest in that plan and our desire to co-operate in it. It means, also, that in praying for his kingdom to come and his will to be done on earth, we are endeavoring now to have his will done in our own hearts and lives.

#### “OUR DAILY BREAD”

Only after having first ascribed glory to God, and then evinced our interest in the blessing of others, both the church and the world, may we properly think of prayer from the standpoint of seeking blessings for ourselves. And even in this respect our petitions should not be for more than the necessities of life—our “daily bread.” The request, “Give us this day our daily bread,” suggests a childlike dependence upon the Heavenly Father for the needs of each day. (Matt. 6:11) It doesn’t ask for the building up of reserves that will make us independent of God tomorrow, or the day after tomorrow. It is an expression of faith in God’s ability and will-

ingness to care for us today and in all the days as they come.

The question may be raised as to whether “our daily bread” of this prayer refers to material or spiritual food. There seems to be no scriptural reason why it should not include both. As long as we, as new creatures, tabernacle in the flesh, all matters pertaining to the body are related to our spiritual interests and should have a place in our prayers; but, of course, our spiritual “daily bread” is of vastly more importance than material food.

The expression “daily bread” might properly be thought of as including not only things we eat, but all of our needs, the daily portion which God allots to us, including our experiences of joy and sorrow; ease and pain; blessings and trials. All of these are in the “cup” which the Father pours for us, and it is well to have them all in mind when we pray, “Give us this day our daily bread.”

When we take this broader view of our daily needs we should have no difficulty in discerning that God always answers our prayers. Remembering that we have entered into a covenant of sacrifice which calls for the death of our humanity, we have no right to expect that God will necessarily preserve our health,

or supply all the material food that may be essential for maintaining our bodies in a healthy, robust condition. The Apostle Paul tells us that he had learned how to "suffer need," and if God, in his wisdom, permitted such a faithful one thus to "suffer," we have no right to expect that he will deal differently with us.—Phil. 4:12

"Bread and water" for the faithful of Israel under the law covenant was sure. (Isa. 33:16) In fact, God promised to bless them abundantly in basket and in store. (Deut. 28:5) But Christians are not under that covenant. We are under a covenant which calls for the *sacrifice* of earthly interests and material blessings, so if God deems it to be for our highest spiritual interests to accept our sacrifice by means of malnutrition due to faulty digestion or meagre food allowance, we can rejoice to know that this is our "need" which he is supplying.

SPIRITUAL FOOD

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deut. 8:3; Matt. 4:4) This great truth was first given to natural Israel. Jesus used it when declining Satan's suggestion to turn stones into bread. It was true concerning Israel un-

der the law covenant, and it will be true of mankind under the new covenant in the next age. Material food could not be plentiful enough and wholesome enough to provide everlasting life apart from obedience to the will of God, to "every word" of God.

And it is especially true of new creatures in Christ Jesus. The new creature's food is the Word of God. This is his manna from heaven. By feeding upon it he grows in stature and strength, from a spiritual babe to a full grown man in Christ. Hence, when we pray, "Give us this day our daily bread," we are asking for that upon which our very existence depends. Furthermore, we are asking for that which God promised to furnish. Jesus went on record to assure us that God would give the Holy Spirit of truth to Christians who asked him for it.—Luke 11:13

The Spirit or mind of God reaches us through his Word. When we pray for it our prayers imply that we are willing to give up our own plans, our own desires, our own thoughts, and be filled with and controlled by the plan and will of God. If our lives are in harmony with our prayers, we may confidently expect that our "daily bread" will be supplied; that God's table will be laden with rich spiritual

## TEACH US TO PRAY

food of which it will be our happy privilege to partake.

### AS WE FORGIVE

The next point in our Lord's prayer has to do with our relationship to God in connection with our transgressions; making his forgiveness of us dependent upon our forgiveness of others—"Forgive us our trespasses as we forgive those who trespass against us." (Matt. 6: 12, 14, 15) Here again we are asking for that which God has promised to do. We are invited to come boldly to the throne of grace to obtain mercy. (Heb. 4: 16) We are assured that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. (1 John 1:9) He has promised to remove our transgressions as far from us as the east is from the west.

But we cannot expect God to forgive us if we are harboring resentment and bitterness in our hearts towards others. Inadvertently we may attach a wrong meaning to this part of the Master's model prayer. We may think of the trespasses as being merely misunderstandings. Some incident occurs which we decide is a trespass against us, but upon investigation we find that we were misinformed, or that the supposed trespasser did not intend the matter as we thought

he had. On account of this we are glad to forgive.

But, in such a case there is no need for forgiveness, for there has been no trespass. Our trespasses against God are not just misunderstandings. Daily we come short of glorifying his name as we should. In thought, word, and deed, we offend him. And it is, likewise, genuine trespasses which we need to forgive in others. However, God does not forgive wilful trespasses. If we are wilfully opposing him and misrepresenting his character, we will have no desire to ask forgiveness.

So the key to this point is found in the word "as." God will forgive us "as," or upon the same conditions to the same degree, and in the same manner, as we forgive others. This means that if others ask our forgiveness, as we ask for God's forgiveness, we will forgive. It means, nevertheless, that we will have the spirit of forgiveness in our hearts even before they ask. We are not justified in harboring bitterness in our hearts, even against our worst enemies. We are not to malign them, nor do them harm. We are to be ready and anxious at all times to extend forgiveness to them as soon as they ask; for this is God's attitude toward us. God wants us to be like him.

## GOD TEMPTETH NO MAN

The next request in the Lord's prayer is, "Lead us not into temptation, but deliver us from evil." (Matt. 6:13; Luke 11:4) *The Emphatic Diaglott* arranged translation of this request reads, "Abandon us not to trial." But the interlinear, word-for-word translation and the Revised Version give the word "bring," and Prof. Strong defines the meaning of the Greek, "to carry inward." The same Greek word, *eisphero* is sometimes translated "bring" in the King James Version. It would seem, therefore, that our Common Version translation, "Lead us not into temptation," is essentially correct.

Our first reaction to this thought is that surely God would not *lead* his people into temptation, so why should we imply such a possibility in our prayer? But God will not *abandon* us in temptation, either! We can be sure that God will neither lead us into temptation, nor abandon us in temptation. The principle involved in this part of the prayer is easily understood when we remember that the entire petition is an expression of what God has promised to do and promised not to do; and in offering it from our hearts we are but claiming God's promises.

We do not pray, "Thy king-

dom come," with the thought that there is any possibility it won't come; nor are we in this asking God to do something he has not already planned and promised to do. Prayer is not for this purpose. If we pray with the thought that we will thereby induce God to change his plans, either for us or for the world, we do not have the proper conception of what constitutes acceptable prayer. No, no! If our supplications are to be heard and answered, it will be because we are abiding in Christ and his words are abiding in us to direct our prayers in harmony with the will and plan of God.

So we pray, "Thy kingdom come," and we know it will come because God has promised it. We pray, "Give us this day our daily bread," and we know that all our needs will be supplied because this is what God has promised us he will do. We pray, "Forgive us our trespasses as we forgive those who trespass against us," and we know that God will forgive us in the same proportion that we forgive others, because he has promised to do so.

These are the blessings God has promised to bestow upon us as new creatures; but there are also things which he has promised not to do. He has promised not to permit us to be

tempted above that which we are able to bear. (1 Cor. 10:13) We are assured by his Word that God "tempteth no man," meaning that he does not lead his people into temptations. (Jas. 1:13) It is therefore just as proper for us to claim these promises in our prayers as it is to claim the promises of God concerning the kingdom, our daily bread, and his forgiveness.

Prayer, in other words, is an expression to God of our interest in the fulfilment of his promises. God knows all that we have need of before we ask him, but he wants us to ask just the same. He is already to forgive us before we ask, but he wants us to appreciate his forgiveness the more by asking for it. We know that he will not lead us into temptation, but he wants us to be the more keenly aware of it by including the thought in our prayers, for this will help us to realize that when we are tempted it is because we have permitted ourselves to be drawn away by our own lusts, or have yielded to influences of Satan.—James 1:14

#### THINE IS THE KINGDOM

The concluding sentence of the prayer is not in the original manuscripts. It reads, "For Thine is the kingdom, and the power, and the glory, for ever.

Amen." (Matt. 6:13) These words are quoted from 1 Chronicles 29:11, and evidently, on this account, whoever it was that added them to the Lord's prayer felt justified in so doing. However, when David said, "Thine is the kingdom," he was referring to the Lord's kingdom then operating in Israel. David was the king of Israel; but he sat upon the "throne of the Lord," hence in this expression of praise to God he acknowledged that he was not the real ruler of Israel in his own right, but merely as a representative of God—that the kingdom was the Lord's.

This typical kingdom of the Lord came to an end in 606 B. C., when it was overthrown by the king of Babylon. At that time the prophetic declaration was, "It shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:27) Jesus is the rightful King, and while he came more than nineteen centuries ago, it was not as a reigning king. He came then in his humiliation. The exercise of his kingly power was not due until his second advent. Even then, until his kingdom is set up and manifested to the world, we should continue to pray, "Thy kingdom come."

And as long as we pray, "Thy kingdom come," it would be inconsistent to say, "Thine is the

## THE DAWN

kingdom." True, God is the Supreme Ruler of the whole universe, and if we think of the expression, "Thine is the kingdom, and the power, and the glory," from this standpoint, there is nothing particularly out of place with the expression. Nevertheless, these words are an interpolation. They are words which originally referred to a kingdom which perished before the first advent of Jesus, so we think it more fitting for Christians not to use them in prayer today. Moreover, they are omitted in Luke's Gospel.

Briefly, then, the model prayer which Jesus gave to his church in response to the request,

"Teach us to pray," embodies the recognition of God as "our Father"; ascribes glory to his name; petitions him to fulfil his promises to bless all the families of the earth; asks that he care for our daily material and spiritual needs; requests that he forgive our sins; and asks him not to lead us into nor to abandon us in temptation. It can be truthfully said, that there is nothing which a Christian can properly make a matter of prayer which does not fall within these general principles. If we are guided by them it should not be true of us that we "ask, and receive not, because we ask amiss."—James 4:3

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*Betake thyself to prayer, dear child;  
A time like this demands  
An oft communion with thy Lord,  
A closer grasp of hands.*

*Spend seasons sweet and precious, child,  
Confiding all thy ways;  
Herein lie strength and succor full  
To meet these evil days.*



- ☞ The greatest gift we can bestow upon others is a good example.
- ☞ A temper is a valuable possession, so don't lose it.
- ☞ Daily prayers lessen daily cares.
- ☞ The best way to stop a bad habit is never to begin it.
- ☞ A great victory almost always makes subsequent victories easy.

## "Glad Tidings of Great Joy"

**A**T THIS time of year our minds go back to the words of the angel who announced to the shepherds on the plains of Bethlehem the birth of Jesus, saying, "Behold, I bring you good tidings of great joy, which shall be to all people!" The birth of Jesus, while not the beginning of divine interest in man, was the first manifestation to him of God's love and sympathy. Mankind needed first to learn the lessons of divine justice and divine power, and that these would be exercised in the punishment of sin. Of divine love we read: "In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him."—1 John 4:9

Not all have learned the relationship between the birth of Jesus, his earthly life, his crucifixion, and the future glorious outworking of God's love for our race. What our Lord Jesus did at his first advent was merely a preliminary work—important, necessary, because only by the cancellation of the death penalty could the sinner be recovered. As it was a perfect man that sinned and came under the death penalty, so the Redeemer must be a perfect man, to die the Just for the unjust.—Romans 5:12, 15-19; 1 Peter 3:18

The death of Jesus is the basis upon which the Millennial kingdom will be established. His death constitutes the purchase price for the whole world of mankind, because of which the world is to be turned over to him, that he may reign a thousand years in heavenly glory and power, for the uplift, the restitution to perfection, of Adam and his race, for whom he died more than eighteen centuries ago.—1 John 2:2; Acts 3:19-21

Do we inquire, Why the long delay between the giving of the ransom price and the taking over of the purchased possession? The Bible answers that another part of God's plan was meanwhile to be developed—the selection of the church. Throughout the past eighteen centuries God, through Christ, has been merely calling a saintly "little flock" out from the world, to be footstep followers of Jesus. He has not been attempting the conversion of the world during this age—hence it still lies in the Wicked One. The church, the "called ones," become eventually, by a share in the first resurrection, Christ's bride class—in glory, honor and immortality. This faithful company have the Master's promise that "if they suffer with him, they shall also reign with him," in his kingdom. "Joy to the world" it surely will be, and will show the "wonders of God's love"—but not until the joys of the church have first been perfected.—Revelation 14:1-7; Acts 15:13-18

## God's Wise Supervision



THE Scriptures declare that "The earth hath he [God] given to the children of men." Father Adam was the first great king of the earth. After his fall, this kingdom over the beasts of the field, the fish of the sea and the fowl of the air, was bereft of the power of the perfect man, because man had begun to deteriorate. This kingdom was also bereft of the Heavenly Father's guidance by his Spirit, because of man's disobedience. It was originally intended that humanity should have God's guidance in the affairs of the earth. But humanity became insane, or mentally unbalanced. This is their condition from the deterioration which sin and death have wrought.

Satan has been blinding and deceiving and misleading mankind on various subjects, putting light for darkness and darkness for light. This power of Satan is spoken of in the Scriptures as being that of the "prince of this world." And we are told how he rules. By promoting sin, he promotes that which is in opposition to God. He "now worketh in the hearts of the children of disobedience." This work has

been going on for centuries, and particularly since the time of the Deluge. Before that time Satan operated in a somewhat different manner, because men were more generally acquainted with the proper standard and less fallen than they have been since. Longevity before the Deluge was greater than now, the average length of life today being thirty-five years.

Very rarely has God interfered with the arrangement which he put into the hands of man. As mankind look back they see the blunders that have been made. Being under the power of the "prince of this world," and allowing Satan to mislead them, they have fallen into various traps. Mankind has had a more severe experience with sin and death than would have been thought possible. The Apostle Paul calls our attention to the fact that man was not always in this degraded condition. He says that when man sinned, God gave him over and allowed him to take his own way—to lose himself in sin and the misguidance of the adversary.

Why should God do this? We believe that his intention was that thus, eventually, during the

next age, mankind shall see what the real nature and outcome of sin is; that they shall learn a great, permanent lesson—that any deviation from the divine standard is injurious; and that that lesson shall be recognized by the angels that they also shall see what is the result of sin, and that they shall have this great horrible object lesson before them. One can hardly read in the pages of history what humanity has done in this course of sin without being disgusted and horrified.

Then we see how humanity could have helped themselves by seeking to follow God's way. We see that when God gave man over to a reprobate mind, and did not hinder him from taking an evil course, it resulted in terrible excesses. (Romans 1:28-32) We see that God merely intervened when, in the condition of things before the Deluge, to have permitted this course to continue would have been a serious wrong. The thoughts of men were evil, and only evil continually. Therefore God brought that condition of things to an end in the Flood. And he started things afresh with Noah and his family, who were saved in the ark. God has interposed only here and there, as in the case of the Ninevites, the Sodomites, and the Amalekites. In the case

of the Sodomites, God rained down fire from heaven, setting forth an example, and the kind of destruction that would better conditions—not merely settling the future of the Sodomites, but making them an example.

#### WORLD EMPIRES

##### ILLUSTRATED GREAT PRINCIPLES

When the Babylonians essayed to be rulers of the world, they apparently had good intentions, good sentiments toward mankind. They wished to give the world a good government. In some respects, perhaps, their rule was a benefit. At all events, it was not long before their success brought in a measure of arrogance. And then God permitted another nation to gain the ascendancy—the Medo-Perians. After them, the Grecians tried to rule the world, with a better government; and again, after them, the Romans. Each of these world empires, after a measure of success, toppled over and made wreck of their progress.

And so God has in a general way been permitting things to go thus, keeping humanity within general bounds in their sort of loose governments, and has merely hindered them when they went too far and were likely to hinder the divine program.

There was some promotion in

some manner. The Scriptures say that Nebuchadnezzar became the head of gold—the head of the Gentile governments. Promotion came to him because God was pleased that Nebuchadnezzar should have this opportunity, because God permitted him to have it, and that nation to have the ascendancy. And thus with the other universal governments; God permitted the setting up and pulling down. He thus permitted the world to have a variety of governments. As another instance, a certain Pharaoh was in power in Egypt at the time for Israel to be delivered from their bondage. According to the account given by the Apostle Paul, the Lord said to Pharaoh, "For this very purpose have I raised thee up."—Romans 9:17; Exodus 9:16

Pharaoh thus was given an opportunity of illustrating certain great principles along the lines of which God was dealing. There are some who think that God worked in Pharaoh to make his heart hard and to make him a bad man such as he was. But this was not so! He was a bad man naturally. God may have let other heirs drop out so that this particular man would come to the throne at that particular time. God set him there at that time—not that he might influence Pharaoh to evil, but that he

might show the influence of an unregenerate heart.

The plagues came. "Let my people go," said the Lord. Thus after each plague had come, Pharaoh would entreat Moses, the servant of God; and when the plague was gone he would say, "Well, you did not have much to do with it. The plague has gone, anyway." And so another plague would come. And time after time Pharaoh illustrated the mercy of God, who time after time lifted the plague and had mercy on the Egyptians.

It was a lesson, not of God's working in a man to make him a bad man and make him do evil things, but a lesson of the hardening effect of God's mercy—in taking away the plague—of its having only a bad effect, instead of softening the heart. And so it is with many in the world. They are told that God is willing to forgive them, and they think, "Well, then I can go on and sin more!" We learn from this a great lesson of God's mercy and of his method of dealing with men. Finally came the last plague. Yet even after that, Pharaoh and the Egyptians went out to capture the Israelites. The finale was that the Egyptian pursuers were drowned in the Red Sea.—Exodus 14:5-31

ACCORDING TO GOD'S WILL

We are to believe that all things are working according to the counsel of God's will—not that God touches every thought or act of every individual. Not so! But God is able so to regulate the winds of strife or contention that the results will come about not contrary to the divine arrangement. We may be assured that so far as mere man is concerned, God does not care whether it is one or another. So far as the world is concerned, the Lord has no preference or favorites at all. It is along the line of principles that he is directing and ruling, to work out, eventually, good to all.

.....  
MATTERS OF CHURCH DISCIPLINE

We would apply our text particularly to the church—the church being especially guided of the Lord, and those in which he is especially interested. In his arrangement he has provided for the setting of these members in the church. "God hath set the members every one in the body, as it hath pleased him." "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers [pastors], after that miracles," etc.—indicating different stations in the body of Christ. We are to remember that, as the apos-

tle says, God hath set the members in the body.

In proportion as twenty or thirty or three hundred or five hundred or a thousand put themselves in harmony with His will, He will set some to be elders and some to be deacons, etc. How will He set them? Through the voice of the church. Whoever should receive the appointment to be a deacon in the church should be faithful to the Lord and to the brethren. Whoever should be appointed as an elder should consider it a matter of privilege, and be faithful to the Lord and to the brethren, so that he might profit the church and be pleasing to the brethren, and above all, be pleasing to the Lord.

This is the thought the apostle gives in his parting words to the elders of Ephesus. (Acts 20:17-38) He tells them to take heed to themselves that they may feed the flock. And he goes on to give varied advice—how they should take heed as those who should give account of their opportunities and responsibilities, which they must recognize as from both the Lord and the brethren.

Sometimes in the Lord's permission—certainly not without his permission—the classes, in their endeavor to express the Lord's will, may say, "This brother was chosen as elder last

## THE DAWN

time, and we will not choose him as an elder this time." Or they may say, "He was a deacon last time, and we will not choose him as a deacon this time, but we will drop him." What should be the attitude of the brother thus dropped?

### SUBMISSION TO THE LORD'S WILL

We have had experience along this line—letters from those thus dropped, intimating that they think the class has made a mistake in not recognizing their ability and not re-electing them. And our answer has been that we did not know what had been the thought back of the action of the class, and we did not know whether the class had acted wisely or not, but that our thought would be that the brother should accept this decision as from the Lord.

Such a one should say to himself, "I have been the servant of the congregation and have appreciated it very much. I recognize that such a promotion is of the Lord, and that the service

given me was of the Lord. But now, in God's providence, I am not to be an overseer for a year, or six months, or what-not. Perhaps the Lord has a good lesson in this for me. Perhaps the Lord wishes to show whom he will set up and whom he will not. So instead of feeling hurt or miffed or moody over the matter, I am going to say, "If I can see anything in which I was derelict in my duty, I will consider it a chastisement from the Lord. I will remember the words of the Scriptures which say—'Let the brother . . . rejoice in that he is exalted, and let the brother . . . rejoice in that he is abased.' I am glad to see that the class exercises independence enough to do what they consider the Lord's will. At all events, I will try to recognize that promotion cometh not from the east nor west nor south, but that God is the judge, the decider, and that he putteth whomsoever he will over the affairs of the church."

Reprint, *September 1, 1913*



# TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What famous town is located about five miles from Jerusalem?

2—Who was born there?

3—Approximately, what was the date of Jesus' birth?

4—Quote from memory the angel's message to the shepherds in the field near Bethlehem at the time of Jesus' birth?

5—Who made the proclamation at our Lord's birth, "Glory to God in the highest, and on earth peace, good will toward men"?

6—Quote a scripture to prove that Jesus had an existence before coming to earth.

7—At whose behest did Christ come at the time of his first advent?

8—Who witnessed concerning Jesus, "Behold the Lamb of God, which taketh away the sin of the world"?

9—Did Jesus have the support of the religious leaders of his day during his ministry?

10—What Old Testament prophet has written the most comprehensive prophetic description of the sufferings of Christ?

11—For how many did Christ give himself a ransom?

12—For how many did Christ die?

13—How could one man redeem the whole race?

14—If Christ died for all, how will all have an opportunity to accept him, inasmuch as many are now asleep in death?

15—What is the gift of God which we receive through his Son, Jesus Christ?

16—2 Timothy 1:10 reads as follows: "But is now made manifest by the appearing of our Savior Jesus Christ,

who hath abolished death, and hath brought life and immortality to light through the Gospel." What is the difference between life and immortality?

17—Do all who receive salvation through Christ possess immortality?

18—During the Millennial age, when the kingdom is established, the willing and obedient of earth will be blessed by being given everlasting life. Will this be the same as immortality?

19—Will the promise ever be fulfilled, "Glory to God in the highest, and on earth peace, good will toward men"?



(Answers on page 34)

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WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

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# DECEMBER REA

## *Studies in The Scriptures* - -

### *The New Creation* BOOK VI

- 1** What illustrations do the Scriptures give of a husband's proper exercise of headship in the home?—Pages 495-503
- 2** What is conscience, and how should it be regulated?—Pages 503-509
- 3** What did Jesus mean when he said that some "have made themselves eunuchs for the kingdom of heaven's sake"?—Pages 509-518
- 4** To what extent can physical and moral standards of children be improved through heredity and environment?—Pages 519-526
- 5** In what sense are the children of the consecrated justified?—Pages 526-534
- 6** What is the most important education Christians can give their children?—Pages 534-541
- 7** Is it advisable for consecrated parents who enjoy the light of truth to send their children to nominal church Sunday schools?—Pages 541-549
- 8** Should we expect that children of the consecrated will be miraculously protected during the time of trouble?—Pages 549-557
- 9** Did the institution of marriage precede or follow the disobedience of our first parents?—Pages 557-562
- 10** How should the admonition, "Let your moderation be known unto all men," affect the Christian's way of life?—Pages 563-572
- 11** In what manner should a Christian sell all he has to feed the poor?—Pages 572-578
- 12** What should be a Christian's attitude toward labor organizations and other arrangements designed for the good of man?—Pages 578-586
- 13** What are the obligations of Christians toward their friends and relatives in the world?—Pages 586-590
- 14** Is it possible to be subject to the powers that be and also be loyal to God?—Pages 590-598
- 15** What is one of the chief foes of the new creation?—Pages 599-606

# ING CALENDAR

## - *The Books for Every Month*

**16** Is the new creature's opposition to the world to be manifested by publicly denouncing evil institutions?—Pages 606-612

**17** Did Satan believe that he told the truth when he said to mother Eve, "Thou shalt not surely die"?—Pages 612-619

**18** What is the ten-point program of deception now being practised by Satan and the fallen angels?—Pages 619-627

**19** Are the physical disabilities of Christians evidences of God's disfavor?—Pages 627-637

**20** Is it proper to suppose that good works could at times be attributed to Satan?—Pages 637-644

**21** In what sense is it true of the new creation that God heals their diseases?—Pages 644-649

**22** What is the armor of God, and are Christians today safe if they are not wearing every part of it?—Pages 650-658

**23** What is the "land of promise" into which Christians enter figuratively at the time of their consecration?—Pages 659-666

**24** Does Philippians 1:21-24 indicate that the Apostle Paul expected to go immediately to heaven when he died?—Pages 666-673

**25** If the dead are unconscious until the resurrection, how was it possible for Moses and Elijah to appear on the mount of transfiguration?—Pages 673-683

**26** What must be the basis of all our prayers if we are to be assured that they will be answered?—Pages 683-692

**27** What is the basis upon which anyone may come into Christ, either in this age or in the age to come?—Pages 693-700

**28** In view of the fact that Lazarus and others had previously been awakened from death, how could it be true that Jesus was the first to be resurrected?—Pages 700-709

**29** Why is it necessary for the world's judgment day to be a thousand years long?—Pages 709-714

**30** Why will some of the awakened dead experience shame and lasting contempt?—Pages 714-720

**31** How many classes come forth in the resurrection to instantaneous perfection; and who participates in the first resurrection?—Pages 720-729

# ANSWERS

## To Test Your Knowledge Questions (See Page 31)

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1—Bethlehem, the city of David.

2—Jesus.—Luke 2:1-17

3—About October 1, B. C. 2 of our calendar. Jesus began to preach at the age of 30. His ministry was three and a half years in length. He died at the time of the Passover, which is always in the spring of the year, at about 33½ years of age. John the Baptist began his ministry six months before Jesus, which Luke says occurred in the 15th year of Tiberius Caesar, or Spring of A. D. 29. See Luke 1:36; 3:1-3

4—"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 2:10-12

5—"A multitude of the heavenly host" who appeared with the angel of the Lord.—Luke 2:13, 14

6—"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17:5.

7—God's. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

8—John the Baptist.—John 1:29

9—No. He had not been graduated from the school of the rabbis.

10—Isaiah. See chapter 53.

11—"For all, to be testified in

due time."—1 Timothy 2:6

12—He tasted death for "every man."—Hebrews 2:9

13—All were condemned in one man, Adam; so that all can be redeemed by one man, Christ Jesus.—Rom. 5:12, 19, 21; 1 Cor. 15:22

14—"Verily, verily, I say unto you, The hour is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) Thus it will be following the awakening of the dead, that many shall have their first opportunity to obey him and receive everlasting life.

15—"The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23

16—Adam had life while in Eden, but not immortality. Immortality is the highest order of life, and is indestructible. It is not possessed by all as some mistakenly believe but is given as a reward to the Christian church.—Romans 2:7

17—No. Only those who, in the Gospel age, "by patient continuance in well doing" are found faithful.—Romans 2:7; Rev. 2:10

18—No, it is perfect human life such as Adam had before he sinned. Christ came to seek and to save that which was lost—"life and abundance."—John 10:10, Diaglott

19—Yes, in the establishment of the kingdom of The Prince of Peace.—Isaiah 9:6, 7

## God's Holy Temple



HERE is a living interest associated with the characters and scenes of God's ancient people Israel. The temple and its arrangements played a very important part in their national life. It represented the meeting place between them and their God. The religious rites and ceremonies, as well as the reading of the law, were carried on within its gates. Israel's priesthood, as representatives of God, offered the sacrifices of the people according to their law. The temple, accordingly, held a dominant place in the lives of all. Pilgrimages were made to it yearly from all parts of the land. Not only the people of Israel, but people from other countries were free to enter its gates and perform their ceremonies and bring their offerings to the God of Israel, under the direction of its priesthood. These last were termed "the strangers in the land."

### THE TEMPLE STRUCTURE

There were three temples in Jewish history. These were all constructed on practically the same location and were in existence at successive points of

time. The site of these temples was on a lofty elevation known as Mount Zion. This place had a commanding position, being on a plateau just above the city of Jerusalem, which lay to the southwest and west.

Solomon's Temple was the first to be built. Not only was it the first, but it was the most magnificent. The Queen of Sheba, who had heard much about it, or, rather, about the wisdom of Solomon, who constructed it, declared, "The half was not told me."—1 Kings 10: 7; 2 Chron. 9: 6

The materials for this temple were collected during the reign of David, but he was not permitted to build it. The Lord's reason given to David for not letting him go ahead with it was that he had been a man of war. (1 Chron. 28: 3) Solomon's reign was a peaceful one. So Solomon began to build this house of the Lord in the fourth year of his reign.

The Lord so arranged in the building of this temple that Solomon had materials in abundance as well as workmen skilled in all manner of gold, silver, ivory, precious stones, and

wood. The timbers and stones were so finished at the quarries that the temple was brought together without the sound of a hammer.

In all this the Lord was constructing the temple as a type of the greater temple, the church, of which Christ is the Head. Its construction has been in progress during this Gospel age. By and by the true temple will be in readiness and the glory of the Lord will fill the house. Then the new dispensation being ushered in, the work of the new age will begin. The trials, chiselings and polishings of the church in this age, represented in the type by the preparation of the materials for the temple, will then have been a thing of the past. Then the church will be complete and ready for the glorious work of the priesthood.

With reference to this the Revelator writes, "And I saw no [literal] temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Rev. 21:22) In other words, what served in the type—the literal temple being the meeting place between God and man through Israel's priesthood—will be fulfilled in antitype on a much grander scale. All mankind, the restitution class of

earth, will be blessed by and through The Christ. This is God's arrangement, and it is in this sense that God will have a permanent house in which he will abide—The Christ in glory. "Know ye not that ye are the temple of God?"—1 Cor. 3:16

#### THE ARK OF THE COVENANT

The only piece of furniture in the temple proper was the ark. This was in the inner compartment and was not removed at any time. It was in a permanent resting place; that is, as long as the temple structure itself remained. This ark peculiarly represented God's presence, and particularly pictured Christ and those in him who will have to do with the reorganizing work of the Millennial age. There were two cherubim with spreading wings and apparently looking down toward the base, or cover, of the rectangular box which contained only the two tables of the law. (1 Kings 8:9) As long as the ark resided in the tabernacle it contained three articles—Aaron's rod that budded, the golden pot of manna, and the tables of the law.—Exod. 16:33, 34; Num. 17:10; Heb. 9:24

This ark was transferred from the tabernacle. The tabernacle was God's temporary abiding

## GOD'S HOLY TEMPLE

place for the Israelites in their wilderness experience. It was during the early part of David's reign that it was brought to the temple site. It may be mentioned that in transferring the ark from where it had rested in the days of Saul, it was carried aside into the house of Obed-edom the Gittite. It is stated in this connection that the Lord blessed the house of Obed-edom and all his household.—2 Sam. 6:10-12

The special blessing of the Lord accompanied the ark when it was used according to the Lord's instructions. For instance, in connection with the Israelites' crossing of the Jordan, the priests bore the ark, and stood in the midst of the Jordan until all the people were passed over when the waters were divided. It was only when the ark was taken up by the priests and carried to the opposite side that the waters came together again. (Jos. 4:18) When the ark was placed in the temple there were only the two tables of the law that Moses placed therein at Mount Horeb. (2 Chron. 5:10) When the Philistines captured it and tried to use it, there was the opposite effect, and they were glad to get rid of this curse to them. It was only when the ark was rightly used that it brought blessings to its users.

### SOLOMON'S TEMPLE DESTROYED

All of Israel's affairs were directed, or overruled, by God. Therefore it was necessary that all the divine instructions in regard to the temple, its construction, its priesthood, and its ceremonies be strictly carried out. It was to be a house that in a very special sense was the Lord's dwelling. God was, in this matter, as well as in other arrangements, making types that were to be of special assistance to his called out people of this Gospel age. (1 Cor. 10:11) Therefore, it was very important that the ceremonies be observed in a very strict way. The house itself was not to be defiled, but kept holy and pure.

There was no doubt that in the building of this house the Lord had in mind his anti-typical temple, the church in glory. Solomon also was typical of the "Greater than Solomon," our Lord, in the kingship of new world dominion. The matter is stated thus: "Also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning. I will raise up thy seed after thee, which shall be of thy sons; and I will establish his

Kingdom. He shall build Me an house, and I will establish his throne for ever. I will settle him in Mine house and in My kingdom for ever: and his throne shall be established forevermore."—1 Chron. 17: 9, 11, 14

God's instruction to Solomon was very explicit. The Lord appeared to him and stated that he had heard his prayer. He also said that he had chosen and sanctified this house that his name might be there forever and that his eyes and his heart might be there perpetually. "But if ye turn away, and forsake my statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them; . . . this house, which is high, shall be an astonishment to everyone that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore hath he brought all this evil upon them."—2 Chron. 7:19-22

But Solomon's heart was turned away because of his strange wives and he did not follow on to be wholly faithful to the Lord. Therefore, the

Lord rent the kingdom from him. The temple was destroyed with the city of Jerusalem in B. C. 606.—1 Kings 11:6-13

What a lesson there is in this! The apostle brings the matter very much to the point. He says, "For we are laborers together with God; . . . ye are God's building. . . . Now if any man build upon this foundation . . . and if any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3:9-17

#### THE TEMPLE REBUILT

King Cyrus, in the first year of his reign, issued an edict by which all Jews who chose to do so could return to Jerusalem for the special purpose of rebuilding the temple. He was evidently an instrument in the hands of the Lord for freeing his people from captivity, which had continued for seventy years. This is pointed out in Isaiah 44:28, which reads, "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure:

even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Jesus, in antitype, is this foundation: "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11

Fewer than 50,000 Jews returned out of all who were captive in Babylon. (Ezra 2:64, 65) These were under the leadership of Zerubbabel and Jeshua. The Greek form of the word Jeshua is Jesus, and the word Zerubbabel means born in Babylon. How appropriate are these meanings! Jesus is the Leader and Guide of the church during this age, in their development and perfecting, and it is from the great apostate system called Babylon that they are being gathered to be prepared for their ultimate exaltation.

It was not an easy matter that faced these Israelites who wished to return. There was the long journey of about four months in the crossing of a desert country. This country was often beset by dangers from wandering tribes, bent upon loot. Also, some portions of it were infested by wild animals, which at night were liable to be destructive to flocks and herds. Then, too, there was the need of provisions and water for such a large company of people, as well as for the animals.

Besides this, there was to be taken into consideration the desolate condition of the site of the former temple, together with the fact that the city itself had been ransacked and destroyed. The place was without walls, the gates too, having been burned at the time Nebuchadnezzar came with his armies and overran the place and carried almost the whole population captive to Babylon, seventy years before, only a comparatively few being left as vine growers and farmers. And even these fled a little later to Egypt.

There was also the attitude of the inhabitants round about to be considered. They might be friendly, and they might not. It afterward proved that they hindered the work and caused much trouble in general, when the Israelites would not mix with them nor give them a part in the work, which the Israelites could not do and keep their covenant with their God.

How much in contrast was all this to the comparative comfort of Babylon! What a test it must have been for that remnant of Israelites who out of respect to the promises of God chose to return and who had sufficient faith in them to undertake such a journey! It surely required faith to trust their God in such a situation, and throughout the

trip, and while they were engaged in the rebuilding of the temple.

But they had every reason to know that they would be carried through successfully, whatever situation would arise, or despite any opposition that would be encountered. The only stipulation on God's part was that they remain faithful to their covenant with him. For had he not brought them through the Red Sea, and had he not been with them in their wilderness experience on their journey from Egypt to Canaan? And then, too, with a mighty power and outstretched arm he was with them in the passage through the Jordan and in the conquering of Canaan, even though because of failures on their part the land was not entirely conquered.

#### MODERN BABYLON

How meaningful this whole picture is for us who have undertaken to leave mystic Babylon, with all of its emoluments. Our erstwhile friends think that we are beside ourselves in deciding to renounce the comparative ease and luxury of the present for the hope of the high reward of union with Christ and those in him. True it is that there are many obstacles in the way of the fulfilment of our

covenant. However, like his dealings with the Israelites of old, he has promised to be with us and to carry us through if we will but remain faithful to him.

Many have been called out of Babylon during this harvest period of the church. They have renounced the transient things of this life for the more glorious things held in reservation for those who are faithful to the Lord. And even in this present life these have a joy and peace that the world knows not of. It is indeed the "peace of God, which passeth all [human] understanding." (Phil. 4:7) Like Abraham of old these seek for a "city which hath foundations, whose builder and maker is God," although the hope held out to the church now is much more glorious than was the hope of Abraham. (Heb. 11:10) Ours is the hope of being joint-heirs with Jesus in his Kingdom, while of course we know that the hope given to Abraham and the faithful prophets of old was earthly.

#### ISRAEL AGAIN IN IDOLATRY

After the Israelites had been back for a short period there was some lagging in the building of the temple, owing principally to the opposition of the inhabitants round about. It was not

long before they began to build themselves houses, failing, for this reason, to continue work on the temple. One of the first results of this was that their crops became lean, and soon it was difficult for them to get enough to eat. As there were two prophets among them, Haggai and Zechariah, these were consulted. Haggai's reply was, "Thus speaketh the Lord of hosts, saying, This people say, The time is not come that the Lord's house should be built. . . . Is it time for you, O ye, to dwell in ceiled houses, and this house lie waste?"—Haggai 1:2-4

Then they were urged to consider their ways and to apply themselves to building the temple. It is evident from this Scripture that temporary structures for themselves were all they needed until the temple was finished. Apparently many at that time desired to put off the work of the Lord until a future time, saying that the time hadn't come for that. So with many now—they are inclined to put off to a future time the work that should be going on now with reference to the preparation of the antitypical temple. Some even are saying, "My Lord delayeth his coming."

The work of the Israelites then proceeded, through the encouragement of the prophets, and the

temple was finished. It was finished in about twenty-one years from the time it was started.

In the reign of Artaxerxes, it was reported to him that the Jews were rebuilding the city and the wall of Jerusalem. The report also stated that if they did this they would again be rebellious and that that was why their city had been destroyed before. The king, on looking up his files, found it to be true that this was the case, and accordingly sent word that the work should be stopped until another command was issued. This second command was given thirteen years later when Nehemiah came on the scene and obtained permission from King Artaxerxes to proceed with the building of the city and wall of Jerusalem. (Nehemiah 2:1) This was in 454 B. C.

How remarkable it is that this earlier work was not permitted to proceed, for in Daniel 9:25 we have a prophecy concerning the first advent of Christ: in which the time measurement dates from the "going forth of the commandment to restore and build Jerusalem." If this prophecy had dated from the earlier work what a confusion would have been caused! But we know that the Lord has full control of all things and it is not possible that divine prophecy can ever

fail of accurate fulfilment.

It was a short time before this that Ezra, one of the leading Jews still in Babylon, secured a decree from the king to go to Jerusalem and see how matters were getting along there. He took with him a small company of people, also considerable gold, silver, and vessels for the temple, and sacrifices for the altar.

Ezra found upon his arrival that conditions were not what they should have been. He found that the Israelites had not kept separate from the people of the surrounding territory. Many had intermarried and taken strange wives contrary to the divine decree for this covenant people. Even the priests and the Levites were involved. (Ezra 9:1, 2) This matter called for a thorough reformation, which Ezra instituted; and there was much weeping and prayer on the part of the Israelites lest the wrath of God again be upon them as it was when their land was desolated. This was about seventy-five years from the time that they had first begun to build the temple. They should have learned by this time that only in obedience to their covenant with God could they expect to be blessed as a people. What a lesson in watchfulness this is for those who in this harvest time

have come out of Babylon! How much on guard we should be lest we let these things slip.

#### CLEANSING THE TEMPLE

The temple was again rebuilt in Herod's time. This took forty-six years. (John 2:20) Then it was called Herod's Temple, to distinguish it from the two which we have already considered. Herod added a large enclosure outside the court which was called the Court of the Gentiles. It was in this that there was considerable trafficking in animals and changing of money in connection with the sacrifices.

The shekel was then the lawful money to be used in the purchase of animals and doves, etc. The coining of these shekels and half-shekels had been discontinued for about 140 years, hence they were at quite a premium. This gave occasion for money changers to make unjust charges for these shekels in exchange for the regular coin of the empire.

This coin of the empire was denominated "Caesar's" money.

Our Lord overturned the tables of these money changers. He stated, "My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13) This act of his was his first after his assumption of authority as King, when he rode into Jerusalem on

## GOD'S HOLY TEMPLE

that memorable day, and later pronounced their house left unto them desolate.—Matt. 23:38

Similarly, Christ has now come and is present, doing first a work that was typified by the cleansing of the temple at his first advent. This is the harvest of the Gospel age. The time has come for judgment and it must begin at the house of God. Hence our Lord has assumed his office of Priest and King, the temple class, the church, being His chief concern. This work has been

going on during the harvest. The separating, the sifting, of God's professed people, has occupied considerable time.

When the temple of God will be complete beyond the veil, with the last member of the church, then will come the inauguration of the great King and his bride and this judgment will extend to the world. Then the glory of the Lord will fill the true temple and the new dispensation will be fully ushered in.

—Contributed



## OUR COMMISSION



*Art thou down-hearted child of God?  
If thou would'st courage seek  
FORGET thyself — go forth and tell  
Glad tidings to the meek.  
Is thy heart sad because of loss?  
Go forth and take this token,  
Tell all that mourn, that soon our God  
Will death's great prison open.  
For ashes, beauty — oil of joy,  
And praise as garments strong,  
Instead of hearts of heaviness,  
Their souls shall fill with song.  
While God today his vengeance shows,  
On nations great and small,  
Teach them to pray "Thy Kingdom come,"  
God's blessings on them all.  
This then is thy commission now,  
Go forth and do thy part,  
And thou wilt find the greatest joy  
Lies deep within thy heart.*

# Sunday School Lessons

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## A CHRISTIAN'S ECONOMIC RELATIONS

DECEMBER 2—Deut. 8:17, 18; Luke 12:13-21

**GOLDEN TEXT:** "A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15

**T**HOSE who are not rich toward God are poor indeed, irrespective of the extent of their material possessions. This is the important point revealed in today's lesson. The prophet states, "The blessing of the Lord it maketh rich, and he addeth no sorrow with it." (Prov. 10:22) **Even** the worldly discover that material riches alone do not guarantee a life of tranquillity and joy, and how much more should Christians realize the vanity of earthly treasures; and, knowing this, refrain from devoting anxious thoughts and precious time to the accumulation of that which satisfieth not!

The relationship of natural Israel to God was quite different from that of spiritual Israel. God's covenant with them gave assurance that if faithful they would be blessed with an abundance of material good things—"in basket and in store." (Deut. 28:5) The productivity of their land—protection from their enemies, health and life, were all to be evidences of God's pleasure with them and his favor toward them. They were to realize that if they were prosperous it was

because of God's favor; and if they failed to be prosperous, it was because God's back was turned toward them.

However, even though God did bless natural Israelites along material lines whenever they were faithful to him, we cannot suppose that such blessings constituted their chief delight in knowing and serving him. To know that the smile of his countenance was upon them must surely have meant much more to every true Israelite than the mere fact of good crops or good health. Unless they accepted these material blessings as evidences of divine love their lives would still be poor and barren.

The promise, "My God shall supply all your need," while it is addressed to Christians, was true in principle concerning natural Israel. (Phil. 4:19) Their need was different inasmuch as their relationship with God was under the terms of a different covenant. Israel's law covenant promised earthly life and blessings, whereas the Christian's covenant with God is based upon sacrifice. (Psalm 50:5; Matt. 16:24-26) Faithfulness under the

## A CHRISTIAN'S ECONOMIC RELATIONS

law covenant resulted in material gain, while faithfulness under the Christian's covenant leads to the sacrifice of earthly possessions.

The Christian sacrifices material riches in order to devote them to the service of the Lord. He also devotes to God the time necessary to acquire riches. That one cannot serve both God and Mammon successfully is a lesson every Christian should learn early in his experience as a disciple of Christ. (Matt. 6:24) When Jesus sent his disciples into the ministry he impressed upon them the importance of being wholehearted in that service, and cautioned them not to be anxiously concerned about their material needs. This lesson applies to every Christian regardless of how much time he can devote directly in the divine service. Even if nearly all of one's time is needed to provide things honest in the sight of all men, the Christian should remember that his real vocation in life is not just "making a living," but serving God, hence his material needs should ever be looked upon as incidental.

The parable of the man who enlarged his barns in order to store up more abundant earthly possessions does not apply to the unconsecrated and the worldly, except to point out the vanity of earthly riches. There have been thousands who have enlarged their "barns" as did the man of the parable, yet their "souls" have not been required of them—that is to say, they have not died untimely deaths, as the parable suggests.

The special application of the parable is to Christians; in which case we might properly think of

the "soul" that is required as representing the new life, the "new creature." It is, we believe, an inexorable law of the Christian life, that if one is unfaithful to his covenant of sacrifice, and devotes time and attention to increasing his wealth in order that he might live a life of ease and pleasure, his spiritual life dies. The "new creature" simply cannot coexist with the spirit of lust for earthly possessions.

Those who would be rich fall into a snare, the apostle tells us. (1 Tim. 6:9) And we are also told of the seed that is choked to death through being "overcharged with the care of this world, and the deceitfulness of riches." (Matt. 13:22) It behooves us all to be on guard against this selfish spirit lest it gain ascendancy in our hearts. Our economic security is in the promises of God. If we give reasonable consideration to our actual material needs, and devote our chief thought to matters spiritual, we will find our souls increasing in the riches of divine grace. We may not have the best food to eat, or the finest home in which to live; but all our spiritual needs will be abundantly supplied, and we will be laying up treasures in heaven.

### QUESTIONS:

In the matter of riches, how did God deal differently with natural Israel than he does with the church of this Gospel age?

Does God specially punish the worldly because of their efforts to become wealthy?

Can a Christian devote time and attention to becoming rich in this world's goods without loss as a new creature?

## THE CHRISTIAN'S PLACE IN A NATION

DECEMBER 9—Matthew 5:13-16, 43-48; 1 Peter 2:13-17

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

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**H**OW true are the words of our Golden Text! However, contrary to the generally accepted view, there is no nation on earth today "whose God is the Lord." In all the ages of human history there has been but one nation of which this was true, and that was the nation of Israel. Even this nation did not receive the riches of divine blessing which were available because the Israelites were so much of the time not more than nominally the people of God. But God did recognize them as his people. He entered into a covenant with them. Their kings reigned as his representatives. To the extent that the people were faithful to him the nation was blessed.

That kingdom of the Lord was typical of the Millennial reign of Christ. It was overthrown in 606 B. C., at which time the prophet declared that it would be no more until He came whose right it was, and it would be given to Him. (Ezek. 21:25-27) Meanwhile, all the nations of the earth have been but "kingdoms of this world." (Rev. 11:15) Some have been fairly good; some have been very wicked; none have been perfect; and none have truly had the Lord as their God. True followers of Jesus have always, therefore, been "aliens and strangers" in whatever

nation they have sojourned.—Eph. 2:12.

It is from the standpoint of our being aliens that the apostle admonishes us to be subject to the powers that be, to obey rulers, to honor the king, etc. Aliens have no right to disobey the laws of a country in which they may be temporarily living. Being protected by those laws, they should respect them; and to whatever extent it does not violate their conscience, they should respect the lawmakers. It is not the Christian's business to transform or to destroy earthly governments. Nor is it for us to berate the governments, or agitate against them.

In addition to being aliens in this world, Christians are also ambassadors of Christ and representatives of his future kingdom. As such it is our privilege to let our light shine, to let the people know that our allegiance is to Christ's kingdom, and to tell them about that kingdom. A comprehensive message concerning the kingdom is in reality a story of the entire divine plan of the ages. This is our "light," the truth of the Gospel with which God has shined into our hearts.

Letting our "light" shine, however, means more than explaining the truth to others. It requires also that our lives conform as near-

## THE CHRISTIAN'S PLACE IN A NATION

ly as possible to the righteous standards of the kingdom which we represent. Selfishness characterizes all the kingdoms of this world, but love will be the controlling motive in the kingdom of Christ. Where love rules there is no room for bitterness and hate, not even for enemies. Hence, properly to represent such a government we must love our enemies, bless those who persecute us, and pray for those who despitely use us.

Christians are to display godlike qualities of benevolence and love in showing their interest in all men. God showers many of his blessings upon the unjust as well as the just. So we are to be all-comprehensive in the bestowing of our blessings. The richest blessing we have to bestow is a knowledge of the truth, the refreshing waters of the Word. We are not to show partiality in the spread of the truth. We are to be willing and anxious to give the witness to all who will hear.

Jesus admonishes that we be perfect, even as our Father in heaven is perfect. This thought follows what he says concerning the universal manner in which God showers his blessings upon the people. It seems evident, therefore, that the term "perfect" in this instance does not mean freedom from sin, but rather godlike

in love for, and interest in, mankind. Christians can be perfect in love in the sense that they will not harbor bitterness, anger, malice, or hatred toward any, not even their enemies. Should we find that our hearts are not pure and loving toward all we may know that we are not yet perfect as our Father in heaven is perfect.

As members of the fallen race we cannot attain to the standard of absolute perfection in the flesh in the sense that we will never transgress God's laws in thought, word, or deed. John says that if any man claims to be without sin, he is a liar. But if our hearts have been enlarged by the Gospel we will have love for all, and like God, will delight to bestow our blessings lavishly and universally. We will not only be willing to do this, but we will be so desirous of doing it that we will gladly lay down life itself in order that others might be blessed. Jesus did this, and it is our privilege to follow in his steps.

### QUESTIONS:

How many nations have there been on earth which could claim that the Lord is their God?

What is the position of Christians in relation to the kingdoms of this world?

What are the full implications of faithful ambassadorship?

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*O WHAT, if we are Christ's  
Is earthly shame or loss?  
Bright shall the crown of glory be  
When we have borne the cross.*



## CHRIST EXALTED AMONG THE NATIONS

DECEMBER 16—Isaiah 9:2, 3, 6, 7; Luke 1:26-33

**GOLDEN TEXT:** "For 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, Counselor, The mighty God; The everlasting Father, The Prince of Peace."—Isaiah 9:6

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**M**ANY of the prophecies concerning the birth of Jesus portray the ultimate great objective of his coming into the world, emphasizing the glory of his coming kingdom more than his humiliation and death as man's Redeemer. Isaiah wrote of a time when those who sit in darkness will see a great light. Jesus was indeed born to be the light of the world, yet few thus far have seen that light in the true and full sense of the word. The time will come, however, when Jesus, the light of life, will lighten every man who cometh into the world. Truly the people will then see a "great light."

The "government," the divine kingdom, will be upon the "shoulder" of him who was born in Bethlehem nineteen centuries ago. He did not assume the responsibility of the kingdom at that time. The Heavenly Father had said to him in prophecy, "Ask of me, and I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession," but Jesus did not make this request at the time of his first advent because he knew that it was not yet the Father's due time for him to do so.—Psa. 2:8

It is at his second advent that Jesus will shoulder the responsibility of a world government, by means of which the divine will and law shall be re-established in the earth. No humanly conceived organization or government will be used, nor will the success of Christ's government depend upon the feeble efforts of man. "The government shall be upon his shoulder." In this blessed assurance our hope may rest.

"His name shall be called Wonderful." The "wonderful" ones among men are usually so appraised because of their military prowess, or political genius, or other supposedly glorious achievements. But Jesus is yet to be recognized as "Wonderful" because of his love for the people, and his willingness to die for them. In him the world will have a King who first died for his subjects; one who loved his enemies and has provided for them an opportunity to gain everlasting life. Surely he IS "Wonderful"!

And Jesus is also a "Counselor." The world needs counsel along all lines, and will receive it through kingdom agencies. The people will be taught the Lord's ways, the prophet tells us. (Micah 4:1-4)

## CHRIST EXALTED AMONG THE NATIONS

While this is true, the special thought conveyed by the title, "Counselor," is that of one who pleads the cause of another, an attorney, or "counselor at law." This office is described in the New Testament by the term "mediator." Jesus will be a just and loving "mediator between God and men."

Jesus will also be recognized as "The mighty God" of the people—but not, of course, the "Almighty One." It will be in keeping with the Creator's expressed will that the people of the next age—even as the church of this age—honor the Son even as they honor the Father. It will be of him that they will say, "Lo, this is our God, we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."—Isa. 25:9

The term "father" means "life-giver." Jesus will give everlasting life to the people, hence he will be the "everlasting Father." This is to be one of the important features of his thousand-year reign which will cause the people to ascribe to him the title "Wonderful." It is a wonderful ruler indeed who can give everlasting life to his subjects, and this is exactly what Jesus will do.

At the Christmas season of the year we are accustomed to think of Jesus as "The Prince of Peace," although his kingdom of peace is not yet established. But when Jesus was on earth at his first advent he said he had not come to bring peace, but a sword. This does not mean that Jesus has been a promoter of strife. What he meant was that the light of his teachings would be opposed by the darkness of the world, so that his

followers would be hated and persecuted by those whose minds are still blinded by the darkness of error and superstition.

But it will be different when Christ's kingdom is fully established. Then he will be the foretold "Shiloh," or "peacemaker," unto whom the "gathering of the people" shall be. (Gen. 49:10) All nations will then call him blessed; and by obedience to the righteous laws of his kingdom they will have peace. There will be peace among the nations, and peace within every nation. All the obedient of mankind will have peace in their hearts, and above all, they will be at peace with God—no longer estranged from him.

How highly honored was Mary to be the mother of Jesus. It is not essential for us to understand how the life-principle of the Logos was transferred to the womb of Mary, and later born as a babe. We do not understand natural begetting and birth, but we know that it occurs. So it should not be difficult to believe that the Creator, who designed the so-called laws of nature concerning procreation, was able to vary those laws slightly in order that the Logos might be "made flesh" "for the suffering of death."—John 1:14; Heb. 2:9

### QUESTIONS:

Has the world yet recognized Jesus as the true "light"?

Do the various titles ascribed to Jesus in Isaiah 9:6 apply to his work of this age or of the Millennial age?

What did Jesus mean when he said (Matt. 10:34), "Think not that I am come to send peace on earth . . . but a sword"?

## CHRISTMAS MESSAGE TO THE WORLD

DECEMBER 23—Luke 2:1-14

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

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**A**LTHOUGH Jesus was born more than nineteen centuries ago, the "good tidings" prophesied by the angel have not yet been fulfilled in this world of suffering and death. Because of this, the Christmas message has meant little to the world except to serve as a signal for a holiday in connection with which there is an exchange of gifts. Even the little bit of good will displayed in the Christmas-gift habit has to a large extent become corrupted by the spirit of commercialism.

December 25 is not, of course, the actual anniversary date of Jesus' birth. He was born approximately at the beginning of October. December 25 is the alleged birth date of a heathen deity, and to the early fathers it probably seemed like a clever bit of strategy, calculated to win converts to Christianity, to use this date in commemorating the birth of Jesus. However, the fact that the world at large considers December 25 as being the true date of the birth of Jesus need not interfere with our being glad that he was born, and manifesting that gladness in any and all suitable ways, and at all times.

Peace will come because The Prince of Peace is born. This was one of the essentials of the angelic

message to the shepherds. Realizing that the shepherds would be startled by the appearance of the supernatural, the angel said, "Fear not." The shepherds could not have appreciated the promise of peace had their hearts been filled with fear. It is the same today. Since last Christmas "peace" has come to the world, but it is robbed of its sweetness by a dreadful fear of worse wars yet to come.

It is admitted that peace was not brought about in a Christian manner. The use of atomic power frightened the enemy into surrender, but it has also brought to all mankind a tragic feeling of insecurity, so that the peace we now enjoy is an uneasy, shallow one. But even so, we should not be pessimists. Let us not be like those who reason that because there always has been war, there always will be war! This would doubtless be true if human selfishness is never to be curbed. Man's worst fear—that of total extinction as a race—might well be realized if science and invention continue to be misused in producing weapons of destruction.

The atomic bomb will not curb human selfishness. One such bomb may destroy a whole city, but it is not potent enough to blast from the human heart that insatiable

## CHRISTMAS MESSAGE TO THE WORLD

lust for gain and power which has been responsible for nearly every war that has ever been fought. The greed-inspired will but seize upon this newest and most deadly of all weapons and use it in an attempt to further their own ungodly ends.

What, then, is the basis for true optimism in this time of uncertain peace and of dreadful fear? It is the great truth embodied in the angelic message to the shepherds, "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. . . . Glory to God in the highest, and on earth peace, good will toward men."

Hearing this message, and following the instructions given them, the shepherds went to the stable in Bethlehem, and there they found the babe Jesus, the world's future King, the coming "Prince of Peace." No other birth in all history has affected so tremendously the course of the world. True, the earthly life of Jesus was short, and he died as a criminal. But divine power raised him from the dead, and in the centuries following practically all Europe, parts of Asia, and later the Americas, chose to be called by his name. They professed to be Christian. They gloried in his birth, his miracles, his teachings, his resurrection; and they lauded the idea of peace which was associated with his name and doctrines; but there has been no lasting peace.

But this does not mean that Jesus' birth was in vain. It proves merely that the peace promised by the angels, and by God's prophets,

cannot be established through the efforts of fallen man, nor can the world be frightened into it by atomic bombs. In one of the most outstanding promises of peace given us in the Scriptures there appears the statement, "The zeal of the Lord of hosts will perform this." —Isaiah 9:7

The great mistake of Christendom has been that of supposing that God has been waiting for his professed people here on earth to discover some formula by which peace can be attained and maintained. The fact is that what God has been doing until now is to prepare the kingdom agencies, by and through which all the affairs of mankind are to be controlled and the people instructed in righteousness and love.

The angels' message of "Peace on earth, good will toward men," refers to God's good will toward the people. It is because of God's good will, extended to all nations through Jesus, the Redeemer, that there is to be genuine and lasting peace upon the earth. And so, the angel's message "Fear not," comes ringing down through the corridors of the ages to our day—to this time when man has so utterly failed to secure freedom from fear by means of war—to assure us that peace will come, because The Prince of Peace has come!

### QUESTIONS:

At what time of the year was Jesus born?

Does the fact that wars have continued mean that Jesus' birth was in vain, or that God's plan has failed?

Whose good will is referred to in the angels' message to the shepherds?

## WORLD FELLOWSHIP OF CHRISTIANS

DECEMBER 30—Acts 10:34-43

GOLDEN TEXT: "The same Lord over all is rich unto all that call upon him."—Romans 10:12

**T**HE fellowship of Christians is a world fellowship in the sense, as Peter explains, that God is no respecter of persons. As God looks upon his church, there is "neither Jew nor Greek, neither bond nor free, . . . male nor female," for all are one in Christ Jesus—all are Christians. (Gal. 3:28) This is one of the great fundamentals of the Gospel. It was a hard truth for many in the early church to learn, and there are those today who are trying to change it, claiming that God has one message for Gentiles and a different message for the Jews—that part of the New Testament was written to Jewish converts to Christ, and part to Gentile converts.

For the Jews who accepted Jesus—even the apostles—it was difficult to recognize that Gentiles could also become disciples, "fellowheirs" with those who were of the "commonwealth of Israel." (Eph. 3:6; 2:12) This is understandable, for after all they had been God's people exclusively for many centuries. God had said to them, "You only have I known of all the families of the earth." (Amos 3:2) And even when Jesus first sent his disciples into the ministry he told them not to go to the Gentiles, but only to the "lost sheep of the house of Israel."

(Matt. 10:6; 15:24) No wonder it was difficult for them to change their viewpoint.

Every feature of the divine plan is worked out exactly on time, so there was a due time for Gentiles to come into the church. That due time arrived three and one-half years after Pentecost, or at the full end of the seventieth week of Daniel's prophecy. (Dan. 9:25-27) The Messiah was "cut off" in death in the middle of this seventieth symbolic week, or seven-year period. The covenant of special favor was continued with Israel for the remainder of that "week," or for three and one-half years; and then, in the divine providence, Peter was instrumental in taking the Gospel to Cornelius, the first Gentile convert.

While Jesus was still with his disciples, in the flesh, he promised Peter that he would give him the "keys of the kingdom of heaven." (Matt. 16:19) It was in fulfillment of this promise that Peter was the one used to open up kingdom privileges to the Gentiles, having previously been used of the Lord at Pentecost to render a similar service on behalf of the Jews.

With such a momentous development in the divine plan about to occur it was fitting that Peter be given definite assurance that it was

## WORLD FELLOWSHIP OF CHRISTIANS

of the Lord. Cornelius' vision, and that of Peter while on the roof of Simon the tanner in Joppa, both contributed to the apostle's assurance; so when he reached the home of Cornelius and saw the manifestation of God's favor there, he knew how to explain the whole matter and proceeded to do so.

In Peter's sermon in the home of this first Gentile convert he shows clearly the relationship between the work of Christ and the work of the church, that the latter is but a continuation of the former. He refers to the anointing of Jesus by the Holy Spirit, and shows that it was under the inspiration and authority of this anointing that the Master went about doing good. Then Peter alludes to the commission that Jesus had given to him and to other members of the church, to proclaim these glad tidings far and wide, beginning in Judea.

This work had been started, and in preaching to the household of Cornelius, Peter saw evidence that it was being extended in harmony with the Master's commission. Thus Peter's approach to the subject is seen to be both logical and scriptural. When Cornelius and his household accepted the message and the Holy Spirit came upon them, there was no doubt whatever left in Peter's mind concerning the divine acceptance of Gentiles into the body of Christ. Because of this assurance Peter was able later to testify that "God at the first DID visit the Gentiles, to take out of them a people for his name."—Acts 15:13, 14

In Peter's discourse to Cornelius and his household he makes a distinction between the baptism of John and the baptism of Christ. He explains that while the message of the Gospel was confined to the people of Judea, those who believed were baptized with John's baptism; but he told Cornelius and his family that they should be baptized in the name of Christ.—Acts 10:37, 47, 48

There was an important reason for this. John's baptism, which was for the remission of sins, was designed to restore Jews to harmony with their law covenant. This accomplished, they could be, in God's sight, transferred from the house of servants under Moses, to the house of sons under Christ; and no further baptism was necessary. In the case of the Jews, the baptism which symbolized their entrance into covenant relationship with God was accomplished "in the sea and in the cloud" at the time they left Egypt.—1 Cor. 10:1, 2

Christian baptism is not for the remission of sins, but a symbol of death and resurrection in Christ. It was this baptism that Peter enjoined upon Cornelius and which is still the proper baptism for all who become consecrated followers of the Master.

### QUESTIONS:

Why was the Gospel restricted to the Jews prior to the conversion of Cornelius?

In what way was Peter assured that the due time had come for the acceptance of Gentiles into the church?

What is the difference between John's baptism and Christ's baptism?



## YEARLY "GOOD HOPES" REPORT

October 1, 1944 to October 1, 1945

**I**T IS a pleasure to present another yearly report of truth activities which have been made possible through the co-operation and the self-sacrificing efforts of the brethren. Compared with the work of nominal churches and the huge sums of money they expend, the work of the "truth people" seems small indeed. But when we remember that it represents the efforts of a "little flock" it becomes evident that those who have participated in it have been like the widow who in casting her mite into the treasury of the temple was commended by Jesus, not because it was a large contribution but rather that it represented a genuine sacrifice. And when these "mites" of the Lord's people are pooled to carry on a general ministry of the truth, there is every reason to believe that the Lord adds his "might" and thus makes the effort worthwhile.

The report speaks for itself as to the volume of work made possible by your contributions. An increased volume is reflected in all the branches of activity. The brethren are becoming more and more active in the distribution of free literature. The Lord blesses this work today even as in the past—the richest portion of that blessing accruing to those who participate in it.

Figures alone do not always reflect the full picture of what is in-

involved. This is particularly true with respect to the radio work. Three thousand seven hundred radio programs mean more when we consider that each of them represents a message of truth reaching thousands of people. It is certain that each of these broadcasts reaches far more people than any of the largest public meetings ever held by the brethren, either at this time or in the past. We can surely rejoice that the Lord has provided this means of making known the glad tidings.

The service of the traveling speakers has been blessed during the year, as usual. The report indicates an average increase of attendance at meetings for the friends and also at public meetings. We trust that all will feel free to request the services of the traveling speakers. Even if you are alone in your vicinity we suggest that you request these visits, if only for personal fellowship.

But you may be able to arrange a meeting in your home, or in a small hall, and invite others to hear the message. The Lord's blessing is upon public meetings. We are not to suppose that the radio work takes the place of these. We suggest that wherever possible public meetings be held. It is a good way to contact people who are becoming interested through the radio programs.

And so we start out upon a new

**"GOOD HOPES" REPORT**

year, leaving ourselves and the work in the hands of Him who is abundantly able to guide and bless according to the good pleasure of His will. Those who wish to in-dicate in advance their "Good Hopes" for the year, may do so, and it will be appreciated, as it will have a bearing on our plans, such as radio contracts, etc.

**GENERAL FUND**

Balance October 1, 1944	\$ 2,255.46
Donations .....	22,733.00
<hr/>	
Total .....	\$24,988.46
Transferred to other Funds	18,000.00
<hr/>	
Balance October 1, 1945	\$ 6,988.46

**RADIO FUND**

Balance October 1, 1944	\$ 4,576.63
Donations .....	16,042.42
From General Fund .....	12,000.00
<hr/>	
Total .....	32,619.05
Expenditures .....	26,015.21
<hr/>	
Balance October 1, 1945	\$ 6,603.84

These figures cover the cost of electrical transcriptions for all the Frank and Ernest programs, and of 1,385 radio programs, including those in Canada.

In addition, ecclesias paid for approximately 2,400 programs, making a total of more than 3,700 broadcasts of the truth.

**TRAVELING SPEAKERS' FUND**

Balance October 1, 1944	\$ 1,714.99
Donations .....	4,197.29
<hr/>	
Total .....	\$ 5,912.28
Expenditures .....	3,685.76
<hr/>	
Balance October 1, 1945	\$ 2,226.52

The number of class meetings served by the pilgrims during the year was 1,427, with a total attendance of 42,249. There were 119 public meetings, with a total attendance of 8,861.

**FREE LITERATURE FUND**

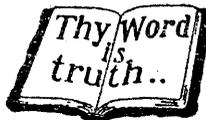
Balance October 1, 1944	\$ 2,511.53
Donations .....	1,035.95
From General Fund .....	6,000.00
<hr/>	
Total .....	\$ 9,547.48
Expenditures .....	5,777.80
<hr/>	
Balance October 1, 1945	\$ 3,769.68

Free booklets sent out and paid for out of this fund, 12,503; free Dawns, 20,253; tract pages of other free literature, 3,377,507.

**FREE SUBSCRIPTION FUND**

Balance October 1, 1944	\$ 1,211.68
Donations .....	213.28
<hr/>	
Total .....	\$ 1,424.96
Expenditures .....	337.25
<hr/>	
Balance October 1, 1945	\$ 1,087.71

Free subscriptions: yearly 321; 6 months, 20; 3 months, 25.





## *No Uncertain Sound*

**S**PEAKING of the time of his presence and the end of the age, Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) Today, watchers in Zion are able to discern "these things" coming to pass with increasing clarity and definiteness. All the great verities of truth relating to the presence of Christ, the work of harvest, the fulfilment of Israel's "double," the end of "the times of the Gentiles," and the "time of trouble" are now so clearly established by the logic of events that it is almost as though we were walking by sight instead of faith. Attempts by one here and there to overthrow these fundamentals of the truth have failed to shake the faith of the Lord's people and will continue to fail. The Lord has not delayed his coming!

Take the case of natural Israel. Recent news dispatches from Europe tell of a mass movement of Jews southward toward Palestine. The reporter says that they are traveling by all sorts of conveyances, not in the sense of making a non-stop journey to the Holy Land, but taking advantage of every opportunity to get nearer so they will be ready to travel the final lap quickly when the time comes. It is said that European Jews are being swept southward by an influence that seems irresistible. The reporter wonders what this influence might be.

Well, we know! Their double period of punishment having

NO UNCERTAIN SOUND

ended, the Lord is overruling the affairs of Israel in order that their faces might be turned in the direction of their homeland. His hand is also over the land. He has a controversy with the nations concerning it, and all the circumstances are being shaped exactly right to give him an opportunity to reveal his glory when the due time comes. And it is our privilege to watch this scene progress.

The Gentile times have ended! Take a look at the Europe of today and notice how little is left of the pre-1914 set-up. The second shattering military spasm of the "time of trouble" has left that old Roman world in an incredible state of chaos and suffering. The shattering and grinding processes are not complete, but they are surely being accomplished. There is absolutely no doubt at all of the meaning of what we see! The evidence could not be stronger

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\* "If the trumpet give an uncertain sound, who shall pre- \*  
\* pare himself to the battle?"—1 CORINTHIANS 14:8 \*  
\*\*\*\*\*

that Christ is present, that as the new King of earth, he is marching on to victory, causing the old order to crumble before him.

How grateful we should be that the Lord has called us out of darkness into his marvelous light! How happy we are to recognize that the medium through which this has been done—*Studies in the Scriptures*. Rich blessings have been reported by those who have been reading these priceless volumes of truth again this year. Judging from these reports apparently thousands of the friends have kept up with the daily reading calendar, and we know that the truth means more to them than ever because of it. We strongly urge that the volumes be read through again next year. We will not publish the monthly reading calendar, but will list the reading assignments for each day.

Yes, brethren, the trumpet is giving a certain sound. By it God's people are being called to arms that they might give battle against their enemies—the world, the flesh, and the devil. And the time is short, so let us redeem as much of it as we can for use in the service of our God. Let us endeavor to be more and more emptied of self that the Spirit of God may take fuller possession of our lives. Let us put off the works of the flesh and put on the graces of the Spirit.

The Spirit of God reaches us through his Word, hence if we are

to be filled with the Spirit, Bible study is essential—individual study, and also in meetings with others of like precious faith, where this is at all possible. And we must also pray for the Spirit. Study and prayer are both essential. Fellowship with the brethren is also necessary if we are to grow in grace and in knowledge.

Many of us may be isolated in the sense of being unable to attend meetings, but we can enjoy fellowship with the brethren in our prayers and thoughts, and by means of the printed page. How blessed it is to know that we are members one of another, that the Lord's people all over the world, wherever they may be, are our people, and that we belong to them. How sad is the lot of those who, by permitting their hearts to shrink, lose this viewpoint and no longer feel the tug of that "blest tie that binds our hearts in Christian love" !

And this blest fellowship of kindred minds includes the privileges we enjoy in a united ambassadorship. When we take into consideration the times in which we are living, and what the truth means to us, we feel like shouting the message of the kingdom from the housetops. We can't do this literally, of course, but we can "tell it out among the people" in any and all legitimate ways—by radio, tracts, booklets, books, at public meetings, and by personal witness work. The "Good Hopes" report appearing on pages 56 and 57 of this issue of *The Dawn* is a good example of the efforts put forth by the brethren during the past year, and of what can be accomplished when we work together in the Spirit of the Lord.

Many ask the question, "Well, what can I do? I would like to let my light shine, but I don't seem to have any opportunities." This is a question which can be answered only in a general way, for the circumstances of each of the Lord's consecrated people varies. But look around! Have you witnessed to your neighbors? This can be done by personal contact, by putting a tract under their doors, by offering to loan or sell them booklets or books, by inviting them to listen to the Frank and Ernest radio programs, by inviting them to your home to hear a talk when a pilgrim visits you. You may be able to help support the general work financially and with your prayers. Prayers on behalf of those who are active in the service is a wonderful privilege which all of us can enjoy, and by which we will all be richly blessed.

There is another opportunity of service now open which we believe many will want to enjoy, and that is through the use of

*God's Promises Come True.* This is a book of Bible stories for children which contains the plan of God. You may find—in many cases we know you will find—that friends, relatives, and neighbors who have not been inclined to read truth literature will be interested in this book for their children. And whether they read it to their children, or their children are old enough to read it themselves, the truth is thus brought to their attention. This book was not published merely for the children of the consecrated. We believe the brethren will be blessed in making every effort to give it as wide a circulation as possible. There are thousands of families in these days who have no church connection of any kind. The parents have lost faith in the churches, but many of them will welcome a book that will help their children to know something about the Bible. Perhaps you would like to visit your local book stores to see if they will display *God's Promises Come True.*

These suggestions of how we may let our light shine do not by any means exhaust the possibilities. "Where there's a will there's a way," is a trite old saying, but very true; indeed, where there's a will to serve the truth, there are many ways. Conditions in the world today are both favorable and unfavorable for witnessing. Increasing numbers of people are becoming atheistic. Usually these are not interested in anything religious. On the other hand, the dramatic closing of the global war through the use of atomic bombs, the fear that this has cast over the world, and the chaotic conditions generally, are all serving to arouse many to a keen desire to know the real answer.

Do we appreciate the high honor that God has bestowed upon us to be the bearers of his truth to the people during the closing scenes of the age? Are we giving the trumpet of truth that certain sound which fulfilling prophecy now warrants? Are the trumpet tones of present truth stirring our own hearts, making it impossible for us to refrain from telling it out to the nations? Are we striving with God's help to bring our every thought into captivity to the will of God in Christ in order that we may be acceptable ambassadors of earth's new King? Is our love for the brethren as deep and full and all-comprehensive as it should be? Let us, at the end of another year, examine ourselves closely along all these lines. Let us look forward to 1946 with hearts filled with love and courage, determined that we will keep our sacrifice on the altar until it is fully consumed in the service of Him whom we love and adore.

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# Encouraging Letters

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## **Tract Distribution**

Dear Brethren: Please send us another 25,000 tracts. We expect the 25,000 you just printed will arrive soon, but think it best to get another order moving as freight is very slow. Our Saturday afternoon program for tract distribution is working so well that I think it might be good to recommend it to other classes. We meet at 2 p. m. at a different home each time. Enough territories are laid out for the group (25 to 35 are generally out here) and parties of two and four work for two to three hours, then at about 5:30 we have a lunch. A number of the sisters contribute the food, and some who can't walk so well help to get the meal ready. This provides wonderful fellowship, and after supper we have songs, testimonies and studies. We try to keep this two-and-a-half to three hours informal. Different ones are appointed to have charge. Some subject is chosen and announced, short talks are given, and then questions, etc. It is the thought to have as many take part as possible. The friends are being blessed and the group has been steadily getting larger, which speaks for itself. The Lord's richest blessing be upon you and your work for the truth. J. B. B., Calif.

## **Sunday School Teacher Hears**

Dear Christian Friend: As I've taught Sunday School for a good many years and I have to leave my home in the suburbs around

nine o'clock to get there in time, I have never heard your program before until this Sunday morning, and I'm telling you I have never enjoyed a program so much in my life. That's just what I like—someone to read the different books of the Bible and explain them like Frank did. I happened to get a ride in a car with a radio in it, and that is how I heard the program, but I don't know if I'll ever be able to hear it again, so would you please send me the booklet "Restitution" you said we could have, and any other material that would explain the Bible more clearly. God bless you both in your work. M. E. G., Md.

## **Enjoys Sabbath Article**

Dear Brethren: Greetings in Jesus' precious name! I just felt that I had to drop you a line to say how much I enjoyed the article dealing with the sabbath question, and would like to say, also, how much I would like to see it in booklet form. We, too, have noticed that we have never had any such literature in handy form as in a booklet, and so I would very much appreciate seeing you reprint it soon. We rejoice in the Lord's favor with you as you strive to keep the banner of truth high, and as you do so in the spirit of our Master. The Lord bless you all there! We are grateful for the services, too, of the pilgrims, and feel lifted up when they come. We want you to know all out here are

## ENCOURAGING LETTERS

thinking of you always. So with love and prayers in the one hope, by his grace, Brother and Sister C., B. C., Canada.—[Sabbath article reprinted in Everlasting Gospel booklet]

### Fear Removed

Dear Frank and Ernest: I thank you so much for the copy of Dawn magazine and the little booklet, "Hope Beyond the Grave." I am so thankful that you have taken up Pastor Russell's work. Years ago when I was a girl, I read his book, "What the Scriptures say about Hell." As a child when I would go to church, sermons on hell-fire would scare me, and I would be so afraid. But that little book banished all fear. It taught me God was a God of love, that he wanted his people to come to him through love and not fear. I am a middle-aged woman. Pastor Russell's teachings have helped me through the years to cast out fear. At one time all of the Studies in the Scriptures were in our home. But these volumes were destroyed by fire when our home burned in 1936. I am so glad now that those books can be replaced. They opened my eyes to the truth and gave me hope and to the world a promise. May the Lord bless you both and help you to be successful in carrying on your good work. S. W., Ga.

### Thankful for Enlightenment

Gentlemen: To make a long story short, truly I thank you people of The Dawn from the very depths of my heart for the enlightenment received as to the meaning of the Scriptures by the reading of your literature. I have no radio at present—gave mine to a blind woman

so she could listen to the program, so the only way I can keep in touch with you is through the monthly visits of The Dawn Magazine. F. P. M., Mo.

### Soldier Hears

Sirs: I heard your program this morning as I was reading in our day-room here at camp. I took great interest in it, and I would be pleased if you would send me your book, "Hope Beyond the Grave." Your program interested me very much. Pvt. J. C. Y., Ill.

### Blessed by Tract

Gentlemen: Please send me a free copy of "God and Reason." A pamphlet was put in my mailbox and I am very much interested in the "Do You Know?" questions it contained. I am a firm believer in all of them, some of which I already know but others have never been explained. I will be waiting for the promised copy. L. R., Calif.

### Needs Enlightenment

Will you please send me copies of your last two talks. . . . I would like to understand this plan of God's, for we do need enlightening on his plan. We go to church and Sunday school and love it, but seems I do not get as much light on the subject as we do from listening to Frank and Ernest. W. H. M., Ohio.

### Truth Heard in Hospital

Frank and Ernest: We patients here at the hospital have just listened to your program and do enjoy it so very much. Would you please send us a copy of "God and Reason"? Sincerely yours, C. R., Mich."

# SPEAKERS' APPOINTMENTS

Information as to time and place of meetings in the various places served by speakers listed below, will be gladly furnished by the Pilgrim Department of The Dawn, East Rutherford, New Jersey.

## F. A. BRIGHT

Paterson, N. J. .... Dec. 16  
Allentown, Pa. .... 23

## N. T. CONSTANT

Paterson, N. J. .... Dec. 30

## S. C. DE GROOT

Baltimore, Md. .... Dec. 9  
Chicago, Ill. .... Dec. 29-Jan. 1

## C. F. GEORGE

Washington, Pa. .... Dec. 16

## P. KOLLIMAN

Allentown, Pa. .... Dec. 2  
New Haven, Conn. .... 9  
Binghamton, N. Y. .... 23  
Cleveland, Ohio .... 27  
Chicago, Ill. .... Dec. 29-Jan. 1

## R. A. KREBS

Brooklyn, N. Y. (Afternoon) Dec. 2  
Rutherford, N. J. (Evening) .... 2  
Pittsburgh, Pa. .... 5  
Piqua, Ohio .... 9, 10  
Indianapolis, Ind. .... 11  
Rockford, Ill. .... 12  
Chicago, Ill. .... Dec. 29-Jan. 1

## E. R. MAC JILTON

Duquesne, Pa. .... Dec. 2

## J. Y. MAC AULAY

Philadelphia, Pa. .... Dec. 2  
New Haven, Conn. .... 9  
Groton, Conn. (Evening) .... 15  
Groton, Conn. (Morning) .... 16  
New London, Conn. (Afternoon) 16  
Brooklyn, N. Y. (Afternoon) .... 30

## W. S. MARSHALL

Guilford, Me. .... Dec. 2, 9  
Dexter, Me. .... 16, 23  
Ellsworth, Me. .... 30

## M. C. MITCHELL

Paterson, N. J. .... Dec. 9  
Hartford, Conn. .... 23

## R. E. MITCHELL

Paterson, N. J. .... Dec. 23

## M. A. STAMULAS

New Haven, Conn. .... Dec. 9  
York, Pa. (Evening) .... 22  
York, Pa. (Morning) .... 23  
Lancaster, Pa. (Afternoon) .... 23

## J. I. VAN HORNE

Monessen, Pa. .... Dec. 23

## F. S. WASSMANN

Philadelphia, Pa. .... Dec. 16

## G. M. WILSON

East Liverpool, Ohio .... Dec. 9  
Waterbury, Conn. (Morning) .... 16  
New Haven, Conn. (Afternoon) .. 16  
Chicago, Ill. .... Dec. 29-Jan. 1

## W. N. WOODWORTH

Allentown, Pa. .... Dec. 2  
New Haven, Conn. .... 9  
Rutherford, N. J. (Evening) .... 16  
Chicago, Ill. .... Dec. 29-Jan. 1



## Convention Announcements

**ITHACA, N. Y., Dec. 2—205 E. Falls Street.**

**ALLENTOWN, PA., Dec. 2—Odd Fellows Hall, 118 N. 9th Street. Opens 10:30 a. m.**

**SHAMOKIN, PA., Dec. 2—Red Men's Hall, Market Street.**

**BERKELEY, CALIF., Dec. 2—South Berkeley Masonic Temple, 1837 Alcatraz Avenue. Opens 9:30 a. m.**

**NEW HAVEN, CONN., Dec. 9—Y. W. C. A., 42 Howe Street. (2nd Floor) Take any trolley at railroad station to Church and Chapel Streets. Ask for transfer and change to any trolley marked E, F, H, G or Y. Ride four blocks to Howe Street. Lunch will be served in the Cafeteria of the "Y" for \$1.00.**

**REXFORD, N. Y., Dec. 9—Home of Charles F. Plath, R. F. D. 1. Take Bus at Schenectady, and get off at Blue Barns.**

**SAGINAW, MICH., Dec. 9—Woman's Club, 311 N. Jefferson Street.**

**CHICAGO, ILL., Dec. 29-January 1—Convention opens at 2 o'clock Saturday afternoon, December 29. It will be held at 910 North LaSalle Street, in a beautiful and spacious auditorium with ample seating capacity and public address system. Large parlors and rest rooms will add to the comfort and convenience of the brethren. A Watch Night Service will be held; and besides**

the usual helpful discourses, there will also be a Fellowship Hour and a Question Meeting. Half-hour intermissions have been arranged in order to give more than the usual time for fellowship. It is hoped that this will serve more closely to unite the brethren in the bonds of Christian love. It is expected that the following brethren will serve on the program:

S. C. DeGroot, Peter Kolliman, Robert A. Krebs, Chester A. Sundbom, George M. Wilson, Leo Poskonka, Joseph L. Butler, L. H. Norby, and W. N. Woodworth.

For further information address the class secretary, Mr. Adam Miskawitz, 1916 S. Christiana Avenue, Chicago 23, Illinois. Fourth Sunday convention in Chicago canceled for December.

**PHOENIX, ARIZ., Dec. 29-Jan. 1—Make reservations early as large attendance is expected. For information, write Mr. Emil H. Herrscher, R. F. D. 5, Box 734, Phoenix, Ariz. There will be a public lecture Sunday evening.**

**OAKLAND, CALIF., (San Francisco—Bay Area) Dec. 30—800 61st Street, near Grove Street.**

**WEATHERFORD, TEXAS, Dec. 30—Zion Hill Schoolhouse, five miles from Weatherford. Address Mr. J. Wyndelts, 3715 University Blvd., Weatherford, Texas.**

**BROOKLYN, N. Y., Jan. 6. Details later.**



BROTHER ROBERT E. NASH, known and loved by the Lord's people in many parts of the country, has "gone home." Brother Nash rejoiced in the truth for nearly forty years, and was active in its service during all that time. He spent many years of full-time service in the colporteur and pilgrim work—serving as a pilgrim under the direction of Brother Russell, as well as later. His name often appeared in the schedules listed on these pages. His most recent extended trip was in the Northwest, serving at the Seattle convention, and visiting a number of ecclesias en route. He was a noble Christian character, and a stalwart defender of the faith. Brother Nash is survived by his wife, Marie, and a sister, Sister Leslie Ott, both of Los Angeles, Calif. We extend our heartfelt sympathy to them in their great loss.



## **YOUR Gift-for-Children PROBLEM SOLVED**

*Your children  
and those of your friends  
will be fascinated with it.*

HERE is a book of Bible stories for children which will be welcomed by all truth lovers, for its stories are historically and doctrinally correct. Each narrative

is an inspiration, and through them all runs the story of the divine plan, woven around the theme of the title—

### ***God's Promises Come True***

There are fifty stories—all illustrated, and a list of questions for each, designed to be an aid to teachers. The book begins with creation and follows through the Bible to the restoration of man as portrayed in the closing chapters of Revelation. Two of the stories are about the Bible itself, giving a brief description of each of its Books—their historical back-ground and contents. Whether it's the story of "The First Shipbuilder," or "A King Who Ate Grass," or any of the other forty-eight, both parents and children will find that the characters of the Bible come to life as they read "God's Promises Come True."

Nearly a hundred illustrations—specially drawn for this book; six halftone sepia reproductions of famous Bible paintings; maps of the Holy Land; and 384 pages of stories that young and old will enjoy—bound in green cloth and stamped with gold. \$2.00 post paid to any address.

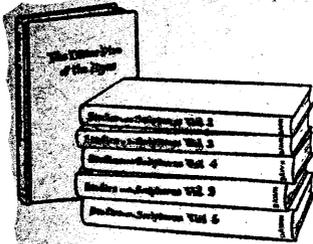
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**THE DAWN**

**East Rutherford**

**NEW JERSEY**

# BIBLE STUDY HELPS



**STUDIES IN THE SCRIPTURES:** "The Divine Plan of the Ages"—Cloth, 50 cents; 10 or more, 40 cents each: Paper, 25 cents; 10 or more, 18 cents. "The Time is at Hand"—Cloth, 50 cents. "Thy Kingdom Come"—Cloth, 50 cents (temporarily out of stock). "The Battle of Armageddon"—Cloth, 85 cents. "The Atonement Between God and Man"—Cloth, 85 cents. "The New Creation"—Cloth, 85 cents. Complete sets will be available again soon.

## THE EVERLASTING GOSPEL

This new booklet contains articles on the sabbath; Tithing; The Holy City; etc. Especially appropriate for witnessing among those interested along the lines of Adventism. Single copies, 15 cents; in quantities of 25 or more, 10 cents each.

## THE NEW HYMN BOOK

Paper bound Hymns of Dawn, with music, 50 cents each. An unexpected demand for the cloth bound edition has temporarily exhausted our supply. New supply of these will be ready soon. Paper bound edition is appropriate for class and convention use.

## 5-CENT BOOKLETS

**As Angels of Light**—Discusses the subject of Spiritualism.

**Christ Has Returned**—Rationalizes a much misunderstood subject.

**God and Reason**—Supplants credulity with faith.

**God's Plan**—Reveals progressive nature of God's purpose.

**Hope Beyond the Grave**—Gives definite assurance of future life.

**The Truth About Hell**—Examines entire testimony of the Bible on this vital subject.

## 1-CENT BOOKLETS

**God's Hand in the Affairs of Men**—Proves God's love through the ages.

**God's New Order**—Discusses Kingdom hope.

**God's Remedy**—The only solution.

**God's Restitution Project**—Will work.

**Good News**—Refreshing.

**The Father, The Son, The Holy Spirit.**

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**Berean Questions**—On The Divine Plan of the Ages: Paper bound, 10 cents.

**Daily Heavenly Manna**—De Luxe edition, \$1.25; cloth bound, 50 cents.

**Tabernacle Shadows**—25 cents each; lots of 10 or more, 18 cents each.

**Chosen People**—Historically Revealing Prophetically Informative: 15 cents; 25 or more, 10 cents each.

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**Free Literature**—Tracts, Kingdom Cards, Consolation Cards, etc., in any quantity desired. Write for information, or place an order.

THE DAWN

East Rutherford

NEW JERSEY

## To Us the Scriptures Clearly Teach

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

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

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

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

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

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