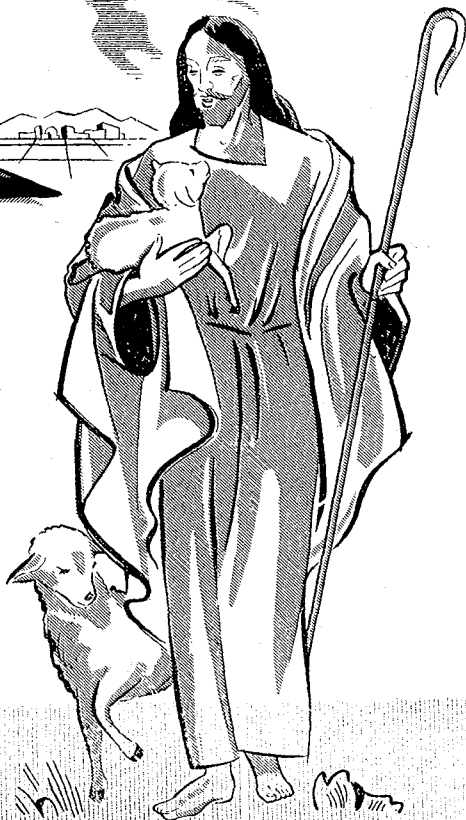


# THE DAWN



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**A HERALD OF  
CHRIST'S PRESENCE**

**DECEMBER 1947**

# THE DAWN

A HERALD  
OF CHRIST'S PRESENCE

Vol. 16, No. 12

DECEMBER 1947

One Dollar a Year

## We Praise a Loving Jesus

*We praise a loving Jesus, who left his home above,  
And came to earth to ransom the children of his love.  
It is an oftold story, and yet we love to tell  
How Christ, the King of glory, once deigned with man  
to dwell.*

*We praise a holy Jesus; no taint of sin defiled  
The Babe of David's city, the pure and stainless Child.  
O teach us, blessed Savior, thy heavenly grace to seek:  
And let our whole behavior, like thine, be mild and meek.*

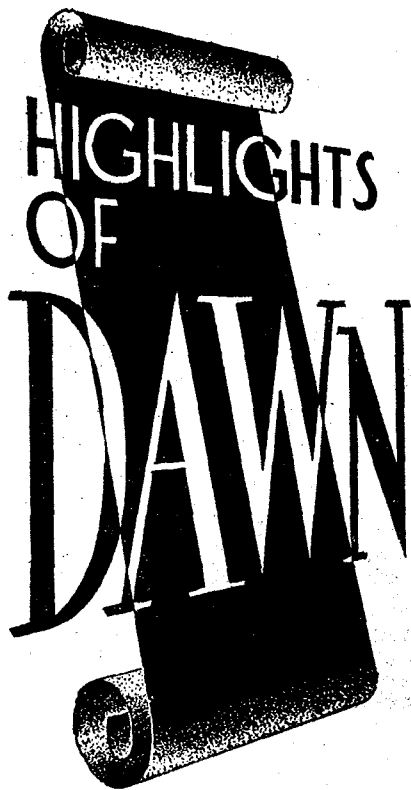
*We praise a lowly Jesus; no kingly crown he had,  
His head was bowed with anguish, his face was marred  
and sad.*

*In deep humiliation he came his work to do:  
O Lord of our salvation, let us be humble too.*

*We praise a mighty Jesus, whose voice could raise the dead;  
The sightless eyes he opened, the famished souls he fed.  
Thou camest to deliver mankind from sin and shame:  
Redeemer and Lifegiver, we praise thy holy name.*

*We praise a risen Jesus; the time is drawing near  
When Christ with all his angels in glory shall appear.  
Lord, save us, we entreat thee, in this thy day of grace,  
That we, raised in thy likeness, may see thee face to face.*

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# HIGHLIGHTS OF DAWN

*"For unto us a child is born,  
unto us a Son is given: and the  
government shall be upon his  
shoulder"*

## His Government And Peace

*"Of the increase of his govern-  
ment and peace there shall be  
no end, upon the throne of  
David, and upon his kingdom, to  
order it, and to establish it with  
judgment and with justice from  
henceforth even for ever. The  
zeal of the Lord of hosts will per-  
form this."—ISAIAH 9:7*

**T**HE close of 1947 finds the world nearer to the brink of utter ruin than it was at the beginning of the year; and this, despite the best efforts of international statesmen to steer the nations correctly in their quest for economic security and peace. It is now considerably more than two years since the end of the second global war, yet at best there has been but an uneasy peace. Not only has there been the constant threat of recurring hostilities, but living conditions in most countries of the earth are worse than during the war. It is quite certain that if it were possible to obtain statistics it would be found that human beings are now dying in greater numbers as a result of starvation and freezing than from the hostilities of the war. It is said of Germany, for instance, that undertakers have been obliged to limit funeral services to ten minutes in length in order to be able to bury the dead.

There is no place on earth where the people are enjoying security and plenty without fear. In the United States, most people still have enough to eat and wear, if they have the money to buy what they need, but even here we are constantly being told, and properly so, of the necessity of curtailing the amount we eat in order to save food for the rest of the world. And we are at the same time conscious of the fact that in order for other nations to buy food from us we must loan the money with which to do it—either that, or else send it to them as a gift. Thousands are doing the latter—individuals and charitable groups.

The starving condition of such a large proportion of the human family; the threat of world totalitarianism; the problem of the Jews in connection with Palestine; the horrible plight of the people in India; the civil war that is raging in China; the guerrilla warfare in Greece; and growing inflation in America, are but some of the symptoms of a dying world which slowly, but relentlessly, are convincing thinking people in all nations that the war settled nothing, except the inevitability of another clash of arms, which, when it comes, will complete the destruction of what men have called civilization.

To a very large extent, the fear of another global war arises from the desire of great powers to extend their spheres of influence over other nations. The building of empires has always inflicted hardships upon the conquered, both by restraint of liberties and by exploitation. It is no different today, except that it is no longer called empire building. Now it is known as the spread of totalitarianism on the one hand, or the extension of democracy and imperialism on the other. But regardless of how the spreading influence of powerful nations may be described, it poses a threat of war, and ultimately is certain to lead to war. But, thank God, this is not true of the world dominion in which Jesus will be the sovereign Ruler, the "Kings of kings, and Lord of lords."

The blessed assurance of God's promises concerning Jesus, whose birth the world celebrates this month, is that the expanding influence of his kingdom will also mean a corresponding extension of peace and good will—"of the increase of his government and peace there shall be no end," is the way our text states the matter. Never in the history of man has the expanding influence of a government brought with it the assurance of lasting peace. Had the

## HIGHLIGHTS OF DAWN

kings of Israel been obedient to the laws of God, that kingdom would have been an exception, but they were not. Should we compare the better with the worse, there have been some noble rulers who have sought the best interests of the people over whom they have ruled. That is still true today, but even these are tainted with selfishness and lack the necessary wisdom to be entrusted safely with unlimited influence in world affairs.

Today a ruined and starving world bears stark testimony to the failure of all human efforts properly to govern the nations. The hopelessness of the people which has resulted from this failure haunts the human race and is as a plague which is robbing men and women everywhere of genuine peace and joy. In the face of this dire extremity, the people are turning in every direction to seek a way out of their dilemma, the vast majority not realizing as yet that there is only one way out, which is God's way, the way of his kingdom in which Jesus will be the King.

How meaningful, then, should be the Christmas message this year to those who can grasp its real significance and have faith in all that it implies! It should mean more—so very much more—than merely the singing of beautiful carols, or the display of tawdry tinsel, or the exchange of simple gifts. These, at the most, should be but reminders of the greater event which we commemorate by them; namely, God's gift to the world, the gift of a Savior, a Redeemer, and a King who is soon to rule all nations. At no time has this knowledge been so important or so vital as a basis for hope in the hearts and lives of the hopeless. At no time has there ever been a greater opportunity, or a more binding responsibility on the part of those who understand the real meaning of Jesus' birth, to herald wide the glorious message of his kingdom, that it is soon to be manifested for the blessing of all nations and the solution of all the problems of a dying world.

"For unto us a child is born, unto us a son is given," wrote the prophet. (Isaiah 9:6) This is one of the many prophecies concerning the birth of Jesus, that glorious One who was hailed by the angel in those unforgettable words, "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Yes, the promised "child" was born, the foretold "Son" was given, and, as the promised Christ, or Messiah, he

was to be the Savior of the world.

And then, to emphasize the importance of the event and to explain further its significance, "a multitude of the heavenly host" were heard "praising God, saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-14) No passage in the Scriptures is more familiar than this one. It will be repeated by millions again this year. But throughout the centuries, and more so now than ever, it has seemed to the majority as merely the expression of their wishful thinking, serving as an inspiration for a few days but forgotten during the remainder of the year, while the nations have continued on their bloody course of war.

One of the principal reasons the professed Christian world has failed to understand the full significance of the angelic message of peace and good will is the fact that they have supposed that the realization of its implications depended upon human efforts. So, in order to "Christianize" the world and thus bring peace to the nations, they have, in the name of Christ, joined hands with civil governments, taken part in political action and intrigue, and frequently threatened those who resisted with the punishment of eternal torture after death. In reading the prophecy concerning the birth of Jesus, the "Son" whom God would give, they evidently failed to notice the prophetic assurance that "the government shall be upon his shoulder."—Isa. 9:6

In this statement is found one of the principal differences of viewpoint between nominal churchianity and the true Christianity of the Bible. Briefly, that difference is that the triumph of real Christianity in a world-wide kingdom of peace and life is guaranteed by divine power and will be a genuine and blessed reality at exactly the due time foreordained by God; while the view of nominal churchianity is that the world must wait for its kingdom of peace until it can be brought in by human efforts. Only those today who can see the matter as it is set forth in the Scriptures, and exercise full confidence in the promises of God, can be truly blessed by the Christmas message.

Yes, "the government shall be upon his shoulder," and to make sure that we understand this thought, the prophet adds, "The zeal of the Lord of hosts will perform this." (Isa. 9:7) And what is it that the prophet refers to by the word "this," which will be per-

formed by the zeal of the Lord? Let us note what the prophecy says: First there is the promise of the "child," the "Son," who would be born, and upon whose shoulder the responsibility of the new world government would rest.

Jesus was this child. His birth itself was not by the will of man, for even the fulfilment of this part of the prophecy was accomplished by divine direction and power. And when the angels sang "peace on earth and good will toward men" they meant that through this child, and through the kingdom in which he would rule, God would bring peace to the nations. They meant, also, that his birth was an expression of God's good will toward men, not that men would suddenly and of their own volition begin to exercise good will toward one another.

"His name shall be called Wonderful," the prophet continues, "Counsellor, The mighty God, The everlasting Father, The Prince of Peace." All these titles are ascribed to Jesus by God, and are indicative of the various ways in which the "increase of his government" will be manifested for the blessing of the people. The title "Counsellor," for example, describes his role as "mediator between God and men." One of the fundamental causes of all suffering and death in the earth is the fact that the human race is estranged from God through rebellion against his law. One of the functions of Christ's reign will be to bring about reconciliation between God and men. Peace between God and men is a necessary prerequisite to peace among men. As long as men are at enmity with God and defiant of his law, they will be enemies of one another.

The first step toward the reconciliation of the world by Jesus was the sacrifice of his life as man's Redeemer. This outstanding act of love for, and interest in the subjects over which he was later to be Ruler is one of the things which entitles him to be called "Wonderful." The rulers of this world are considered wonderful if through their ability as leaders they can induce their subjects to die for them and for the cause they represent. But Jesus reversed this procedure. The foundation of his greatness, of his world rulership, was laid by his own sacrifice, the sacrifice of his own life that his subjects might live.

Is it any wonder, then, that Jesus merits the title, "The mighty God"? This does not mean that he is the Almighty God, the

Heavenly Father. It simply means that Jehovah has exalted him to such a high position in the carrying out of the divine plan for the reconciliation and salvation of the human race that he is to be recognized as a god, a mighty one, to whom honor is to be accorded and who is worthy of being worshiped. We, his followers of this Gospel age, are bidden to honor the Son even as we honor the Father; and the restored human race at the close of the thousand-year reign of Christ are prophetically represented as saying of this mighty One, this divinely provided Counsellor, "Lo, this is our God; we have waited for him, and he will save us." (Isa. 25:9) This same text repeats the expression, "we have waited for him," but applies it to Jehovah, saying of him, "We will be glad and rejoice in his salvation." The thought seems to be that the people will recognize Jehovah as the great Author of the plan of salvation, and Jesus, as the "mighty God" through whose death and kingdom rule they have been reconciled to Jehovah and saved from sin and death.

The thought of salvation from death is further emphasized by the title, "The everlasting Father." Verily, he is the One who will give everlasting life to the people. The word father means life-giver. No other ruler in the earth has even attempted to give life to the people, yet how essential this is to the lasting peace and joy of the people. We might visualize a world enjoying all the blessings of peace and security that human governments have ever promised, yet it would still be a sin-sick and dying world. But the "increase" of Christ's influence among the nations will be so widespread and all-comprehensive that even the great enemy Death will crumble before him in defeat and destruction. "For he must reign," Paul writes, "till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:25, 26

Think what this will mean to a dying race! The destruction of death, while it will first be manifested in the restoration to health of all the living, it will not stop there; for all the victims of this great enemy—the billions of them who have been struck down throughout all the ages of the past—are to be restored to life in order that they too may take their places in the new world society.

Here again it is well to remember that the responsibility for the fulfilment of all the wonderful things promised through the



## HIGHLIGHTS OF DAWN

kingdom of Christ will be "upon his shoulder," and that "the zeal of the Lord of hosts will perform this." If we were thinking of these wonderful promises of the Bible from the standpoint of what human beings might be able to do, our thoughts and our wishes would be but vain imaginations. But not so when we take God's viewpoint. Jesus' birth was a miracle. During his brief ministry he demonstrated over and over again what miracles of healing and of resurrection are possible when divine power is employed. He was raised from the dead by a miracle—"the zeal of the Lord of hosts" performed this—and we have the blessed assurance that divine power will also be used for the restoration of all the dead. In a world in which death is becoming ever more prevalent, how blessed is the promise that "there shall be no more death."—Rev. 21:4

The prophet also describes Jesus as "The Prince of Peace." We have already noted that in his role as Mediator, or Counsellor, Jesus will establish peace between God and men. This peace will be based upon obedience to the divine laws of righteousness and justice. Automatically those who are obedient to God will be at peace with one another, for they will all be recognizing the one supreme authority. The Prophet Micah tells us that "people shall flow unto it," and "many nations," in recognizing the authority of Christ's kingdom and being taught the Lord's ways, "shall beat their swords into plowshares, and their spears into pruninghooks," and that they "shall not learn war any more." (Micah 4:1-3) When this prophecy is fulfilled there surely will be "peace on earth," not because men have devised a way of living at peace with one another, but because of God's good will toward men in providing a "Prince of Peace" to enforce obedience to the principles of justice and love embodied in his laws.

This "peace on earth" established by "The Prince of Peace" will be more than peace among nations. It will also be peace within nations—economic peace, symbolized by the expression that every man shall dwell under his vine and fig tree. (Micah 4:4) It will also mean peace in every community, and peace in every home. It will mean peace of heart and mind—a peace that will never be disturbed by the fear of war, or the fear of poverty, or the fear of sickness, or the fear of death. Nothing will be permitted to hurt nor to destroy, says the prophet, in all that holy kingdom. (Isa. 11:9) In this promise the reason ascribed for the conditions

of peace, tranquillity, and safety assured by the kingdom of Christ, is that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

When the earth is filled with the knowledge of the Lord, and the people live in harmony with that knowledge, they will enjoy peace among themselves, and within themselves. And this peace will be the outgrowth, as it were, of their peace with God, a peace which they will have found through the acceptance of the redemptive work of Christ as the means by which they are saved from death, and by obedience to the divine standards of righteousness which are the foundations of God's throne. Surely it is true that Jesus will be "The Prince of Peace," and that "of the increase of his government and peace there shall be no end."

Our text also states that the reign of The Prince of Peace will be upon the "throne of David, . . . to order it, and to establish it." This is a reaffirmation of the promise that the Messiah, the Christ, the "seed" of promise, would come through the lineage of David, and that The Prince of Peace would re-establish the broken down kingdom of David. God recognized the kings of Israel as representing him, that the kingdom of Israel was his kingdom. Of Solomon we read that he sat upon the throne of the Lord as King "instead of David his Father."—I Chron. 29:23

But this arrangement ceased when King Zedekiah was overthrown and the nation taken into captivity in Babylon. "Remove the diadem," the prophet said, "and take off the crown; . . . it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:26, 27) Jesus is the One referred to in this prophecy as having the right to re-establish the throne, or kingdom, which was there overthrown. From this standpoint, his rulership will be upon the "throne of David."

From the time the Lord's typical kingdom was overthrown until Christ takes unto himself his great power to reign, the world is without a government for which the Lord takes any responsibility. From this standpoint, the re-establishment of the throne of David by Jesus is the prophetic manner of assuring us of the divine authority to rule which is vested in him. While the kingdom of Christ will be vastly more powerful and more far-reaching than was the typical kingdom of Israel, it will in many respects be like it. God was Israel's Lawgiver, and had the people obeyed those

laws, and had their kings administered them properly, they would have been blessed indeed.

The laws of the kingdom of Christ will also be divine laws administered by Jesus, the divine King, who will have associated with him those who will have proved their worthiness of that high position by suffering and dying as he suffered and died. These will come forth in the "first resurrection" to live and reign with Jesus. Thus we are assured that all the Rulers in the new kingdom will be righteous administrators of the law. Their representatives on the earth will be the "ancient worthies." These, as "princes in all the earth," will also have been pre-trained and prepared for their positions of responsibility. Being raised from the dead as perfect human beings, they will be capable of administering the visible phase of the new kingdom wisely and in harmony with the righteous laws and instructions which will be given to the people through them.

Thus the "throne of David"—symbol of divine rulership—will be "ordered" and established, not temporarily, but "forever." While the mediatorial reign of Christ will continue only for a thousand years—long enough to restore the human race to life and to at-one-ment with God—the will of God, his rulership, will thenceforth be without end. In the fullest sense of the word it will not be until the close of the reign of Christ that our prayer "Thy kingdom come; thy will be done in earth" shall be fully answered. Christ's reign will be the means by which the prayer will be answered, and when he shall have completed the work of reconciling the world to God, and, as Paul explains, turns over the kingdom to the Father, then the supreme rulership of Jehovah himself shall have come, and his will recognized and obeyed in earth even as it is in heaven.

Truly, then, the prophet was right when he wrote that "of the increase of his [Christ's] government and peace there shall be no end." It will have no end because it will not stop short of extirpating from earth every element of unrighteousness, and every enemy of God and men. He will extend his sphere of influence until everything which has disturbed the peace of the people, and robbed them of the blessings of God, shall be destroyed. This is the blessed hope which may be ours now—this year—as we once more commemorate the birth of "The Prince of Peace."

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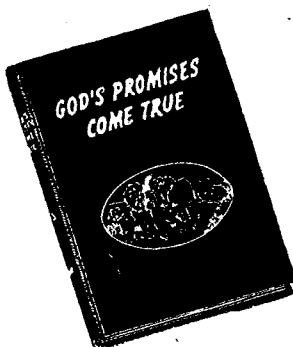
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# BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.	Fort Worth, Texas	KWBC 970 2:15
St. John's, N. F. (Thurs.)	VOCM 1006 9:00	Waukesha, Wis.	WAUX 1510 3:15
		Wausau, Wis.	WSAU 1400 2:45

EASTERN TIME	STA. KC. A.M.	MOUNTAIN TIME	STA. KC. A.M.
Akron, Ohio	WADC 1350 9:45	Caldwell, Idaho	KCID 1490 9:30
Augusta, Ga.	WGAC 580 10:15	Douglas, Ariz.	KAWT 1450 10:15
Baltimore, Md.	WFBR 1300 9:15	Globe, Ariz.	KWJB 1240 9:45
Bay City, Mich.	WBCM 1440 10:00	Phoenix, Ariz.	KPHO 1230 9:45
Binghamton, N. Y.	WNBF 1290 10:00	Prescott, Ariz. (Sat.)	KYCA 1490 8:45
Columbus, Ohio	WHKC 610 9:30	Safford, Ariz.	KGLU 1450 9:45
Coral Gables, Fla.	WBAY 1490 9:45	Tucson, Ariz.	KVOA 1290 8:45
Hamilton, Ont.	CHML 900 9:45	Wallace, Idaho	KWAL 1450 10:15
Hendersonville, N. C.	WHKP 1450 10:00	Yuma, Ariz. (Sat.)	KYUM 1240 9:15
Knoxville, Tenn.	WBIR 1240 8:45		
Lawrence, Mass.	WLAW 680 10:15		
Martinsburg, W. Va.	WEPM 1340 10:30		
Philadelphia, Pa.	WIP 610 9:30		
Pittsburgh, Pa.	WWSW 1490 9:45		

>> P.M.

Dayton, Ohio	WHIO 1290 12:15
Detroit-Windsor (Sat.)	CKLW 800 5:15
Grand Rapids, (Thurs.)	WLAV 1340 10:00
Jacksonville, Fla.	WJHP 1320 2:45
New York, N. Y.	WINS 1010 10:15

CENTRAL TIME	STA. KC. A.M.
Anderson, Ind.	WHBU 1240 9:45
Birmingham, Ala.	WSGN 610 10:00
Clinton, Iowa	KROS 1340 9:45
Fergus Falls, Minn.	KGDE 1230 11:00
Grand Forks, N. D.	KILO 1440 9:15
Jamestown, N. Dak.	KSJB 600 10:45
Louisville, Ky.	WGRC 1370 8:45
Medford, Wis. (Wed.)	WIGM 1500 9:45
Minneapolis, Minn.	WTCN 1280 9:15
St. Louis, Mo.	KXOK 630 10:00
San Antonio, Tex.	KMAC 1240 8:45
Shenandoah, Iowa	KMA 960 9:15

>> P.M.

Chicago, Ill.	WAIT 820 1:30
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Kalispell, Mont.	KGEZ 1460 4:45
Prince Albert, Sask.	CKBI 900 12:15

PACIFIC TIME	STA. KC. A.M.
Albany, Ore.	KWIL 1240 10:45
Berkeley, Calif.	KRE 1400 9:00
Brawley, Calif. (Sat.)	KROP 1300 12:45
Brawley, Calif.	KROP 1300 10:15
Calexico, Calif.	KICO 1490 7:00
Indio, Calif. (Sat.)	KREO 1400 12:45
Indio, Calif.	KREO 1400 10:15
Lewiston, Idaho	KRLC 1400 11:00
Long Beach, Calif.	KGER 1390 8:45
Riverside, Calif. (Sat.)	KPRO 1440 12:45
Riverside, Calif.	KPRO 1440 10:15
Riverside, Calif.	KPOR FM 10:15
San Diego, Calif.	KFMB 1450 9:45
Seattle, Wash.	KJR 950 7:45
Spokane, Wash.	KREM 1340 9:45
Stockton, Calif.	KGDM 1140 9:30
The Dalles, Ore.	KODL 1230 9:15
Vancouver, B. C.	CKMO 1410 10:30
Vancouver, Wash.	KVAN 910 9:15
Victoria, B. C.	CJVI 900 10:00
Wenatchee, Wash.	KPQ 560 8:45

# FRANK AND ERNEST RADIO TOPICS

**WEEK OF DECEMBER 7—"The Hope of Immortality."** Is there life after death? This question has occupied the minds of the people throughout all the ages. The scriptural answer is, Yes. However, the Bible does not teach that human souls are immortal, or that immortality is a natural inheritance of human beings. Hear this discussion in which Frank and Ernest call attention to what the Bible really teaches concerning this vitally important subject. The "Hope Dawn" will be offered as a supplement to the broadcast.

**WEEK OF DECEMBER 14—"Some Facts About Hell."** Usually Ernest asks mosts of the questions, but in this program he calls Frank's attention to a number of most interesting facts which he has learned about hell. Frank agrees with his findings, and together they present many truths concerning this much misunderstood subject which should increase our love for God and make us desire to serve him better. Frank and Ernest believe you will find this to be an exceptionally interesting program. The "Hope Dawn" will be offered free to the interested.

**WEEK OF DECEMBER 21—"Good Tidings of Great Joy."** Frank and Ernest reveal in this program that because of the distressed condition of practically the entire human race, the Christmas message of peace on earth is a timely one, and that it is true, being a prophecy of the blessings soon to come to the world under Christ's kingdom. The current issue of The Dawn will be offered as a "Christmas gift" to all interested listeners.

**WEEK OF DECEMBER 28—"One Government."** One world-wide government, it is claimed, would solve the problems of the nations. What does the Bible say about it? Hear Frank and Ernest discuss the prophecies of the Bible which furnish the answer to this question, and show that one government IS yet to rule all mankind. Current issue of The Dawn will supplement this broadcast.

Single copies of the literature offered on these programs may be obtained free by addressing a card or letter to Frank and Ernest, Box 60, General Post Office, New York, N. Y.

## AUSTRALIAN BROADCASTS

<b>Vic. and N. S. W. Time</b>	
Geelong	3GL 222 metres 10:00 A.M.
Sydney	2KY 294 metres 8:15 A.M.
<b>Western Australian Time</b>	
Perth	6KY 227 metres 10:15 A.M.

## POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

# A BIBLICAL DIALOG

## "Good Tidings of Great Joy"

¶ "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . .

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child.

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them,

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child. . . .

"And the shepherds returned, glorifying and praising God for all the things that they had heard and

seen, as it was told unto them."—  
Luke 2:1-20

Ernest, in these few simple words there is recorded for us an event which is overwhelming in its appeal to the imagination, and at no time during all the centuries since the event occurred has it had more meaning than now.

¶ It's a beautiful story, all right, Frank, and as you were reading it the thought came to me that the world is not so very different now in some respects, at least, from what it was then. We have our tax problems, and it was a tax problem that took Joseph and Mary to Bethlehem.

¶ That's right, Ernest, but the tax problem which confronted the nation of Israel at the time of Jesus' birth was of far more serious significance to them than our tax problems today. To the Israelites, it was a reminder that they had lost their national independence. We pay taxes, it is true, but at least we are a free people. At the time Jesus was born, these chosen people of God were under the relentless and exacting domination of the Romans. That is why they were compelled to pay tribute to Caesar.

¶ How long had Israel been a vassal nation?

¶ More than 600 years; that is, from the time that their last king, whose name was Zedekiah, was overthrown. He was overthrown by King Nebuchadnezzar of Babylon. Practically the whole nation was then taken captive to Babylon, where they remained for seventy

years. Then the world empire of Babylon was overthrown by the Medes and Persians, and the Israelites were permitted to return to Judea, not as a free people, but to be under the domination of the Medes and Persians. Later they became subject to the Grecian Empire and finally they were made vassals of the Romans, and this was their status at the time Jesus was born. When Israel's last king was overthrown, God's prophet declared that their kingdom authority would be overturned three times, until He came whose right it was, and that it would be given to Him.

¶ Does that mean that their kingdom was taken away by Babylon, overturned to Medo-Persia, then to Greece, finally to Rome, and then Christ the rightful Ruler came?

¶ Yes, you could apply it that way. We know that Jesus is the rightful Ruler of the world, and the Scriptures clearly show that no world empire intervenes between the overthrow of the last remnants of the Roman Empire and the establishment of Christ's kingdom.

¶ According to that, then, the birth of Jesus is of far greater significance in the outworking of God's plan than many have supposed. It's strange, though, that while destined to be earth's greatest King, he was born in a manger.

¶ Yes, and that's the way God wanted it to be! There was no worldly fanfare or splendor associated with the birth of this King. Nor was his birth announced to the



## A BIBLICAL DIALOG

great and learned of Israel, but to humble shepherds.

¶ That's true enough, but at the same time, neither before nor since has the birth of a king been announced by an angel.

¶ True, God and the angels honored his birth, but the great ones of the earth were not advised. And how surprised those shepherds must have been, and evidently very much startled also, for the angel said, "Fear not." Then came the words of the angel through the quietness of that holy night, "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."

¶ Frank, as we all know, this message of the angel is declared that it shall be good tidings to "all people." Isn't it true, however, that Jesus was born in fulfilment of promises God made to the Jewish nation?

¶ Yes, that is true, but the message of the angel shows that the Christ of promise was to be a Christ and a Savior not only to Israel but to all nations. The Prophet Simeon said of Jesus, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:30-32

¶ Frank, in the passage you just quoted the word "salvation" is used, and in the angelic message Jesus is referred to as a "Savior." What is meant by these terms "Savior" and "salvation"? From

what were the shepherds and the Israelites to be saved? From what were the "all people" of the prophecy to be saved?

¶ This prophetic message of the angel is an assurance that both Jews and Gentiles—"all people"—are to be saved from the bondage of sin and death. Jesus was God's gift to the world, and the Bible declares that those who believe on him are to have everlasting life.

¶ But Frank, that was more than nineteen centuries ago! Millions have believed in Christ since that time, yet they all have died. Not a single individual of the human race, from the day Jesus was born, has escaped death. Are we to understand that salvation from death, as provided by Jesus, means an opportunity of living in heaven after death?

¶ No, Ernest. That is not the thought at all! Salvation from death means that when God's due time comes mankind will be given the opportunity of living forever as human beings right here on the earth. It was for this that man was created. It was this that he lost because of sin. Jesus, as the Savior of mankind, will deliver the people from death, and restore them to that which was lost.

¶ Frank, I notice you emphasized that the people would be saved from death when God's due time comes. Was it not God's due time when Jesus was born?

¶ No, Ernest, it was not. The angel's message was a prophecy concerning future developments in the plan of God. Jesus was born to be the Savior of the world, but

his death as man's Redeemer was necessary before anyone could be saved. But even though Jesus died nearly two thousand years ago to redeem the world, the opportunity to escape death through faith in him, and to live forever on the earth, has not yet been offered to anyone. During all of these centuries, those who have believed in Jesus have been given the opportunity of laying down their lives sacrificially, as Jesus did. Through faith in his shed blood, the Christian life of sacrifice is acceptable to God, and the Scriptures show that all who are faithful unto death will, in the resurrection, to a heavenly estate, be rewarded with glory, honor, and immortality.

¶ Frank, what about the angels' message of peace on earth and good will toward men? Are we to understand this as also being a prophecy of conditions yet future?

¶ Yes! It is a prophecy in which Jesus is identified as the foretold Prince of Peace. The expression, "Good will toward men," has more particular reference to God's good

will expressed on behalf of mankind through the birth of Jesus. God's good will is finally to be revealed to all the nations through the establishment of Christ's kingdom. The Prophet Isaiah declares that then all the ends of the earth shall see the salvation of God.

¶ Frank, when we take this scriptural view of the angelic message, it certainly is "good tidings of great joy." It is a joy that is coming to the entire world—a lasting joy for all mankind. It will be the joy of health, and life, and peace; joy in a renewed and restored earth, with the curse of sin and death removed. What a peace of mind there is even now in the thought that there shall be no more war, no more social strife. It seems to me that as Christians we should be re-echoing this glad song of the angels, so that those who mourn may be comforted with the assurance of the Scriptures that a time IS coming when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

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## WEEKLY PRAYER MEETING TEXTS

**DECEMBER 4**—"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13 (Z. '01-271. Hymn 90)

**DECEMBER 11**—"My son, give Me thine heart, and let thine eyes observe My ways."—Proverbs 23:26 (Z. '01-324. Hymn 103)

**DECEMBER 18**—"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6 (Z. '02-45. Hymn 109)

**DECEMBER 25**—"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11 (Z. '03-457. Hymn 144)

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# THE CHRISTIAN LIFE

## Our Eternal Home

*"I will dwell in the house of the Lord for ever."*

—PSALM 23:6

THE "green pastures," "still waters," "rod" and "staff," and the "valley of the shadow of death," as well as the other details mentioned by David in the 23rd Psalm, made up the daily experiences of sheep under the care of oriental shepherds. When possible, the flock was led into a sheepfold at the close of the day, where they could dwell safely for the night. Thus to David this safe and desirable conclusion of the vicissitudes of life as experienced daily by sheep served well to symbolize his own daily rest in the Lord, and his future place in the divine arrangements.



While David greatly rejoiced in what this illustrated to him as one for whom Jehovah cared, its meaning to us is still more significant; for in a very special sense the Psalm was written for the Christian church. To us there is a daily dwelling in the house of the Lord, and also a glorious hope of being actually with the Lord in that "place" in the Father's house which Jesus went away to prepare.

Jesus said to his disciples, "In my Father's house are many mansions." (John 14:2) The word "mansions" as here used is a translation of a Greek word meaning "a staying," or a place to stay, a "residence." It is used only twice in the New Testament and both times by Jesus in this 14th chapter of John. In Jesus' second use of the word, the King James Version gives us the

English word "abode" as a translation. It is in the statement, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23

Here, as we have noted, the word "abode" is a translation of the same Greek word that is translated "mansions" in verse two of the chapter. This verse might well be translated, "In my Father's house are many places to stay, many abodes." In the 23rd verse Jesus is saying that both he and his Father find a place to stay in the hearts of those who love him and are obedient to his words. It also means that the Father and the Son dwell together with those who love them; that their dwelling place becomes ours, and that where we live in our innermost hearts and minds they also live.

The "Father's house" might be understood as the entire vast universe which he has created, and in this "house" are many places to stay, many abodes. As human beings there is only one of these abodes that would be suitable for us, and that is the earth. But God did not confine himself to the creation of human beings and a home suitable for them. The Scriptures indicate that there are other orders of beings, and that these are adapted to live under circumstances quite different from those existing on the earth. There are angels, principalities, and powers. The plane of life on which these live is their abode, their place to stay. In Noah's day many of the holy angels sinned by leaving "their own habitation."—Jude 6; I Peter 3:19, 20; II Peter 2:4, 5

While there are many places to stay, many abodes, in the Father's house, there was none suitable for the bride of Christ, hence Jesus said to his disciples, "I go to prepare a place for you. And if I go, . . . I will come again, and receive you unto myself; that where I am there ye may be also." (John 14:2, 3) This indicates that the place, the abode, the future dwelling place of the church did not exist prior to the Lord's first advent. The "Father's house" contained many abodes in which dwelt the various orders of intelligent beings originally created by him, but there was no place for the church. Together with Jesus her heavenly bridegroom, the church, the bride of Christ, was to be a new creation, hence it was necessary that a new abode be prepared.

There is a special sweetness to this promise of Jesus—"I go to prepare a place for you." It is as though he were saying to his

disciples and to us that while there were already many mansions in the vast expanse of his Father's house, none of them was good enough for his bride, hence a special "mansion" was to be prepared. "And if I go, . . . I will come again," Jesus said, "and receive you unto myself; that where I am, there ye may be also." It is impossible for us to grasp with any degree of clarity what conditions will be like in that place which Jesus has prepared for us, but we can have some idea of what it will mean to be with Jesus, to dwell where he dwells, to share his home.

The Apostle John found it impossible to fathom the great height of glory to which the faithful overcomers of this age will be exalted. He wrote, "It doth not yet appear what we shall be," but there was one thing John did know, and in this he saw a marvelous manifestation of divine love. "We know that . . . we shall be like Him," he wrote, "for we shall see Him as He is." (I John 3:1-3) John, as a disciple of Jesus who walked with him while he was in the flesh, was quick to grasp the implications of what the Master said on matters of this kind. It was John who recorded Jesus' promise of the place to be prepared in which the Master and his followers would dwell together in glory. It was John who recorded the Master's prayer in which he said to his Heavenly Father, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." —John 17:24

There was no doubt in John's mind that this prayer of the Master would be answered. In this prayer Jesus also asked that the Father bestow the same love upon his followers that he had displayed toward him. John realized what a great love this was, and wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And it is these sons of God who are to be made like Christ and dwell together with him.

While this new dwelling place prepared for the new creation will be different from any of the other "mansions" already existing, it will be in the Father's house; that is, within his vast universe. Hence the Psalmist could write prophetically of the church that we will "dwell in the house of the Lord for ever." All the various planes of being created in the image of God and remaining obedient

to him are properly said to be dwelling in the house of the Lord. The restored human family, living in perfection on the earth, will dwell in the house of the Lord forever, their particular mansion being the earthly paradise. But the church, dwelling with her Lord and heavenly Bridegroom, will occupy the grandest of all the mansions, the dwelling place especially prepared by Jesus for her.

The apostle explains that even now those who believe do enter into rest. (Heb. 4:1-3) This is a rest of faith in the finished work of Christ, a peace of heart and mind which transcends all our trials and difficulties, and which is based upon our assurance of the Father's love and our confidence in his ability to supply all of our needs according to the riches of his grace in Christ Jesus. (Phil. 4:19) And then, in addition to this present resting place of faith and hope, we have the assurance of an abiding place, a mansion which Jesus promised to prepare for his faithful disciples. (Hebrews 4:9) It is this thought of our present association with the Lord through his Word, and our future living with him in glory that Jesus discusses in the 14th chapter of John where first he speaks of the abode, the mansion, which he would go away to prepare, and then adds that he and his Father would even now make their abode, their mansion, with those who love and obey them.

### THE PRESENT HOUSE OF THE LORD

I "will" dwell in the house of the Lord, David declares, not shall. This suggests the possibility that his own determination to dwell in the house of the Lord would have a great deal to do with attaining this much desired position in the divine arrangements. And it is true of the Lord's people in every age that their own willingness and desire to be in harmony with God and to be a part of his household is a necessary prerequisite to their enjoying such a high position of favor. God does not compel anyone to dwell in his house.

In Psalm 27:4 David wrote, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Here David is concerned with dwelling in the house of the Lord all the days of his life, whereas in Psalm 23:6 he declares his determination to dwell in the house of the Lord "for ever." The one would seem to be contingent on the other. Certainly those who have no desire now to dwell in the

house of the Lord and who spend their lives in alienation from him will not be prepared to dwell in the "mansion" Jesus promised to prepare for those who love and obey him.

The "house" of the Lord as David used that term is probably a reference to the typical tabernacle. David desired to build a better house, a temple, in which he could "inquire" of the Lord but he was not permitted to do so. The tabernacle—the house of the Lord as viewed by David and by typical Israel—was a "shadow" or symbol of the real "house of the Lord" in which the church of this Gospel age finds a dwelling place, and in which, ultimately, all mankind will find a haven.

The most holy of the tabernacle typified God's own dwelling place and the center of divine authority. This is on the divine plane, inhabited only by those possessing the divine nature. Originally God was alone on this plane. Jesus was highly exalted to this plane when raised from the dead, and the church is promised the divine nature if faithful unto death.—I Peter 1:4; James 1:12; Rev. 2:10

The first holy of the tabernacle as well as the court surrounding the tabernacle, symbolize the present dwelling places of those who are sacrificing their human nature in order to enter into the most holy to dwell with the Father and with his glorified Son. If we think of the prophecy of Revelation 21:3 where we read that the "tabernacle of God is with men," then the camp of the Israelites surrounding the typical tabernacle would represent the redeemed and restored world of mankind, the "men" with whom God will dwell; and they in turn will dwell with him; that is, they will be members of his household, living in the earthly abode or mansion created for them.

When David, speaking prophetically, declared his desire to dwell in the house of the Lord all the days of his life, the reference is to the great privilege enjoyed by the saints during this Gospel age of offering themselves in sacrifice in the antitypical "court," and enjoying the rich blessing of spiritual communion with the Lord in the antitypical holy. In verse 6 of the same psalm, David speaks of offering the "sacrifices of joy" in the Lord's tabernacle. And what unspeakable joy is ours as we realize the privilege we have of presenting our bodies a living sacrifice in the assurance that God will accept them and beget us to the divine nature.

True, the offering of sacrifice is not in itself joyous, but rather the reverse, for it is contrary to the desires of the flesh. Nor is the sacrifice of the saints pleasing to the world. Because of it, the Lord's people often find that the world hates them. A truly consecrated Christian is not at home in the world. David's own experience illustrated the position of the Christian in the world, particularly that of Jesus, our Exemplar. David prayed to God, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." —Psalm 27:12

Then David added, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." (Psalm 27:13) How true this is of the saints of the Gospel age. While we are not serving the Lord for a reward, nevertheless, the assurance that God's love, his goodness, will yet be revealed to us in all its glorious fulness, and that ultimately his glory will be revealed to all flesh, is a compensating portion which sustains us through the hours of trial involved in laying down our lives in sacrifice. Just as the joy that was set before Jesus enabled him to endure the cross and to despise the shame, so it is with us. We know that the valley of the shadow of death through which we are now walking will yet be transformed into the "land of the living," and that there, the goodness of the Lord will be revealed to all mankind. (Isa. 40:5) It is our confidence in the final outcome of this plan, and the joy that is set before us of co-operating to this end, that help to keep us from fainting and becoming discouraged during the present time of trial.

David wrote that he desired to dwell in the house of the Lord in order that he might behold his beauty. The beauty of the Lord is seen in the glorious attributes of his character, his wisdom, his justice, his love, and his power. This beauty of divine holiness is discerned and appreciated only by those who are in covenant relationship with him and who are enlightened by his Holy Spirit. These are begotten of the Holy Spirit, and enjoy spiritual vision. Through the Word of truth, they see the outlines of the divine plan for human redemption and salvation. Through that plan, they see the glorious attributes of God working for the eternal blessing of his creatures and to his own glory.

In the holy of the typical tabernacle were three pieces of furni-



ture—the golden table which bore the shewbread, the golden candlestick, and the golden altar. Each of these is symbolic of the church. As the “table,” the church holds forth the bread of life. As the candlestick, she radiates the light of the Word, and in the golden altar we see the church as a sacrificing body, and from her the sweet smelling savor of sacrifice ascending into the presence of God. Recalling Jesus’ words saying that he and the Father would make their abode with the church, we realize that the glory of the Lord is to be seen only by those who are in the church, and who participate in the fellowship of the Word of God as he makes that Word known to his people through his people.

So it is that in the antitypical “holy” we see the glory of the Lord as it is revealed through the church as she holds forth the word of life; we see his glory in the light from the antitypical golden candlestick; and as the saints offer their sacrifice of praise to the Most High, his glory is further revealed. What high favor is thus shown to us of the Gospel age in being permitted to dwell in the house of the Lord, where, through the channels of his own providing, we can see his glory displayed. Surely it should be our desire to dwell in this house of the Lord all the days of our life, even as David expressed concerning himself with reference to the typical tabernacle.

As we noted in the beginning, the thought of a daily dwelling in the house of the Lord was illustrated by the daily experience of the sheep in being led to a safe resting place. But in the larger picture, that final scene in the experience of the sheep can well represent our actual dwelling with the Lord beyond the veil. And what a glorious ending this will be to all the vicissitudes of the narrow way! Nor tongue nor pen can describe the joys of that blest day.

It will be a day when all our labors and trials will be over. There will be no more sorrow, no more sighing, no more tears. However, while our labors and trials will be past, there will be work to do. And this is an especially blessed thought for the people of God now, for we are living in that time mentioned in Revelation when the death of the saints will mean that they will rest from their labors, but their works will follow them; that is, they will not need to remain asleep in death.—Rev. 14: 13

And think of the glorious “works” the saints will enjoy when

## THE DAWN

dwelling in the house of the Lord as members of the divine family! They will be joint-heirs with Jesus as reigning kings over the earth for a thousand years. They will be associate judges with him in dealing with the people of that day. They will share the mediatorial work of the messianic kingdom. Yes, they will be co-workers with God and with Christ in the restoration of the human race to at-one-ment with the Creator and to perfection of human life. We cannot understand very clearly the glories of the divine nature; but we can visualize to some extent the blessedness of the privileges which will be ours, if faithful, of sharing in the kingdom work assigned to those who will be found worthy to dwell in the special place prepared in the house of the Lord for these overcomers. And it is the joy of this anticipation that has so much to do with spurring us on to renewed zeal in the doing of God's will.

The work of the saints beyond the veil is again referred to by the prophets when they speak of the "mountain of the house of the Lord." (Micah 4:1-4; Isa. 2:1-4) This is the kingdom of the Lord, and it is made up of those who dwell in the house of the Lord; yea, who dwell in that abode in the Lord's house which Jesus promised to prepare. In these prophecies, the thought of household is included, for the kings in the divine kingdom will all be members of the divine ruling family, or house.

How all-comprehensive, then, is the prophetic utterance of David, "I will dwell in the house of the Lord for ever." And this wondrous possibility, this glorious hope, is the inspiration of all those who from the heart can say, "The Lord is my Shepherd." May we, as his sheep, follow ever more faithfully the leadings of our Shepherd; feeding in the green pastures into which he leads us; drinking the refreshing waters which he provides; and, by recognizing all the ways in which he cares for us, be assured that his goodness and mercy will pursue us all the days of our life, and that we will dwell in his house forever.



*"He shall be great, and shall be called the Son of the Highest:  
and the Lord God shall give unto him the throne of  
his father David."*

# Service of the Brethren

*"The zeal of thine house hath consumed me."*

—PSALM 69:9

**T**HESE words must have seemed extremely poetical, hyperbolic, to those of David's time. David indeed had a zeal for the house of God—for the tabernacle first, and subsequently for the temple, which he desired to build, but which the Lord would not permit him to build. David had a real zeal for that house.

We get the key to this prophecy from its application in the New Testament to our Lord. When Jesus had made a scourge of small cords, he drove the money-changers out of the temple. Then his disciples remembered and probably quoted the passage: "The zeal of thine house hath eaten me up." (John 2:17) The Lord's house in that case was the temple; and our Lord's zeal in cleansing the temple of all merchandise would be considered by some as very appropriate, and by others as very extreme.

But the still deeper meaning is indicated by the declaration that the church is his house—the house of God. The apostles, speaking of the church, say that we are the temple of the Holy Spirit. (I Cor. 6:19) Again, it is said that we are builded together as living stones. (I Pet. 2:4, 5) So we see that the real house of God for which Jesus had zeal was the house of sons. The Jews had been a house of servants under Moses; but Christ was a Son over his own

house—the house of sons—"whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"; for "faithful is he that calleth you."—Heb. 3:5, 6; I Thess. 5:24

## **The Spirit of Christ Is the Spirit of Service**

Having this view of the house before our minds, we can see in what way Jesus' zeal for the house of God consumed him—burned him up. We use the word burn, consume, in the same way that we use the word rust in the case of iron. And so zeal is that which is warm, aglow, hot. With this view of the Master and his house before our minds—the house that he was interested in—we perceive that his zeal, his energy for them, prompted him, led him, to lay down his life—for as many as would become God's house, God's sons, God's people. This zeal for the Lord's house, for the Lord's people, consumed his time and strength in helping them.

During this Gospel age the Lord invites the church to be similarly consumed with him. But the only ones who are yet members of the house of God, or sons of God, are those who are begotten of the Holy Spirit, as the apostle distinctly tells us. If we then have this Spirit of Christ, it will be the Spirit of service. It will be a zeal, a warmth,

an energy, prompting us to serve in the church. It will mean that we will be consumed as the Master was consumed—in the service of his church, which is his body.—Matthew 20:28; I John 3:16

### The Preparation for the Divine Nature

There are sons of God on the heavenly plane who were never given an opportunity to manifest such a zeal as this. There was no offer made to them to be associated in the reclamation of mankind. This privilege was given to the Logos, the Only Begotten. To him was given the opportunity to lay down his life—"Who . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name."—Phil. 2:7-9

Our Lord's zeal has not cost him his heavenly home, his heavenly estate; but, on the contrary, God has highly exalted him—to a higher position. The statement that he was consumed refers to

his earthly life, which he laid down for the world. The Father has given him a still higher nature than he had before—the divine nature. And this zeal in being consumed prepared him for the high reward of the divine nature.

The Apostle Peter says that the Lord hath "given unto us exceeding great and precious promises: that by these [working in us] ye might be partakers of the divine nature." (II Pet. 1:4) The Apostle Paul says that if we suffer with Christ, we shall reign with him; if we be dead with him, we shall live with him. (II Tim. 2:11, 12) If we have our earthly natures consumed, then we shall get the divine nature. "We shall all be changed, in a moment, in the twinkling of an eye."—I Cor. 15:51, 52

This opportunity, then, of manifesting a fulness of zeal for the service of God was granted, not to Adam, or to any of the human family, until this Gospel age. This opportunity will not come to the sons of God in the next age. The sacrificing then will be at an end; and there will be no more sin, sorrow, pain, sighing, crying or dying!—Isaiah 35:10; 51:11; Revelation 21:4

—REPRINT, June 1, 1913

The body of Christ will not always be here to be ministered unto. Whatever we can do now for our fellow members of the body of Christ, the Head will reckon as done unto him. And our Father will not forget our labor of love in ministering to the saints. It is needless for us to suggest that as God is not unjust to forget labors of love for the saints, neither is he unjust to credit us with them, if we have done no labors for such—if we have not ministered. Paul urges that we continue to be very diligent in this labor of love, and suggests that continued diligence will give the full assurance of hope.—C. T. R.

PART III—The transition period  
of the Gospel age—which de-  
nomination is Christ's church  
today?

## The Sociology of Jesus Christ

*"Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."*

—MATTHEW 23:8-12

THE rise of denominationalism in the Christian church is a phenomenon which never had the approval of Jesus Christ, and it was a matter of serious warning by the apostles; for the spirit of sectarianism, even if only in a small degree, was evidenced in the days of the Apostle Paul. In his letter to the church at Corinth, he states that "a spirit of contention within the community has arisen," and he solemnly warns them to avoid factionalism.—I Cor. 1:11, paraphrase

"I appeal to you, [Paul says] in the common name we bear, that of Jesus Christ, that you agree on matters of faith and doctrine and all of you teach the same thing, so that there are no divisions among you, but rather that you are a complete whole, of the same mind and judgment. I am told you are quarrelsome, and that you take

party names, as for instance some of you claim to be followers of Paul, some to follow Peter, some Apollos, and some claim to follow Christ. Is Christ, then, divided? Was Paul crucified for you, or were you baptized in the name of Paul? I am glad I didn't have the baptizing of you or perhaps you would be saying that I did it in my own name. However, when I came to you I didn't come to baptize but to preach the Gospel, and certainly not with any assumption of superior wisdom for fear that you would miss the important thing, the cross of Christ, in hearing merely sounding phrases.

"To foolish people this doctrine of salvation through the blood of Christ means nothing, but to us who rely on that sacrifice for salvation, it is the power of God. Just consider this matter of wisdom for a moment. One of old

time wrote: 'I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.' Anyway, what profit is there in being so worldly wise; in writing out minute catalogs of the Law; in disputing over every detail? God has made all this useless, because by these things the world has forgotten God, or argued him out of existence.

"Now we come, after you, so wisely have discarded God, and preach a new revelation of him in Jesus Christ, and through this simple-mindedness some people believe and are saved. What do we preach? Christ crucified! And what happens? Jews who hear this preaching cannot rid their minds and hearts of the teachings of Moses and substitute the one sacrifice of Christ for the many of their faith founded in the Law, and so they reject salvation through obstinacy.

"Gentiles who hear us look on the whole thing as simple-mindedness, because it isn't clever, as their philosophies claimed to be. But there is a class of people, a called-out class, both of Jews and Gentiles, who recognize in Christ a revelation of the power and wisdom of God, because the simplicity, the straightforwardness, of this Gospel message which comes from God is, in the end, greater than all worldly wisdom; and this weakness of our teaching, presenting the words of a humble Galilean prophet to your consideration is, in the end, stronger than anything that can be opposed to it.

"Now look at yourselves, you whom Christ calls brethren, and see the proofs of my words. What

sort of people are you? Very few of you are men of influence in the world; very few of you hold high positions, or possess any great wisdom, or are among the nobility and gentry. Why? Because God will prove to everybody that by being too smart, too wise, they can miss the really important thing in life, and he is going to do this by rewarding honesty of heart, rather than smartness of intellect. Yes, he will even take the things the world despises and considers low (observe what was done with Jesus, made to die the death of the worst sort of criminal!), and with those things, worked on by his Holy Spirit, he will bring down everything which has elevated itself by mere worldly wisdom, ignoring God's commands. And he will do this so that mankind will never be able to say, 'Look what we have done just by our own power and wisdom. We didn't need God!'"—I Corinthians, chap. 1, paraphrase

Factionalism, the following of human leaders or the slavish adoption of specific ideas not scripturally supported, leads inevitably to mental arrogance. First, it fosters a spirit of contention, for the pride that provokes the attitude, "This is MY idea and because it IS my idea it must be right and all different ideas, wrong," must constantly defend the position against all that assail it.

Once entrenched, mental and spiritual prides are among the most difficult wrong ideas to dislodge. There are men living today who profess in the face of much natural evidence to the contrary,

to believe that the earth is flat. Such people never travel. If they did, and, for example, if they circumnavigated the globe, it is doubtful that they could hold to the theory. But so long as their ideas are not submitted to actual physical proof, they propound their philosophy with enthusiasm.

So with the worldly-wise in matters of religion. So with denominational adherents in the matter of their particular brand of belief. Only complete honesty of heart can help a factionally-minded person to recognize the folly of contending for the greater importance of the part as against the whole. For it is a fact that with all the larger denominations into which the so-called Christian church is today divided, their individual basis of contention is merely the part of a complete whole which, if they would reason the matter out, testing every point with the truth of God's Word and bringing it into conformity therewith, they could to their own great advantage exchange the part for the whole, and achieve unity in the body of Christ.

The major divisions of the church in the early centuries of the Christian era were three: Roman Catholic, Greek Orthodox, and the Coptic. Later in history, revolt against the domination of the consciences and the bodies of the individual members by the Roman Church brought about certain reforms. Those reforms prospered for a time, but in most cases, shortly after the death of the reformer, the movement he founded broke up under the heat of factionalism and the spiritual pride

of would-be leaders, and to a great extent nullified itself.

In this manner progressed, or, it were better perhaps to say, continued the reforming wave started by Martin Luther. Its results were spectacular and for a time threatened the continuation of Rome as a strong power in the church. However, through various natural causes, complicated by the jealousies of rival reformers each contending for some private interpretation of a particular doctrine, the strength of the separatist movement within the Roman Church was dissipated, and Rome recovered some of the ground she had lost. Never, after the tremendous blows dealt her spiritual arrogance and worldly power by Luther, did Rome become the world-dominating power she had formerly been.

In the past three hundred years the growth of Protestant churches has been remarkable. They multiply as do some forms of animal life, by fission. That is, the parent body splits off part of itself which becomes a separate entity, and these "children" follow the same process, producing, in course of time, scores and hundreds of denominations.

Well might Paul pose the question, "Is Christ divided?" The small evidence of the results of factional thinking of his day have become, in our day, a grotesque monster of disunion and anarchy in the nominal "body of Christ." The grounds on which these splits occur, today as always, are spiritual pride, desire for leadership, and domination over the consciences of men.

In recent years various attempts

have been made to bring about physical unity of many dissenting bodies with the ultimate objective of producing out of all this conflict of opinions one great world church. Even a casual acquaintance with the plain and obvious teachings of Jesus Christ should be sufficient to show that such physical union could produce nothing possessing spiritual life.

Examining the record of such attempts, the reasons for failure are so glaring as to cry aloud for recognition. A simple comparison of the aims of such "peacemakers" with the truth revealed by Christ as to what constituted fellowship, brotherhood, with him, reveals instantly the basic weakness of all such attempts.

Today in most of the denominational churches there is a shibboleth which is thought to express the true Christian spirit: the fatherhood of God, and the brotherhood of man. In this phrase modern religionists attempt to sum up the factors which must be recognized by all men who would find union in Christ. Nothing could be more wrongly stated.

God is not the Father, in the sense in which the phrase is used, of mankind. Among people of the earth, brotherhood in Christ is not simply a matter of tolerance and simple good will, but can only apply to those who hold such relationship on the terms set forth in the Scriptures. Christ said himself that he came not to send peace upon earth, but a sword, implying thereby that his message, his teaching, for the most part would not unite but divide. And this thought he emphasized on many occasions, stating

without equivocation that one must be prepared to leave father and mother, husband and wife, lands, wealth, home, children, and sacrifice reputation, position, power—give up everything, in fact, to follow him.

These admonitions were not addressed to peoples, to nations, but to individuals. The call of Christ to those who were to be his followers was never addressed to multitudes but to persons. Thus, in the society of his day, his demands did not promote peace and concord, but rather created resentment and even hatred on the part of the uninstructed against those who heard the call and followed it. Today the results are identical.

Jesus, in his personal contact with people, preached a very definite doctrine of separation. He preached and ministered only to Jews, his own people, for their days of favor as the chosen people were not yet ended. "He came unto his own, and his own received him not" as a people—although individuals did—hence he proclaimed the end of divine favor to the Jewish nation—"Your house is left unto you desolate"—and the opening of a new and living way of salvation to individuals, not only for the nation of Israel, but of the heathen (Gentile) peoples also—"For all, to be testified in due time."—John 1:11; Matt. 23:38; I Tim. 2:6

The peculiar effect of his preaching was to separate people from their national religious opinions and change the direction of their thinking. The "respectable" religion of Jesus' day was the accepted worship based on the Law Cove-



nant which God had made with the ancestors of the people, and had presented to them through Moses. Consequently, any who appeared to be different from the majority were regarded askance by those whose interests it was to keep the established religion intact.

Over the centuries the worship of Israel had been badly polluted by careless teachers who considered the requirements of the Law of less effect than was stated in the canon. The prophecies of Malachi late in the history of the nation show to what a pass affairs had come. "Where is mine honor? . . . saith the Lord of hosts unto you, O priests, that despise my name. . . . Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? . . . Ye said also, Behold, what a weariness! . . . and ye brought that which was torn, and the lame, and the sick; . . . should I accept this of your hand? saith the Lord. But cursed be the deceiver, . . . for I am a great King, saith the Lord of hosts."—Malachi 1:6-14

Such had become the condition in the religious life of Israel, when even the priests offering sacrifice for the people had become careless and corrupt, and were willing to accept from the people, and offer to God, things which were imperfect, diseased, and unfit. These offerings of Israel were types, pic-

tures, of the offerings to be made by Christians in their day. Not literal animals, or cakes, or birds, or wine were to be presented to God by Christians, but the heart interests represented by those things. "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit [curbed and directed spirit]: a broken and a contrite heart, O God, thou wilt not despise."—Psa. 51:16, 17

For many years the tendency in the nominal Christian church has been to get away from the uncompromising spirit of Christ and to make allowances for man's inability to keep perfectly an exacting law. It has been overlooked or ignored that this inability on man's part was fully known to God and he was well able to make his own allowances where such were needed.

But the history of apostate Christianity from the days of the apostles until now has been a history of compromise and accommodation, from the enlarging of the faith in the early days of the church to permit the inclusion of the festivals of heathen ritual given the gloss of Christianity by appointing such days as honoring this or that saint, to the present still larger widening to permit the inclusion of the undiluted spirit of the world, and to that same extent the exclusion of the spirit of Christ.

The accepted idea of the function of a church today is that it must have a constant program of good works in which its members may be allowed to indulge themselves. There can be no criticism of good works in themselves, and

# APPLES OF GOLD

*"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—LUKE 2:9-14*

## The Story That Never Grows Old

Refreshing and sweet is the story sublime:  
The message of peace and good will;  
No other is found on the records of time,  
That can with such happiness thrill.  
The choir of eternity sang with delight  
Good news to the shepherds of old,  
Proclaiming the Savior who scatters our night,  
And opens the heavenly fold.  
Glad song that the ransomed of Jesus will sing  
When judgment has summoned the dead;  
When jubilee bells of creation will ring,  
And sorrow and sighing are fled.

## Food for Thought

In the city of Bethlehem various ceremonies are continually performed in and about and connected with the "sacred manger" in which, it is claimed, the babe Jesus was born.

But to thoughtful Christians the center of interest is not the holy ground on which our Savior trod, nor the holy manger in which he lay as a babe, nor his holy mother; yea, though we reverence his flesh, and are deeply interested in all

that pertains thereto, especially in all its experiences, from the time of its consecration to death, at baptism; nevertheless, our still greater interest is in our risen Lord, the new creature perfected, the spiritual One, far above angels, principalities, powers, and every name that is named—next to the Father, and exalted to his right hand of power.

Hail to the Redeemer, King of kings, and Lord of lords!—C. T. R.

*"Thou shalt call his name Jesus: for he shall save his people from their sins."—MATTHEW 1:21*

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## "A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER." - - PROVERBS 25:11

*"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I JOHN 4:9*

### The Angels' Song

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold:  
"Peace on the earth, good will to men  
From heaven's all-glorious King."  
The world in solemn stillness lay  
To hear the angels sing.

And lo, the days are hastening on,  
By prophets seen of old,  
When with the ever-circling years  
Shall come the time foretold,  
When the new heaven and earth shall own  
The Prince of Peace their King,  
And the whole world send back the song  
Which now the angels sing.

### One Minute Sermon

"There were . . . shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them . . . and said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Savior, which is Christ the Lord."—Luke 2:8-11

After this message had been delivered to the shepherds, the Lord permitted an angel host to serenade the proclamation, and to prophesy the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer.

Because divine justice could not spare the guilty, the sentence of death, with its train of sickness and sorrow, has borne down upon our race for six thousand years.

But now glory to God in the highest! peace has been established upon a firm foundation through the payment of our penalty by the Lord's own arrangement.

As soon as the body of Christ (the church) has suffered with the Head, the great antitypical day of atonement will be complete, and peace between God and man will be established. Then peace will indeed reign, and the King of Glory will be known as the "Prince of Peace," whose blessings will fill the earth for the refreshment of every creature, and the bringing of so many as will into full harmony with God through the processes of restitution.

"Hallelujah, what a Savior."

—C. T. R.

no constraint should be put upon anyone's desire to practice them. The Apostle Paul in his letter to the Churches of Galatia, says: "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2) This scripture has been used many times to justify the idea that we should busy ourselves in social service. However, a glance at the preceding verse will indicate that it is not this which Paul is speaking of at all. Note the admonition in verse 1, which reads, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

It is not social service of which Paul speaks, but spiritual assistance to be given to a weak member of the church who has been tempted away from the paths of righteousness. The burden of such a one is not to be scorned or ignored, but the weight of it must be assumed by the church, and the one at fault helped back to full spiritual life, yet the responsibility is not removed from such a one, as Paul further states.

"Every man shall bear his own burden." (Vs. 5) It cannot be saddled onto the shoulders of the church and disposed of with no further responsibility attaching to the one at fault. Paul continues, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption [spiritual decay]; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Vss. 7, 8

Paul puts this entire matter on

a spiritual plane. Good works are to be performed in the way of giving all possible spiritual aid, comfort, and encouragement to fellow Christians—brethren in Christ. Their bodily wants and needs are to be taken care of also, within reason, as shown by other statements of both the apostles and our Lord himself. But here the matter is one within the church, and of particular reference to the church's function. Paul broadens the scope of the aid that may be given by body members of Christ without, however, changing his venue. "As we have therefore opportunity," he says, "let us do good unto all men, especially unto them who are of the household of faith."—Vs. 10

In this exhortation is no commendation of the church going out into the world, adopting worldly tactics, and assuming worldly burdens. Here is no emphasis on making the church attractive by the use of worldly devices—game rooms, ball teams, entertainments, and a full round of social activity and social service. Paul assumes in all his letters to the churches of his day that they are in the church for one purpose only, that of following Christ in the same way that Christ followed the will of His Father—as he expresses it in his letter to the Hebrews: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1, 2

It is obvious that the true brethren in Christ were associated with him in more than name only. They needed no constant enticement to remain interested in the contract they had made to be faithful followers of their Lord—a contract which had called, on their side, for a voluntary and complete giving up of all worldly interests, in accordance with the scriptural injunction:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:1, 2

This was not a call to a dilettante interest in things of God. It was a call to personal sacrifice and personal responsibility, not dependent upon any earthly interest, or the titillation of ephemeral emotions. Things of earth faded into insignificance before the grand hope held out to those who faithfully fulfilled their side of the contract. On God's side he promised the "joy" which was the incentive to the faithful performance on Jesus' part—the gift of eternal life in the presence of the Father. This reward was given to Jesus after his resurrection and ascension, when he "appeared in the presence of God for us," and became part of the hope of the glorified church.—Heb. 9:24

The evidence of Christ's victory over the "world," and over the sin and death which rule in the

world, was the empty tomb, symbol of his resurrection in power and glory. This resurrection became another part of the glorious hope of the sanctified church. Paul writing to the saints and faithful brethren in Christ at Colosse, exhorts them to faithfulness and perseverance in their efforts to earn this great reward:

"As ye have received Jesus Christ the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught. . . . Beware," he continues, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments or elements of the world, and not after Christ. . . . [Ye are] buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:6-12

"Let no man beguile [cheat] you of your reward in a willing humiliation of your minds and an undue and wholesome subservience to those claiming a special position as messengers to [pastors of] the church, intruding into those things he has not seen, vainly puffed up by his fleshly mind, and not recognizing the Head, from which all the body receives nourishment. If you are dead with Christ to all worldly principles and ideas, why are you subject to worldly methods and commands? If you are risen with Christ, seek the heavenly things. Set your affections on things above, not on things on the earth. You are dead [to the world] and your life [as part of his new creation, his new nation, his spirit-

ual church] is hid with Christ in God, and when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 2:18—3:4, paraphrase

Notice in these quotations from the great exegete of the Scriptures, how Paul warns the Christians of his day against a condition which has become virtually the sign manual of the church of our day—the exaggerated respect which the "laity" are expected to pay to the "clergy." In England of an earlier day and up to the beginning of this century, in fact, in the deepest parts of the agricultural lands of the country, it was a commonplace, and an expected sight, to see the simple country folk doff their hats and stand in a bowed and submissive attitude before the two great men of the community—the local squire and the local parson or priest. To the one, because he exercised power over their bodies; and to the other, because of the ingrained belief that he possessed power over their souls, the common man made almost literal obeisance—he gave "a willing humiliation of mind and an undue and unwholesome subservience to those claiming the special position of messenger [pastor]."

Christ says, "Call no man Rabbi [master, teacher]; . . . all ye are brethren." Neither he nor the apostles ever expected that among themselves there should be more than a proper respect for one another, based on their common union in Christ. To such as they appointed of themselves as teachers, elders, guides, there was to con-

tinue to be this same respect, but nowhere in the teachings of Christ or the apostles can be found any endorsement of a policy of giving to them any acknowledgment of their holding a "supreme" position among "inferior" laymen.

The whole exaggeration of respect beyond reason for the priestly office stems from the false claims to power, position, and authority made primarily by the Bishops of Rome, and adopted all too freely into nonconforming denominations during and following the Reformation.

As a result of this false elevation of a clergy class, the tendency has been for the "laity" to leave in the hands of this professed superior order of Christians the care of their "souls"—in spite of God's plain statement that "no man may be a ransom [a redeemer] for his brother."—Psa. 49:7

One of the most powerful of the denominations requires its adherents to consider their consciences as in the keeping of the church, and claims power to cleanse or punish them, with divine approval, for various classes of sins. Such power, or rather such assumption of power, is nowhere authorized or approved by Christ or his apostles; rather, when it showed itself in the primitive church it was roundly condemned. Paul, addressing the church at Corinth, notes this tendency on the part of the leaders there and says, speaking of the divisions, the denominational spirit, which was becoming apparent in that church:

"It has been declared unto me . . . that there are contentions

among you—that you are saying among yourselves, I follow Paul, I follow Apollos, I follow Peter, I follow Christ. Is Christ then divided? Was Paul crucified for you? Were any of you baptized in the name of Paul? I could not address you as spiritually-minded people, but as worldly-minded, because you are not able to understand really spiritual matters, for are you not worldly-minded when these divisions and this strife divide you?

“When one of you claims to follow Paul and another claims to follow Apollos, what is that but worldly-mindedness? Who is Paul, who is Apollos, but ministers [servants] who brought you the truth of God’s word and helped you to believe, even as the Lord gave to everyone? I planted, Apollos watered the seed of the Word, but God gave the increase, so that the planter and the waterer are nothing, but God is everything. The planter and the waterer are one [equal in service] and everyone will receive his reward according to how well he has performed his part of the service, for we are laborers together with God. Let us so be accounted of as of servants of Christ, stewards, not masters, of the mysteries of God. So why do you have differences on these matters? What do you have that wasn’t given to you? and if it was given to you what have you to be puffed up about as if it was something you had discovered for yourselves? You seem to think you have cause for pride, that you know everything, that you are rich and may reign as kings in the sight of others. I would to God that you were reigning so that I

might reign with you, but it seems to me that we apostles are the last to receive honors—for we are a spectacle continually to the world, fools in their eyes, because we follow Christ. But you! You use Christ and the Christian faith to enhance your personal glory; we are weak, but you are strong; you expect to receive honor, while we are despised. We hunger and thirst, are naked and beaten, have no place we can call home; we work with our hands to support ourselves, and are cursed, for which we return a blessing. We are treated as filth, the lowest of the low. I don’t mention these things to shame you, but as a warning.” —I Cor. 1:11-13; 3:3-9; 4:1-14, paraphrase

In this searching dissertation on the folly of the churches, Paul strikes at the root of one of the greatest evils in the church, perhaps as true today as in the day it was written. Paul contrasts his, and his fellow apostles’ condition—despised, rejected, reviled, laughed at, for their faithfulness to their divine call to preach Christ and him crucified—with the smug self-righteousness that was creeping into the wealthier—in so far as this world’s goods were concerned—churches of his day.

Sacrifice, and plain, solid service had lost their appeal as marks of the Christ-followers in Corinth. Corinth was an educational center in Greece, a place where many schools of heathen philosophy were located, and the spirit of futile argument and contention common in the schools of platonic philosophy had infiltrated into the Christian

church.

It hurt the pride of the Corinthian Greeks to feel in any way inferior as philosophers to the heathen schools, so they assumed a position and a power to which they had no right, in competition with the respected schools of their day. Paul recognized the danger, and in his sharp reproof shows them some comparisons. "You think you are too good, too high, to serve Christ as he served his brethren. Look at me! I work at manual labor to earn my living and preach the suffering Christ, demonstrating in my own life his spirit of sacrifice. But not you! You want your honors now. You can't wait to receive your reward at God's hands."

Today the denominational churches have followed the pattern of Corinth. The multiplicity of dignities and titles, the stepladders to high positions of preference in these churches, are an invention of the adversary of God, who showed what befell him as the end result of ambition—ambition to rule.

And to the extent that we lend a willing humiliation of mind, and give undue subservience to those who claim, without divine authority, position of overlordship, who desire to "reign" in the church, we do violence to Christ's admonition, "Neither be ye called masters, for one is your Master, even Christ."

No Christian is anything of himself. This can be considered as axiomatic of the Christian faith. One who is dead to the world and "raised in newness of life" is so raised by a power greater than himself. A new creature is not

self-created. He is a "new creature in Christ Jesus." Thus his life as a Christian is completely dependent on the Spirit of Christ which animates him. In this is no cause for self-glorification, for "if a man think himself to be something, when he is nothing, he deceiveth himself."—Gal. 6:3

It is wise to remember that the admonitions of Jesus Christ to his followers apply to all of his followers—to those appointed as "pastors of the flock" equally with those who are too often somewhat disparagingly referred to as laymen, or the laity. In the matter of acceptability to Christ there is no such division of the church as clergy and laity, for no man has pre-eminence above another in the family of Christ—"All ye are brethren." And this automatically emphasizes a point previously made in this article, that in the body of Christ there is equality of responsibility as well as equality of recognition.

The most honored bishop of the church can receive at the hands of God no greater acceptance than the humblest parishioner, supposing each to be faithful to the divine will. It is well to remember the words of Jesus on this matter of the relativity of the acceptance of God of the heartfelt desire of a sincere worshiper in the parable he told:

"Two men," he said, "went up into the temple to pray; the one a Pharisee, and the other a publican." (Luke 18:10) It is well to pause a moment to note why Jesus used these two types to point his story. The Pharisees were the



most meticulously strict observers of the minutiae of the Jewish Law, considered by themselves, and presented to the people as a particularly holy class. The publicans, on the contrary, were, in Jewish eyes, the most utterly debased of all Israelites, being, as they were, willing tools of the Roman conquerors in the exaction of customs, dues, and general tribute in all the country's commerce. They were regarded as apostates and defiled through their constant association with their heathen lords, and were utterly obnoxious to the Jew generally. Yet they were Jews, and of the chosen people of God. Jesus continues:

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men, . . . or even as this publican. I fast twice in the week, I give tithes of all I possess [to the temple]. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke 18:11-13

The Pharisee was full of spiritual pride—pride in possessions, pride in position, pride in his observance of ritual. The publican, overwhelmed with a conviction of his own littleness, pleaded only for mercy from God. Did Jesus honor the self-righteous one? This is what he says: "I tell you, this man [the publican] went down to his house justified rather than the other [the Pharisee]: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14

When Jesus gave a code of laws and of living to his followers they were obligatory upon all who chose to take his name and follow him. Continually Jesus points out the necessity of self-abasement before God, never to man, as a prerequisite to reward. With his own disciples, who acknowledged him as Master and Lord, it was He who took the basin of water and it was their feet which he washed, to illustrate his instruction to them that "he who would be greatest among you shall be servant of all."

Continually throughout the New Testament we are confronted with the inescapable fact of personal responsibility toward the law of Christ. Once assumed, this responsibility demands full time and attention to the business of being a Christian; not, however, as it was interpreted in the Middle Ages in the monastic system of living, cut off from the world behind stone walls and subject to a regimen of obligatory prayers and penances—a method still in vogue in one church today—but by setting one's mind upon the things of the kingdom, laying up treasures in heaven rather than upon earth, summed up by the apostle in the words: "Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5. See also I Cor. 2:16; II Cor. 13:11; Eph. 4:22-24

We must remain in the world subject to the powers that be as regards our daily living, but by our common union in the mystic body of Christ we must separate and withdraw from its associations. "In the world, but not of it," in accordance with the Master's great prayer for his disciples: "I pray not that

thou shouldest take them out of the world, but that thou shouldest keep them from the Evil One [Diaglott]. They are not of the world, even as I am not of the world."—John 17:15, 16

The Apostle John, in his later years, dwelt much on the need for increased measure of the animating spirit of the church—love. His letters to the churches are filled with the spirit of the Master, urging the body members to put aside every consideration, every form of carnal controversy, that love for one another and for their Head might be their one controlling motive.

"My little children . . . , " he writes, "love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—I John 2:1, 15, 16

James expresses the same thought in stronger language: "Why do you quarrel among yourselves? It is because you have stiff-necked opinions about what you should have, and so strongly do you hold to them that you would kill one another spiritually to obtain your own ends. You pray to God to give you the things you want and he doesn't answer your prayers because you ask for the wrong things. Don't you know that you cannot adopt the ways of the world and be in harmony with God? Anyone who

is a friend of the world is an enemy of God!"—James 4:1-4, paraphrase

For a Christian to recognize these admonitions as applying to himself personally, and to seek to heed them, is to cut himself off from much worldly pleasure. There can be no prominent social position for such a person, no high honors such as the world gives its heroes. There can be no acquisition of great wealth or power in the world, for only by using sordid worldly means can such things be acquired. Truly a Christian today who earnestly tries to live up to his covenant of sacrifice has little to look forward to from the world. The Apostle John saw this and comments on it: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—I John 3:1

The state of society for his consecrated followers which Jesus established during his ministry is the same today. His teaching in the days of his flesh separated his followers from the world of that day, separated the Jew from his religion and his law, the heathen from his idols; but in place of those things gave them access to a closer bond of union as between themselves, a new hope of a glorious heritage, a promise of a wider sphere of power in helping the whole world of mankind back to perfection, joy, peace, and happiness in the future.

Such was the sociological teaching of Christ. Such may be the position of those who elect to follow him along the pathway

of sacrifice in search of that glorious prize which he offers to all those who overcome the world as he overcame it—"the prize of the high calling of God"—the "crown of glory." (Phil. 3:14; I Pet. 5:4) On leaving this subject let it be with one sure conviction—that in Christ all men are one new man, as Paul puts it, all thought is one thought, for there is no cleavage in the body or in the spirit of Christ.—Eph. 2:15; I Pet. 3:8

The ancient wisdom that came from God was made articulate in Christ—that the bonds of peace are found in the unity of the body of Christ. Those things which divide are of the flesh—personal opinions—the pronouncements of men's ego, the demands of little minds which require that others agree with their theories. These "cause divisions and offenses contrary to the doctrine." Of such beware. (Rom. 16:17; I Cor. 1:10) In genuine unity in Christ is found the true essence of the brotherhood which he preached and which his disciples lived. This unity—based on the pure teachings of the inspired Word—was not divided when mistakes were made, but was the closer knit when mistakes were acknowledged.

This was a truth of the early apostles, and is still a truth for the Christians of today. Well had John, in his old age, learned the true application of the doctrines of the divine plan to be "that ye love one another."—John 13:34; 15:12; I John 3:11; 4:7, 11; II John 5

It was for this unity in faith and love that Jesus petitioned his Father when he prayed in the garden for his disciples as he saw, looming in the darkness, the shadow of the cross that was so soon to be the altar of the completion of his sacrifice: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . I have given unto them the words which thou gavest me. . . . I pray for them. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me, . . . that the love wherewith thou hast loved me may be in them."—John 17:4, 8, 9, 20, 21-26

—Contributed



"Give us strong hope in one sure word"  
The fainting world demands:  
"Immanuel"! let it be heard  
Through all our war-cursed lands.

"God with us" is the word we need  
To rout satanic wrong,  
To comfort broken hearts that bleed,  
And turn our sighs to song.

## CHRISTIAN FELLOWSHIP

December 7

**GOLDEN TEXT:** "I thank my God . . . for your fellowship in the gospel from the first day until now."—Philippians 1:3, 5

THE blessing of fellowship is among the richest present heritages of the Christian. It is much more than merely visiting together. In the fullest sense, Christian fellowship is a partnership, a community of interest in all the things which pertain to God and to his plan through Jesus for the salvation of both the church and the world. We are invited to be co-workers with God in his plan, and sweet is the fellowship and strong the tie that binds us together in this divine cause.—1 Cor. 3:9; 2 Cor. 6:1

In our Golden Text, Paul is expressing his appreciation of the fellowship he enjoyed with the brethren at Philippi. This fellowship had been sweet from the very day it began, he writes. That was when he met Lydia, the seller of purple, and others, a little way outside the city of Philippi, at a place "where prayer was wont to be made." (Acts 16:13) Lydia responded to the truth as there preached by Paul, and she opened her home for meetings and served

as hostess to Paul and Silas.

Others accepted the truth, and the church at Philippi was organized in her home. Doubtless Paul had often reflected over that wonderful experience, and his joy increased as these dear ones continued faithful in the truth. The memory of them was an inspiration and encouragement to him during those dark days in a Roman prison, from which the epistle to them was written.

**BOOK OF III JOHN**—In this epistle, we have a most interesting sidelight, as it were, of practical Christian fellowship. It is addressed to "the well beloved Gaius," whom John asserts that he truly loved. (See margin.) The apostle declares that he rejoiced greatly to learn that Gaius continued to walk in the truth and was faithful to it. "I have no greater joy," John writes, "than to hear that my children walk in truth." Here is an example of true, godlike joy. It is a rejoicing over the spiritual welfare of others.

John's knowledge that Gaius continued to walk in the truth had come to him through brethren whom he had entertained and cared for in his home. Gaius had seen his privilege of being one of the "fellowhelpers to the truth" by caring for those who were devoting their time to the service of the Lord—those who had gone forth "for his name's sake." Gaius was evidently not in a position to go forth himself in the service of the truth but he gladly served as host to those who did enjoy that privilege.

Gaius' hospitality and keen interest in the partnership of the Lord's cause is highlighted by a reverse spirit which manifested itself in the ecclesia with which he evidently was associated. This comes to light also in the epistle. John says, "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." The purpose of John's letter to the ecclesia apparently was to announce his intention of visiting the brethren and serving them, but Diotrephes opposed the visit, and, apparently, he had sufficient influence in the ecclesia to cause the majority to vote against receiving the Apostle John.

John reveals that in order to gain his point, Diotrephes resorted to "prating against us with malicious words." Not only that, but in addition to influencing the ecclesia against welcoming the brethren officially as a church, he refused to have them in his own home. There are circumstances where such an attitude would be quite proper for a Christian. We have an example of this in John's second epistle, where he admonishes the "elect lady" not to entertain those who are out of harmony with the truth, nor in any way to render them assistance. (II John 10, 11) But this was not the case with John's proposed visit to the ecclesia, of which Gaius and Diotrephes were members.

John identifies, and in no uncertain manner, the real motive of Diotrephes in trying to prevent

the apostle from visiting the ecclesia. It was because he loved to have the pre-eminence among the brethren. This type of professed brother has existed throughout the entire age. They are to be found today. They like to feel that everyone in the class looks up to them as having the final authority in all that should be said and done, and they are quite willing to work against the best spiritual interests of the ecclesia in order to maintain a position of prominence and authority. They insist on being the "chief elder," even though it prevents the church from having any other elders.

This attitude on the part of any professed brother tends to destroy good Christian fellowship. Brethren who have the proper viewpoint are glad to welcome others into their midst, and they rejoice when the brethren are benefited by the ministries of others. They recognize that the body of Christ is built up by that which every joint supplieth, and they are happy when the best interests of all the body members are being served. Thus does true Christian love operate toward the people of God.

#### QUESTIONS:

What is the wider meaning of the word fellowship?

What constitutes one of the greatest joys of all true Christians?

Are there circumstances under which an elder is warranted in using his influence to prevent a professed brother from visiting an ecclesia?



# LOYALTY UNDER PERSECUTION

December 14

**GOLDEN TEXT:** "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10

TODAY'S lesson emphasizes the fact that the Christian way is not an easy one, that it is a way of sacrifice and suffering. It is essential to recognize this if we are to know what it really means to be a Christian. It is true, of course, that every faithful Christian enjoys a deep sense of peace and has joys of which the world knows nothing, and which it can neither give nor take away; but from the material standpoint, those who follow the Master cannot expect to be especially blessed. Their covenant with the Lord is to follow in the footsteps of Jesus, and this, we know, leads in the way of the cross.

There is no occasion to misunderstand the Scriptures on this point, for the simple fact is set forth many times and in varying ways that we are invited to follow in the footsteps of Jesus, and we know that his footsteps lead to death. This means that those who are offering material ease and blessings and riches to those whom they would have accept Christ are presenting a very false conception

of the Christian life, and are holding out false hopes.

**REVELATION 2:8-11**—In this scripture we have the Lord's message to "the church in Smyrna." We are not to suppose, however, that it is limited in its application to that one local group of Christians. There are seven churches specifically mentioned in Revelation, chapters 2 and 3, and they are believed to be symbolic of seven stages of the church's history, beginning with Pentecost and ending with the "harvest" at the conclusion of the Gospel age—the period of time in which we are now living. And while some of the conditions mentioned as existing during these various stages were especially true of those periods, yet the promises of the Lord to each of the seven churches undoubtedly apply to all seven. For example, it has been true of Christians throughout the entire Gospel age that if faithful unto death they will receive a crown of life in the resurrection.

Concerning the church at Smyrna the Lord said, "I know thy works, and tribulation, and poverty (but thou art rich)." This is not a contradiction as might appear on the surface. Those who work earnestly and faithfully in the divine service will do so at the cost of earthly riches and comforts. They will be faithful even though persecution may be the inevitable result. Like Jesus, they will make themselves poor in order that others might be rich.

But they will be poor only in the sense that the world measures poverty. Actually they will be rich; for, by their faithfulness, they will buy of the Lord "gold"

that is tried in the fire. By renouncing their claims to earthly pleasure and riches, they will lay up treasures in heaven. Thus, not only will they be spiritually rich with the Lord's blessings now, but later will obtain glory, honor, and immortality. They will then be truly rich!

**REVELATION 7:9-17**—In this passage we have an account of a "great multitude" who comes up through "great tribulation." Obviously this is not the church of Christ, for Jesus spoke of his church as a "little flock," not a "great multitude." The church is to live and reign with Christ, but the "great multitude" serves God day and night in his temple. In other ways, also, the description of the great multitude, and the work they are to do, shows that it is a class that comes into existence (as a class) after the "little flock" have all been selected from the world and glorified with Christ, as his bride and joint-heirs.

Psalms 45:7-15 refers to this same class of "servants" as the "virgins her companions" who follow the bride into the King's palace. In this Psalm, Jehovah is depicted as the great King, and the implication is that Jesus is the King's Son. The church of Christ is referred to as the King's daughter. Her clothing is said to be of wrought gold, symbolic of the divine nature.

To the King's daughter the invitation is extended, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him." It is faithfulness to this invitation, this calling, that constitutes the "little flock" worthy of being the bride of Christ. They forget their own people in the sense of not permitting any earthly ties to interfere with their full devotion to Christ. They forget their father's house by renouncing their hope of restitution. Father Adam's house is the earthly paradise, and the "little flock" are invited to set their affection on things above, not on the things of this earth, not even on the restored paradise.—Col. 3:1-4

But many of the called are not faithful to their calling, yet they do not lose everything. Through great tribulation and washing of their robes in the blood of the Lamb, they are salvaged for service in the temple with the bride; so they follow her into the temple as companions, or bridesmaids, and there they serve the King and his "bride" faithfully. They are a "great multitude," the Scriptures indicate. They are shown carrying palms of victory, but not wearing crowns of glory, honor, and immortality.

### QUESTIONS:

Is it right to encourage people to follow Christ by telling them that thus they will secure a life of ease and material prosperity?

How can a Christian be in poverty and be rich at the same time?

What is the difference between the "little flock" and the "great multitude"?

# THE PRINCE OF PEACE

December 21

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

NO PASSAGE of the Bible is more familiar to the professed Christian world than our Golden Text. At least once each year it becomes the theme for countless thousands of church services. Its charm seems to cast a hallowed spell over the multitudes for a few brief days of the annual Christmas season. Opposing armies bent on the destruction of each other have been known to cease hostilities for a day, and callous hearts are softened. It is almost a magic spell, but it does not last. Probably the reason that the angelic message of peace does temporarily exercise such a potent influence in the world is that it expresses the ideal conditions which people would like to see. But human selfishness has prevented these conditions from being anything more than a passing fancy, a sort of temporary wishful thinking.

The expression, "good will toward men," is a reference to the return of God's favor toward the race, a wonderful manifestation of which was the birth of Jesus to be the Redeemer. While God's justice condemned the human race to death because of sin, he did not cease to love the people and he

manifested his love by the gift of his Son to die for them. This act of divine love, when fully realized by the people, will, indeed, redound to the glory of God. It also paves the way for peace between God and men; and when the peoples of the earth have found their way back to God and are at peace with him, they will also be at peace with one another.

**ISAIAH 9:2-7**—The statement, "For unto us a child is born," is a prophecy of the birth of Jesus. The meaningful word "for" takes us back to the beginning of the prophecy, where we read that "the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Since the expulsion of Adam and Eve from the Garden of Eden, the whole earth has been a "land of the shadow of death." It has also been a land of darkness, because the people have been in rebellion against God. But a great "light" began to shine with the birth of Jesus. In due time it will lighten every man who has come into the world; and those who accept God's gift will be released from the condemnation of death.

"For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor," the prophet continues. This, too, is shown to be accomplished as a result of the fact that "a child is born," even Jesus, the Redeemer. The great "oppressor" here mentioned is evidently Satan, the devil, the one whom the apostle declares has the power of death. (Heb. 2:14) Jesus' birth—his being made flesh—was in order that, through death, he might destroy this great



oppressor, and ultimately destroy death itself.

The many titles ascribed to Jesus in this prophecy denote the wide scope of his accomplishments on behalf of the fallen race. He not only died for the race, but is the "King of kings" in a divine government which will cause God's will to be done in earth as it is done in heaven. Of the increase of that government, and of the peace which will result from it, there will be no end, declares the prophet. In other words, the kingdom of God ultimately will become universal; not because man finally decides voluntarily to turn from selfishness to love, but because the "zeal of the Lord of hosts will perform this."

**REVELATION 11:15**—Here is a prophecy of Christ's kingdom which indicates clearly that it is more than merely a noble sentiment that is adopted in the hearts of a few of the people of earth. It tells of an actual transfer of authority and rulership from the governments of this world to the kingdom of Christ. It proves, therefore, that the kingdom of Christ is to be a real government, an authoritative organization, which will take control over the nations and peoples of the earth.

Revelation 11:18 explains that the transfer of power from the kingdoms of this world to the kingdom of Christ would result, first of all, in the nations becoming angry; also, that it would be the time of God's wrath upon the nations. We are now living in this

time. Governmental authority in many parts of the earth is breaking down; chaos is developing but we need not fear, for soon the kingdom of Christ will manifest itself to bring peace and security and everlasting life to all who will obey its laws.

**REVELATION 15:2-4**—The "seven last plagues" mentioned in this prophecy are means by which the false civil and ecclesiastical systems of this world are destroyed preparatory to the full establishment and manifestation of the kingdom of Christ. The "beast" and the "image" of the beast are symbolic of the counterfeit kingdoms of Christ which have been set up as church-state systems of government, or as other methods of controlling the people in the name of religion. Those who are truly loyal to Christ have stood out against these, hence have not had their mark. These stand on a "sea of glass." The "sea" is symbolic of the restless masses of the people during the present time of trouble, but to the saints it is transparent—they see through it to the glorious new day of Christ's kingdom.

#### QUESTIONS:

What is meant by the angels' words, "Good will toward men"?

Who is referred to by the statement, "Unto us a child is born"?

When will the kingdoms of this world become the kingdom of Christ?

In what sense are the true followers of Jesus now standing on a "sea of glass"?

# GOD'S ETERNAL RULE

December 28

**GOLDEN TEXT:** "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psalm 145:13

THE title of today's lesson, "God's Eternal Rule," is a fitting description of the time when the Master's prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven," shall have been fully answered. It will be true then, as stated in our Golden Text, that God's kingdom will be everlasting, and universal as well, for there will be no place on earth where the law of God will not be the supreme rule of life.

The original sin of our first parents was, in reality, a rebellion against God and against his laws, and practically the entire human race has been in rebellion since that time. There have been exceptions on the part of a few individuals. Paul lists a number of these in the 11th chapter of Hebrews. The whole Jewish nation professed their desire to serve God, but made only a halfhearted effort to carry out their desire. The true followers of Jesus during the Gospel age have demonstrated their heart-loyalty to the will of God and have stood out against the rebellious attitude of the masses. But the total number in all ages who have not been sym-

pathetic with sin, has been comparatively small. God has not been in the thoughts of the majority in the sense of their having a desire to know him and to do his will.

Through the nation of Israel, God established a typical kingdom in which the kings of Israel ruled as his representatives. David spoke of this, saying, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." (I Chron. 29:11) This typical kingdom arrangement came to an end with the overthrow of Israel's last king, Zedekiah. "It shall be no more," the prophet declared, "until he come whose right it is; and I will give it him."—Ezek. 21:25-27

The expression, "until he come whose right it is," is prophetic of Christ and his mediatorial rulership of a thousand years. It will be this kingdom which will reestablish divine law throughout the earth. Jesus came at his first advent to die for the people and to lay the foundation for the building up of his church. The Gospel age has been devoted to the completion of the church, Christ's body members, who come forth in the first resurrection and reign as kings with him.

**REVELATION 21:1-7, 22-27—**  
In this Revelation prophecy we are presented with a beautiful symbol of Christ's kingdom as it will operate to answer the prayer of the Christian, "Thy kingdom come, thy will be done." It is referred to as a "new heaven and a new earth,"

and also as the "holy city," the "new Jerusalem." Each of these symbols implies rulership.

In Isaiah 65:17-20 is recorded a promise of God concerning the "new heavens and a new earth," and also "Jerusalem." It is the fulfilment of this promise that John saw in vision. The symbolic new heavens is the divine Christ, and the new earth is human society reorganized under the leadership of the resurrected ancient worthies, who will be the human representatives of The Christ. Just as the literal heavens control the literal earth, so the ancient worthies will serve as "princes" under the direction of Christ and the church, the heavenly phase of the new kingdom.

This kingdom will be to all nations as Jerusalem was to the Israelites, a center of government, the source of divine law. The visible contact of the people with the new kingdom will be through its human representatives, the ancient worthies; and, from this standpoint, the Jerusalem symbolism seems specially to represent the visible phase of the kingdom. Zion was the capital hill of Jerusalem, and seems well to picture the spiritual, or invisible, phase of the kingdom. Taking this viewpoint, the declaration of the prophet that the "law shall go forth of Zion, and the word of the Lord from Jerusalem" is very meaningful.—Micah 4:2

The kingdom of Christ will be a

mediatorial arrangement representing God, and designed to bring about at-one-ment between God and men. Thus, in symbol, it implies that God will be dwelling with men, to bless all who obey him and thus become his people. Christ's reign will put down all enemies of God and of man, and even death itself will be destroyed. It is in keeping with this that the Revelator declares there shall be no more death; nor will sorrow and pain, the concomitants of death, be permitted to continue their blighting effect upon humanity.

The promise is that all things shall be made new, and surely there is a great need for this. A new spirit, the spirit of love, will rule the world, instead of the spirit of selfishness. Righteousness will prevail and ultimately triumph. Thus nothing will be permitted to remain within the "city" that will defile or mar the eternal happiness of the redeemed and restored race. God will manifest his love to all, but those who continue to disobey will be destroyed from among the people.—Acts 3:23

#### QUESTIONS:

When will God's eternal rule become a reality?

Has there ever been a kingdom of God on this earth?

When will the prayer, "Thy kingdom come, thy will be done," be fully answered?

Of what is the new heavens and a new earth a symbol?



# TALKING THINGS OVER

## Give Thanks Unto the Lord

*"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? who can shew forth all his praise?"—PSALM 106:1, 2*

THERE is no more appropriate time to give thanks unto the Lord than at the close of the year; yet at any time—while it is always fitting to praise him—it is impossible, as our text indicates, to show forth "all" his praise. We are able to remember, and partially to appreciate, some of his blessings toward us, but the finite mind is incapable of fathoming all his mercies, or even to remember them all. But while we forget many of the things which come to us as evidences of the Lord's loving-kindness, we can remember some of them, and even these should cause us at all times to be in an attitude of appreciation and praise to God for the benefits he so lavishly bestows upon us from day to day.

At the close of the year, and at all times, it is a privilege to praise God for the knowledge he has given us of himself: of his wisdom, his justice, his love, and his power—the glory of his character. He is the fountain of all our blessings, the One from whom cometh every good and every perfect gift. It is fitting that we thank God as we remember the material blessings he has bestowed upon us during the year which is closing. To some of us, the Lord has been bounteous with his blessings of raiment and of food. The faith of others has been tested in this respect, but we can all rejoice in the fact—and praise God for it—that nothing which we have needed for our well-being as new creatures in Christ has been withheld; for he has supplied all our needs, even as promised.

And how rich and how bountiful have been the spiritual blessings the Lord has showered upon us all—the blessings of the truth,

## TALKING THINGS OVER

of fellowship with his people, and above all, fellowship with him through prayer and through his Word. Truly the pathway of the just has grown increasingly bright during the year. The truth, shining out from and upon his Word, is more precious than ever because our understanding of it has increased. Let us thank God for this: yes, thank him that each time we go to his Word we have confirmed the truthfulness of those well-known lines, "And still new beauties" shall we see, "and still increasing light!"

And we should again, and evermore, thank God for the love of Christ, that love which impelled him to lay down his life for us and for the whole world. (Eph. 5:25) As we contemplate the love of Christ, our understanding and appreciation of God's own love are enhanced; for in Christ we see the image of God reflected. God so loved the world that he gave his Son to die for the people, and Jesus' love, being the same as that of his Father, delighted to do his Father's will. What a blessed oneness we thus see manifested between the Father and the Son, a oneness in love, and a common interest in the dying world which caused them to co-operate in the glorious plan of redemption by which the people are saved.

It is well also that we pause to give thanks to God for the privilege of being his sons, for this is another manifestation of his great love toward us. John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1-3) To be the sons of God in this age means to be heirs of God and joint-heirs with Jesus Christ. It means to be inspired with the hope of glory, honor, and immortality, of being partakers of the divine nature. "Beloved, now are we the sons of God," writes John. There is no question about it; and while we don't know all that it involves, for it "doth not yet appear what we shall be," we do know—and what sweet knowledge it is to possess—"that, when he shall appear, we shall be like him; for we shall see him as he is." Can we refrain from giving thanks for such a glorious position in the divine plan, and for such an inspiring hope?

At this time, and all the time, we can praise God also for the privileges of fellowship; first, with the Father and with the Son, and also for fellowship with the people of God, our brethren. "Truly," wrote John, "our fellowship IS with the Father, and with his Son Jesus Christ." And then he adds, "These things write

we unto you, that your joy may be full." (I John 1:3, 4) If we appreciate what it really means to have fellowship with the Father and with his beloved Son, our joy will indeed be full. John, who recorded that wonderful prayer of Jesus in which he petitioned his Father for the oneness of his followers, knew what true fellowship in the divine family really meant, that it meant, as the Greek word indicates, "partnership." How precious is the thought that we are partners with the Father and with his beloved Son in the out-working of the divine plan both for the church and for the blessing of the world! Surely this is a great cause for thankfulness!

Our fellowship, or partnership, with the brethren is sweet and blessed in proportion to our appreciation of the position the "brethren" occupy in the divine plan. If we do appreciate this position we will cherish it for ourselves and for them; and we will do all in our power to assist one another to maintain that position through faithfulness to the terms of our high calling of God in Christ Jesus. There is nothing more precious in all the world than that blest bond that unites the followers of the Master in that common cause of seeking first the kingdom of heaven, and aspiring to joint-heirship with Jesus in that kingdom with the expectation of sharing with him in the glorious privilege of blessing all the families of the earth with life and happiness everlasting.

We enjoy this fellowship in our prayers, in our meetings, and in our contact with one another through the printed page. We enjoy it also, in our united efforts to bear witness to the truth. It is more than a fellowship of words; for it includes partnership in work, the "good works" for which we have been called through the Gospel and set apart to divine service by its sanctifying power. How thankful we should be for the privilege of being "workers together with him."—II Cor. 6:1

Paul admonishes us to give thanks in everything. (I Thess. 5:18) There is good reason for this, for we know that all things are working together for our good—even the unpleasant experiences of life. It is not easy when severely tried by disappointment or by pain, to look up to the Giver of all good, and say, Thank you, Father; but it is proper that we should do so, for he knows what is best suited to prepare us for our inheritance with the saints in the glory of the kingdom. Not only, therefore, should we thank God for the sunshine and the rain, but also for the sorrow and the

pain. And what more appropriate time to unite our hearts in thanksgiving to the Lord than at the close of another year! At this period of the year, when so many pause to think of the birth of Jesus as God's gift to men, we too can rejoice, and can give thanks to the Father for all of his loving-kindness and tender mercy.

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## Report from Germany

FOLLOWING is the final instalment of the report of the pilgrimage made in Europe by Brothers Heinen and Woodworth. In this instalment Brother Woodworth tells of meeting Brother Heinen in Germany, and of conditions among the brethren which Brother Heinen found there.

As already indicated, Brother Heinen went into Germany from Switzerland while I was still waiting for a permit from the military authorities to enter. I am still waiting for that permit. Nevertheless, in the Lord's providence I was granted a transit visa to travel through Germany, and this I did on my way to Denmark, and again later on my return from Denmark en route to England. I saw at first hand the terrible devastation of the country, and was brought face to face with the desperate plight of the people, and particularly those who are most fittingly described as "displaced persons." One wonders how even a semblance of decent living conditions can ever be restored in Germany; and this, of course, is true in many other parts of Europe. We know that only the kingdom of the Lord will solve the terrible problems which have arisen as a result of two global wars in a generation; so we continue to pray, "Thy kingdom come."

On my way through Germany Brother Heinen joined me in Hannover, on the train to Denmark, leaving me at Hamburg, and together we discussed the problems of our brethren in this unhappy country. Later Brother Heinen joined me in England, and after spending nearly three weeks with the brethren in Germany his report was most interesting and encouraging. On the whole he found that the spiritual condition of the German brethren is good. From soon after Hitler took control of the country until the close of the war they were not permitted to hold meetings. Many of them had their books confiscated, even their Bibles. Many also were put in concentration camps, some losing their lives as a result of ill treatment and privation, while others were shot outright for refusing to obey military laws.

But their trust in the Lord was not broken, and as soon as the

## THE DAWN

war was over and they had the liberty to do so, they began to get together again to hold meetings, and as far as possible to spread the message of the kingdom. There are many brethren in Germany rejoicing in the beauties of present truth. At Leipzig, in the Russian Zone, a convention was held on the 13th and 14th of September which was attended by 650 of the consecrated—all from the Russian Zone.

The great uncertainties of travel within Germany made it difficult to let the brethren in the respective districts know much in advance when Brother Heinen would be with them. This was true in Kerschlingern. Brother Trippler of this district learned on Saturday that Brother Heinen would be with them on Sunday, but despite this short notice, word was sent around and 250 gathered to greet a representative of their brethren in America, many of them riding on bicycles from as far distant as twenty miles. It was a happy gathering, and the German friends were greatly comforted to realize that the English speaking brethren are thinking of them, and doing what we can to help them, both spiritually and temporally.

Brother Heinen also met with the brethren in the districts of Hannover, Frankfurt, and Stuttgart. In these places too he found the Spirit of the Lord prevailing among his people, enabling them to bear with fortitude the severe tests through which they have passed, and are still passing. He also visited individual brethren in various places, among them Brother Sadlack, whom many will remember as the author of "Desolations of the Sanctuary."

The German brethren expressed great thankfulness to the Lord for his keeping power which enabled them to hold fast to the profession of their faith despite the hardships through which they had passed. These trials, they said, while most severe, had proved a rich blessing, hence they were glad for them. While with a minority, as in other places, diverse views of the truth are held, the majority of the brethren in Germany are still rejoicing in the beauty of the divine plan as brought to the household of faith by "that servant." It rejoiced our hearts to learn of this.

As a matter of fact, Brother Heinen reported that his contacts with the German brethren were made easier once they learned that it was the desire of The Dawn, not to bring them another Gospel, but to carry on the ministry of the truth as found in Studies in the Scriptures, and in keeping with the Spirit of the Lord as manifested in the days of Pastor Russell. Indeed, it is this truth, and this spirit, which is drawing the brethren into a closer fellowship throughout the world. Elders of the ecclesias in Germany are arranging to confer with one another for the purpose of working out plans for a closer and more efficient co-operation with their brethren in America. May God bless them in their efforts.

One of the great difficulties confronting the German brethren is



## TALKING THINGS OVER

their inability to procure printed matter needed for carrying on a general service of the truth. Printing can be done in Germany, but paper is unobtainable. A way may be found to send paper to Germany for special religious work, but if not, we will undertake to send supplies of printed matter to the German brethren. In this we are assured the co-operation of our German-speaking Swiss brethren. A German translation of "God and Reason" is already reaching Germany, and the first edition of a German language Dawn is on the press. Tracts and other literature will follow as the Lord opens the way. We are thankful for the privilege the Lord has given us of co-operating with brethren who are in such great need of assistance. If printing could be done within Germany the brethren there would be able to meet the costs, and would be happy to do so, but their funds are valueless outside of the country. This means that all literature must be sent to the brethren in Germany as a freewill offering; but even this increases, or should increase, our appreciation of the privilege we have to help those who, through no fault of their own, have been rendered helpless.

The material needs of the German brethren are also great. Brother Heinen learned in his contacts with them that the packages sent from the brethren in America, Switzerland, Denmark, and Great Britain had in some instances just about literally saved their lives. With appreciation these dear ones would point to the clothes they wore, and oftentimes to certain food they had on their tables, with the remark, These things came from our brethren outside of Germany.

While in Germany Brother Heinen—unlike most visitors to the country who live at government sponsored hotels—lived in the homes of the brethren, and got a firsthand view of what the real conditions are among the people. As to the famine conditions prevailing, he reports that the half has never been told; and thoughts of the approaching winter, with supplies of food and clothing reduced more than ever, are as a nightmare to the majority of the German people. And the brethren are among these people, suffering privation with them. Surely we should do what we can to help.

Before rejoining me in England Brother Heinen made contact with brethren in Holland, and found them rejoicing in the truth and desirous not only of learning about the welfare of their brethren elsewhere, but also of co-operating with them in the service of the truth. He was much encouraged by his fellowship with these dear brethren.

After our last scheduled stop, in Glasgow on October 12, we thought to leave for home the next day by plane, but these plans were changed by a strike of the pilots on the American Overseas Airlines. However, in the Lord's providence we were able to obtain a last minute booking for the return passage on the S. S. Mauretania. While this method of travel was more expensive than by air, we were glad for the opportunity of getting home without too much delay, as we sailed

on the 14th, arriving in New York on the 19th, just six days later than we had originally planned.

We returned happy, and thankful to the Lord for the widened opportunities of service which had opened. Another year, if world conditions will permit, the contacts made on this trip will make possible the planning of a definite schedule for a brother, or brethren, to visit these dear ones again, and under circumstances much more favorable. Let us then look to the Lord for guidance, asking him to bless the ministry of his truth and the service of his people in harmony with his wisdom and according to the abundance of his grace.

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## German Brethren Blessed By Visit

THE following letter from inside Germany has just come to hand, and we append it to the report of Brother Heinen's association with our German brethren, as it indicates how much they appreciate the contact that has thus been made with the friends in America:

My dear Brother: I greet you with I John 1:7. As you know, Brother Heinen was here, and I would like to report to you briefly re his visit. We are very grateful to our Heavenly Father that he urged you brethren to visit the German brethren, and we wish to express our sincere thanks for having undertaken such a long journey, knowing the hardships and difficulties connected therewith. It must have given some idea of how difficult the conditions are at present in Germany.

Brother Heinen came to us rather unexpectedly on Saturday afternoon. We had just enough time to notify most of the brethren in our circle, and on Sunday morning there were about 250 members of the different ecclesias for a half-day convention, 9 A. M. to 4 P. M. We were all deeply impressed as we received the loving greetings through Brother Heinen from the brethren in America, England, and Switzerland, and through your personal letter to us, and to note how closely we are bound together in spiritual fellowship.

Besides an address to the gathering, we had a question meeting, and prayers and songs were rendered to our Heavenly Father and Lord Jesus. Our mixed choir added to the whole with several renditions. It was indeed a blessed time, and we felt the presence of our Lord in our midst. At the close we had all the elders and Brother Heinen come up front, and all passed with a handshake and wished one another God's blessing.

In several meetings with the elders of the various classes we had the opportunity to ask questions of Brother Heinen and acquaint our-

## TALKING THINGS OVER

selves with your experiences of the past, and we were full of joy to find out that with you, as with us, the same desire exists to preach the truth as we have received it through the service of our dear Brother Russell. We also rejoiced in learning of the freedom with which you carry on your work.

We greatly rejoice to learn of your intentions to help us with the much needed and desired literature, that we may again become active in spreading the truth in printed form. Brother Heinen has given us the hope to expect some German Bibles, small tracts for distribution, "God and Reason," "When Pastor Russell Died," and later on, if possible, the first volume.

Now in regard to cost of the printing. We would feel so much better if we could carry the expenses here, but we have learned through Brother Heinen that our money is at present of no value to you, and he also assured us that the brethren in America are willing and glad to bear the expenses. We therefore accept your kind offer with grateful hearts, and ask the Lord to bless you accordingly. Should you still have used clothing to assist our brethren we shall see to it that it is distributed where mostly needed. Through Brother Heinen we received the addresses of other brethren in Germany, and we shall try to get in contact with them so as to bring together again as many as possible of the scattered brethren in our sad country. From time to time we shall inform you about the result. The brethren in the Russian Zone we shall only be able to contact by letter—personal contact seems to be practically impossible.

Following are the names and addresses of brethren selected to receive parcels, and they in turn will supervise the distribution of it. And now, my dear brother, and all you brethren in the Lord, be assured of our brotherly love and prayers before the heavenly throne, and we greet you with the apostolic prayer, II Corinthians 13:13, in the name of our ecclesia. Your humble brother in the Lord, Wm. Trippler.

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### OF SPECIAL INTEREST

It now appears that the General Convention for 1948 will be held at Chautauqua, Ohio, during the first week of August. Details will be given later.

### HUNGARIAN BOOK

The Hungarian Dawn Bible Students Association will publish a Calendar Book for 1948. It will contain 74 pages, and many features will be included both of

interest to the brethren and to the public. The price of this book will be about \$1.00. Send your order to the Hungarian Dept., The Dawn, East Rutherford, N. J., or notify us as to how many you can use.

### INFORMATION NEEDED

It will greatly help the Traveling Speakers' Department to receive advice regarding changes in the meeting places and in the secretaryship of the classes whenever these occur.

## OVERSEAS RELIEF INFORMATION

The generous response to previous announcements in The Dawn regarding overseas shipments of food and clothing has been most gratifying.

We have all "freely received" spiritual riches of the Lord, and we all can, in one way or another, comply with our Lord's injunction to "freely give" of these spiritual riches, the giving of which will only cause them to increase. The "household of faith" and those of the world whose hearts have been ploughed up by the time of trouble need the explanation of these things from God's Word. We are in a unique position to minister to these needs.

But some have opportunities to assist along temporal lines also. Hundreds of packages of clothing have been shipped overseas through The Dawn office, and since the new plan was announced in the November Dawn, hundreds more have been sent directly to Europe by individuals and classes. Clothing should be sent immediately if it is to be of much value this winter. For more detailed information see page 11 of the November Dawn.

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## "Good Hopes" Report

October 1, 1946 to September 30, 1947

IT IS with thanksgiving to the Lord and to all who have co-operated, that we have the privilege of publishing a report of another year's activities. Not much need be said by way of explanation as the report speaks for itself. The proclamation of the truth over the radio has continued about the same as in previous years, with the requests for free literature remaining at a high level. As in previous years, new interest in the truth has been developed through the radio, and many friends of the truth brought into fellowship with their brethren. Some who have heard

the truth for the first time within the year have already consecrated themselves to do God's will.

There has been a considerable increase in the distribution of tracts and other free literature. Part of this is due to the efforts of the brethren in Great Britain. The pilgrim service has also had the blessing of the Lord. It has been a privilege to co-operate with the brethren in the service of the Lord's people in the stricken countries of Europe. Ecclesias and individual brethren have likewise done a great deal along this line, for which we are glad. Money re-

## TALKING THINGS OVER

ceived for this service is not here reported, as a separate report, including recommendations for continuing the service, will appear in the January issue.

The prospects for all the various branches of the service seem encouraging for the ensuing year, and by the Lord's grace we will carry

on in co-operation with the brethren everywhere to the extent that the Lord provides the means. We ask an interest in the prayers of the brethren that we may have wisdom and courage to be faithful stewards of that which the Lord, through his people, entrusts to us for use in his service.

### Operational Income and Expense for Year Ended September 30, 1947

	Received	Transferred	Expended
General Fund . . . . .	\$32,299.36	-\$32,299.36	
Radio Fund . . . . .	16,067.58	23,309.74	\$39,377.32
Traveling Speakers' Fund . . . . .	5,231.24	1,734.59	6,965.83
Free Literature Fund . . . . .	917.79	8,582.21	9,500.00
Free Subscriptions Fund . . . . .	133.30	342.70	476.00
Dawn Publications Sold, Bequests, etc. . . . .	24,484.25	2,183.12	26,667.37
Total Receipts, Net Transfers, and Expenditures . . . . .	<u>\$79,133.52</u>	<u>\$ 3,853.00*</u>	<u>\$82,986.52</u>
Cash on hand and in Bank, October 1, 1946, being balance in General Fund			\$ 8,712.07
Transferred to other funds as above		\$ 3,853.00*	
Otherwise expended from General Fund		<u>2,670.91</u>	<u>6,523.91</u>
Cash on hand and in bank, September 30, 1947, being present balance in General Fund			<u>\$ 2,188.16</u>

### GENERAL FUND

During the year \$32,299.36 was contributed to this fund which was allocated to other funds as required.

### RADIO FUND

\$39,377.32 was spent to cover cost of electrical transcriptions for all the Frank and Ernest and other programs, and of 1,457 broadcasts, including those in Canada. In addition, ecclesias paid for approximately 2,630 programs, making a total of 4,087 broadcasts of the truth over this period.

### TRAVELING SPEAKERS' FUND

Pilgrim service was supplied to 1,763 class meetings, with a total attendance of 53,251, and to 178 public meetings where total attendance amounted to 16,318. The amount expended in supplying this service was \$6,965.83.

### FREE LITERATURE FUND

Free booklets and Dawns numbering 121,049, and 6,171,200 tract pages of other free literature, were sent out during the year at a total cost of \$9,500.00.

### FREE SUBSCRIPTIONS FUND

Free subscriptions: Yearly, 468; six months, 14; three months, 4.

# ENCOURAGING LETTERS

## Appreciates Truth's Value

Frank and Ernest: I listened to your radio program this morning, and thought it was very interesting. If I could have had that information when I was in high school it would have helped me very much, for when I was taking science and biology, I couldn't connect the thoughts of science and the Bible. I believed in the Bible and everything therein, and I didn't see the scientist's viewpoint in all things. Now that I have a boy in second year High, I feel he won't be at loss in his arguments as I was, with the help of this book. Would you please send it to me? Thank you for your wonderful messages on the air. They help many, many people, and I hope you can continue. Sincerely, Mrs. L. H., Wisconsin

## "Unsettling" Her Ideas

Dear Sir: Please send me your HOPE DAWN magazine, discussing hell, death, and resurrection. I sincerely enjoy all your discussions on the air. They are quite surprising as I've some very set ideas that I have to unset after reading the scriptures you call to our attention. Thank you for your help. Yours very truly, Mrs. R. N. K., Mo.

## Finds Scriptural Truth

Dear Friends: It scarcely seems possible that my first year's acquaintance with The Dawn has passed so quickly. But as this first year's acquaintance is completed, I would like you to know how much it has meant to me. To most of us time flies too swiftly and the years are too brief, but to the Christian, looking forward to the end of this age, time cannot go quickly enough. We have too wonderful a prospect ahead in the very near future to be concerned over the passing years. My appreciation of The Dawn stems from the fact that I was very active in a religious group, and held various re-

sponsible services. But the time came when it was forced upon my consciousness that I was asked to believe that which I could not reconcile with common sense nor Scripture. I had to withdraw, and for a year I was lost until I found Frank and Ernest and The Dawn. Then I found myself and scriptural truth. The Lord's blessings on you! H. D. K., Canada

## Now Walking in the Light

I am enclosing one dollar for the renewal of The Dawn magazine. I have enjoyed reading it a lot during the past year, and like to continue for another year. Since I have had my eyes opened by the Word of God and see clearly the things that were prophesied long, long ago by the old prophets (who will soon be back), showing us the things that would be in this day, which we see clearly, and because of which I left the world and found refuge in God's kingdom, and am walking in the light of truth. The world does not see that light but are groping in darkness, as Jesus said: let the blind lead the blind and they will all fall in the ditch. They surely have fallen into the ditch, trying to get out but cannot see any way out—they will not listen. Mrs. M. B., Minn.

## A Thankful Heart

Dear Brethren of The Dawn: As I write to renew my subscription for another year, my heart is very full of thankfulness for the comfort, the help, and encouragement that The Dawn has brought to my family and me for the past fifteen years. May the Lord continue to bless you and your faithful service, and to keep the good news of the kingdom coming to The Dawn readers through its loved pages. We think that The Dawn is like its name, growing better and brighter and clearer all the time. Dear friends, I want to send a little money as soon as I can to

## ENCOURAGING LETTERS

help the Lord's people overseas. I do not have any clothing at this time, but I consider it a great privilege to be able to help them, because the Lord has said that he would consider such as done unto him. Margaret and Wayne join me in loving thankfulness and appreciation of your work—your labor in the Lord's vineyard, and sending forth the light and truth to the troubled world. Yours in the truth, Mrs. E. F. S., Va.

### An Old Friend

Frank and Ernest: I've just listened to a radio talk this morning on God's Plan, in which you say I may have a free copy of The Dawn magazine in which the plan is set forth. Some Sundays ago I heard another talk on the signs of the times. I used to, long ago, read articles by the late Pastor Russell and I loved them. Is this the same doctrine as Pastor Russell taught? I wish you would send me the pamphlets on prophecies, and any you may have regarding the signs of the times and the ushering in of Christ's kingdom, in which I believe with all my heart, and which has been my hope for thirty years. I'll appreciate anything you might send me. Respectfully, Mrs. O. W. H., Ala.

### Desires All to Know

Dear Sirs: Enjoyed your program very much on the air. Please send me the "Angels" book you spoke about. I do pray daily for your work for the Lord. May God bless your effort and cause your message to fall upon the hearts of the people to bring them to a better understanding of God and his love to mankind. Thank you, Mrs. M., Md.

### Appreciates Dawn

Dear Sirs: I am enclosing \$1.00 for a renewal subscription to The Dawn. I would not want to be without it, as it is like a breath of fresh air that blows away the fog of superstitions and clouds of delusions that the human race has been afflicted with for these thousands of years. I often thank God that he has raised up a people to preach the truth in these last days. May he continue to bless you and help you con-

tinue to reveal his precious truths that are recorded in his Word. C. M., Pa.

### Better Than Sermons

Sirs: Please send me your booklet, "Creation," as offered on your Sunday program.

I have been a reader of The Dawn magazine for over a year, and want to say it is one of the most enlightening of anything I have ever read on the Bible. I also listen every Sunday morning to your broadcast. I can get more from those few minutes than I can from hours of listening to our minister. Yours very sincerely, Mrs. I. G., Pa.

### Fear Replaced by Hope

Dear Friends: I am one of many who listen in to your regular Sunday radio broadcasts, and receive much spiritual help from them. On yesterday's program you offered the booklet, "God and Reason" to anyone wishing a copy. I would be glad to receive one. May the Lord continue to wonderfully bless your ministry, while your simple, direct methods in explaining Bible teachings tend to remove fear and doubt in the minds of your listeners, bringing peace, hope, and assurance of eternal joys in the life beyond. Faithfully yours, Mrs. A. B. J., Wash.

### Needed Help

Dear Frank and Ernest: For some time I have enjoyed listening to your Sunday morning program. I feel that you supply a great need, for so many of us wonder about things in the Bible, and especially when we read some prophecy or other saying which we think is contradictory. I am looking forward to reading the pamphlet you are sending free to those listening to you over the radio. Will you please forward to me the booklet entitled, "Christ Has Returned."

I wish for you continued success in your discussions over the air. Your honesty and sincerity are very refreshing today when so many of our religious people are undecided and in doubt, and when the real religion as taught by Jesus Christ seems to have vanished from the earth. Sincerely, Mrs. R. D., Ky.

# Speakers' Appointments

## H. E. ANDERSON

Hartford, Conn. .... Dec. 14

## W. T. BAKER

San Antonio, Tex. Nov. 27, 30, Dec. 1  
 El Paso, Tex. .... 3  
 Tucson, Ariz. .... 4, 5  
 Phoenix, Ariz. .... 6, 7  
 Yuma, Ariz. .... 8, 9  
 San Diego, Calif. .... 10, 11  
 Los Angeles, Calif. .... 14-28  
 Phoenix, Ariz. .... Dec. 31-Jan. 4

## F. A. BRIGHT

Groton, Conn. (Evening) ... Dec. 20  
 Groton, Conn. (Morning) ..... 21  
 New London, Conn. (Afternoon) 21  
 Allentown, Pa. .... 28

## N. T. CONSTANT

New Haven, Conn. (Morning) Dec. 28  
 Waterbury, Conn. (Afternoon) .. 28

## O. D. DEIFER

Wilkes Barre, Pa. .... Dec. 14  
 Chicago, Ill. .... Dec. 31-Jan. 1  
 Gary, Ind. .... Jan. 2

## I. C. FOSS

Santa Ana, Calif. .... Dec. 28

## W. J. HOLLISTER

Paterson, N. J. .... Dec. 14

## G. O. JEUCK

Melbourne, Fla. .... Dec. 14

## G. S. KENDALL

Indianapolis, Ind. .. Nov. 27, Dec. 1  
 Vincennes, Ind. .... 2, 3  
 New Albany, Ind. .... 4, 5  
 Cincinnati, Ohio .... 7-9  
 Richmond, Ind. .... 10, 11  
 Dayton, Ohio .... 12-14  
 Columbus, Ohio .... 16, 23-25  
 Worthington, Ohio .... 17  
 Elyria, Ohio .... 18

Cleveland, Ohio ..... 19-21  
 Piqua, Ohio ..... 26-28  
 Zanesville, Ohio ..... 29  
 Shadyside, Ohio ..... 30  
 Washington, Pa. .... Dec. 31-Jan. 9  
 Pittsburgh, Pa. .... Jan. 11

## P. KOLLIMAN

Philadelphia, Pa. .... Dec. 14  
 York, Pa. (Evening) ..... 20  
 York, Pa. (Morning) ..... 21  
 Lancaster, Pa. (Afternoon) ..... 21

## R. J. KRUPA

Jackson, Mich. .... Dec. 7

## J. Y. MAC AULAY

Wilmington, Del. (Morning) Dec. 7  
 Baltimore, Md. (Afternoon) ..... 7  
 Washington, D. C. .... 8  
 Richmond, Va. .... 9  
 Enfield, N. C. .... 10  
 Greensboro, N. C. .... 12  
 Dana, N. C. .... 14  
 Hendersonville, N. C. .... 15  
 Knoxville, Tenn. .... 16, 17  
 Nashville, Tenn. .... 18, 19  
 Cincinnati, Ohio .... 21  
 Indianapolis, Ind. .... 22  
 Chicago, Ill. (area) .. Dec. 25-Jan. 1

## E. R. MAC JILTON

East Liverpool, Ohio ..... Dec. 14  
 Washington, Pa. .... 21  
 Chicago, Ill. .... Dec. 31-Jan. 1

## EDW. MAURER

Duquesne, Pa. .... Dec. 7

## C. H. MEADORS

Riverside, Calif. (Morning) .. Dec. 21  
 Pomona, Calif. (Afternoon) ..... 21

## J. H. MOORE

Lynden, Wash. .... Dec. 13, 14  
 Seattle, Wash. .... 15, 16  
 Bremerton, Wash. .... 17, 18  
 Tacoma, Wash. .... 19



## SPEAKERS AND CONVENTIONS

Portland, Ore. ....	20-22
Salem, Ore. ....	23-25
Lebanon, Ore. ....	26
Sacramento, Calif. ....	28
Phoenix, Ariz. .... Dec. 31-Jan.	4, 7
Tucson, Ariz. .... Jan.	5, 6

### L. H. NORBY

Binghamton, N. Y. ....	Dec. 14
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### F. W. RICE

Whittier, Calif. ....	Dec. 21
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### M. A. STAMULAS

Paterson, N. J. ....	Dec. 21
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### J. I. VAN HORNE

Connellsville, Pa. ....	Dec. 14
Monessen, Pa. ....	28

### F. S. WASSMANN

Paterson, N. J. ....	Dec. 7
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### C. R. WEIDA

Lehighton, Pa. ....	Dec. 14
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### C. W. ZAHNOW

Anderson, Ind. ....	Dec. 2, 3
Bloomington, Ind. ....	7, 8
Linton, Ind. territory ....	9-11

Salem, Ind. ....	12-14
Madison, Ind. ....	16
New Albany, Ind. ....	18
Louisville, Ky. ....	19-21
Knoxville, Tenn. territory ....	28

## BRITISH APPOINTMENTS

### H. R. KIPPS

Anerley ....	December 21
Maidstone ....	January 11

The following appointments have been arranged by the Aldersbrook Ecclesia — (Secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11, England)

### A. W. PARKER

Oxford, Oxfordshire ....	January 11
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### D. P. VAUGHAN

Portsmouth, Hants. ....	January 18
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**WARRINGTON, ENGLAND:** Annual convention at Easter 1948. Those requiring accommodation apply to: Mr. C. Spilsbury, 94, Heath Road, Penketh, Warrington, England. An American representative of The Dawn has been invited to address the convention.

## CONVENTIONS

**JACKSON, MICH., Dec. 7**—Annual gathering to be held in the Odd Fellows Temple, 414 S. Mechanic Street.

**SAGINAW, MICH., Dec. 14**—Regular monthly gathering in the Woman's Club, 311 N. Jefferson Street.

**MINNEAPOLIS, MINN., Dec. 21**—Regular third Sunday gathering in the Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

**DETROIT, MICH., Dec. 28**—All day gathering in the Maccabees Bldg., Woodward Avenue at Putnam.

**PHOENIX, ARIZ., Dec. 31-Jan. 4**—The convention opens with a Watchnight Service in the home of Brother C. R.

Siglin, 1334 Lafayette Road. All the other meetings of the convention will be held in the Phoenix Woman's Club, 603 N. First Avenue. This building is centrally located. It is planned to have a public meeting Sunday afternoon. For information concerning hotel, motor court, or room accommodations, write to the secretary, Mr. E. H. Herrscher, Jr., 407 Heard Bldg., Phoenix, Ariz. Because of the winter tourist trade, the brethren will appreciate the co-operation of those wishing to attend the convention, by making reservations as early as possible, giving number in the party and kind of accommodations desired. It is expected that the following brethren will serve: W. T. Baker, S. Clements, L. P. Davis, S. C. DeGroot,

## THE DAWN

W. L. Evans, E. Fay, E. Fowler, I. C. Foss, N. Molenaar, J. H. Moore, G. R. Pollock, F. W. Rice, A. Swanson, E. G. Wylam, J. Wyndelts.

**MIAMI, FLA., Dec. 30-Jan. 4**—"Last two days of December consist of a Polish convention. Please address all inquiries regarding the Polish convention to Mr. Joseph Grickiewicz, 265 S. W. Beacon Blvd., Miami, 35, Fla. "The English Convention opens with a Watchnight Service. All sessions of the English convention will be held in the Simpson Memorial Hall, 55 S. W. 17th Road, Miami, Fla. For informa-

tion and room accommodations for the English convention, address the secretary, Mr. Sherman Anderson, 705 Obispo Avenue, Coral Gables, Florida."

**CHICAGO, ILL., Dec. 31-Jan. 1**—Convention opens Wednesday afternoon at three o'clock in the regular meeting place, 910 N. LaSalle Street. For details and room accommodations, write to the secretary, Mr. Adam Miskawitz, 937 N. Karlov Avenue, Chicago, 51, Ill. Brothers O. D. Deifer, J. Y. MacAulay, and E. R. MacJilton have been invited to serve on the program.

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## Gift Suggestions

**CHRISTMAS CARDS.** Sunshine Line: No. 471 and No. 47, twenty-one for \$1.00; No. 1700, twenty for \$1.00; No. 37, ten for fifty cents. Wallace Line: No. 700, twenty for \$1.00.

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**EMPHATIC DIAGLOTT:** Cloth \$2.10.

**MOFFATT'S TRANSLATION (Old and New Testament):** Cloth, \$3.50.

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**CROSS AND CROWN EMBLEMS.** Pins and buttons, \$2.85; Pendants, \$3.60.

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

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*The mountains may depart, the hills remove;  
His kindness shall not leave thee, or His love  
E'er fail: the covenant of His peace is sure.  
"Thus saith the Lord," doth make our hope secure.  
O height, and depth, and breadth of love divine!  
O gift unspeakable! this hope be mine.  
Then, though these works dissolve, yet in that day  
I shall be found in Him, safe, safe for aye.*

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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