

A HERALD OF CHRIST'S PRESENCE

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

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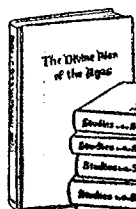
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FRONT COVER

A portrayal of the art of recording human thoughts for others to read, beginning with the ancient cuneiform method of writing on clay tablets, parchment, etc., through the invention of the first press, and on to the up-to-date methods of our day. See first article in "Highlights of Dawn" section of this issue.



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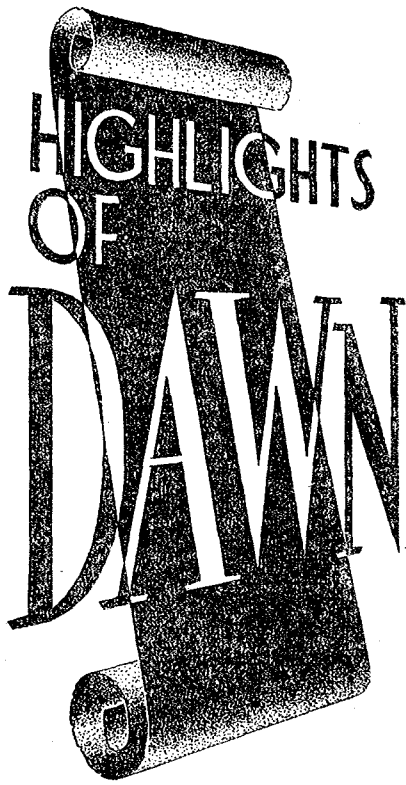
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THE DAWN

East Rutherford,

NEW JERSEY

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How an invention of the fifteenth century opened up an era of enlightenment which gradually is demolishing all the strongholds of darkness.

The Power of Words

EVERYTHING which exists in the whole vast universe of God originated with a thought. In this material world in which we humans live and move and have our being, thoughts are transmitted largely by words. The measure in which one man's thoughts can reach

out and influence others depends upon the extent to which words adequate to describe those thoughts can be transmitted to the minds of his fellow men. This is why the invention of the first printing press by Gutenberg in the fifteenth century marked the beginning of such an important era in human experience. The printing press, since then, has made possible an almost unlimited conveying of thought, not only from individual to individual, but from nation to nation and from generation to generation.

There are archeological evidences that the art of writing was known before the flood. Away back in that antediluvian world men learned how to record their thoughts in a way that could be understood by others; but the process was tedious and laborious. The cuneiform style of writing was in general use at that time, and the words were etched upon clay tablets, and then baked in ovens or

in the sun to give them a degree of permanency. But the method was so slow that the recordings were largely merely of a statistical nature and sometimes brief family histories. Many of these ancient tablets have been unearthed and their inscriptions deciphered, and while the information thus gained of conditions which existed before the flood is interesting, it is not of a nature to change the course of the world today.

The art of writing improved somewhat after the flood, but clay and stone tablets were used for centuries thereafter. Then came the parchment rolls, with varying degrees of quality, improving in durability. And finally paper appeared. But during this entire period there was no better way of recording thoughts than the hand method, with all of its limitations. Few were able to write, and the masses could not read what was written. Even in the case of the Israelites, provision was made for the Law to be read to them on certain stated occasions. This was undoubtedly because the rank and file of the ancient Israelites were illiterate.

The philosophers of Greece had no adequate way of disseminating their theories. Probably the general public today know more about Platonic philosophy than did the Greeks themselves at the time of Plato, for the simple reason that the art of printing has made those views available to all and sundry. The Bible itself was very limited in circulation. Copies of the Scriptures in manuscript form were scarce in the early church. Each new copy that was made required much time, and was costly.

But the advent of the printing press began to change this whole scene. Strangely enough, the first book to be printed was the Bible. Some of the astute, far-seeing people of Gutenberg's day were quick to realize what the printing press would ultimately mean to a world society, which was particularly true respecting some of the religious leaders of that time. We should remember that this was in the days of the chained Bible, when the common people were not permitted to read or possess the sacred Scriptures. There is a legend to the effect that Gutenberg's helper was dubbed the "printer's devil," and that this is the origin of the title which is now applied to apprentice printers.

Only those who maintain a strangle hold on others through ignorance need fear the wide dissemination of knowledge, for knowledge is the key to true liberty. It breaks the shackles of superstition and prejudice, of whatever nature they may be; and

the printing press has certainly contributed mightily to the increase of knowledge.

It is a far cry from Gutenberg's crude contraption to the modern four-color rotary press, but all through the years of this development the art of printing has flooded the world with knowledge. It has built our public libraries, established our newspapers and magazines, and implemented our public schools and colleges. Printing, now augmented by the radio, is smashing our time-worn creeds of the Dark Ages, creeds which dishonor God and turn men away from him in unbelief.

Printing, for example, has made possible the wide use of Hebrew and Greek concordances of the Bible. From these we learn that the Bible does not teach the gruesome doctrine of eternal torture for the wicked. With the removal of this superstition we are able to comprehend more fully what the Bible means when it tells us that God is love. Without printing, the Christian world would still be supposing that the Bible teaches hellfire and damnation.

The Bible has been well styled "the torch of civilization," and the printing press has sent the Bible into all lands, translated into practically every known language of the earth. In contrast with the era of the first printing press, when practically no one possessed a Bible, and none but the high prelates of the church were permitted to read it, now there is scarcely a home in the entire civilized world that does not contain this divinely inspired Book.

Hand in hand with the phenomenal circulation of the Bible, made possible by the printing press, there came also a general diffusion of knowledge along all other lines; national, political, and industrial. This knowledge has awakened the world to a sense of its needs, and has begotten in the hearts of the common people everywhere a desire for liberty which cannot be denied. One of our statesmen has well said that knowledge has started the masses on the march to freedom; and the invention of the printing press was the first drumbeat to inspire this march.

The increase of knowledge made possible through printing is cumulative, in that the learning and experience of one generation is recorded and widely disseminated for the benefit of the next. With the printing of books came records of the thoughts and discoveries of thinkers and observers which, without this invention, would never have been known to their successors. With books

came a more general education, and finally common schools.

As knowledge becomes more widespread, and books more common, the generation possessing these has a decided advantage over previous generations. It means a large increase in the number of thinkers, and each successive generation has, through books made possible by printing, the combined knowledge and experience of the past in addition to its own. Education and a desire to achieve distinction, aided by the record and descriptions of inventions, have stimulated and brightened man's perceptive powers.

But with all the advantages that have come to the human race through the advent of printing, the hearts of men have not been mellowed. Selfishness still rides the saddle of human thought and conduct, and in many instances the knowledge that some possess more of this world's goods than others has increased selfishness, and promoted strife and ill will. Indeed, the prophet indicated that this would be the case, for the increase of knowledge is prophetically associated with a "time of trouble such as never was since there was a nation."—Daniel 12:1-4

Viewed prophetically, the advent of printing is thus seen to be one of the highlights to signal an incoming new day. From this standpoint it should not be viewed as a natural development in human progress, but as one of the providences of God designed to accomplish certain features of his plan in the due time which he had arranged. If it were possible for an individual who lived in Jesus' day, or even a mere hundred years ago, to be awakened from the sleep of death now and to be shown the world as it is at the present time, he would certainly insist that he was surrounded with miracles; and much of this change has been brought about either directly or indirectly through the advent of printing.

Every condition in the world today that has come about as a direct result of the increase of knowledge can quite properly be looked upon as miraculous. These conditions have not been produced by the wisdom of man, nor can human wisdom fathom their meaning nor approximate their outcome. Powers and influences have been at work in the world, and are still at work, which go beyond natural comprehension.

Jesus, in explaining the result of his return and second presence, said that it would be as the "brightshining" which would come out of the east, and manifest itself even to the west—in other words, a world-wide diffusion of knowledge. It is the impact of

knowledge, symbolized by Jesus as the brightshining of his presence, that is causing the deterioration of the present evil world in preparation for the establishment of Christ's kingdom and the manifestation of the increasing brightshining of the Sun of Righteousness with healing in his wings.

Practically all action on the part of intelligent creatures is induced by information received. Knowledge is not miraculously impressed upon the minds of the masses by divine power without the process of reasoning. No, words and languages are the vehicles which God uses for transmitting thoughts, and it was the advent of printing which paved the way for the wide diffusion of knowledge necessary to cause humanity to rise up and destroy civilization.

When at the Tower of Babel God confounded the language of the people he effectually blocked progress in knowledge. Modern printing and the translation of accumulated thoughts from one language to another have largely overcome the handicap of diversified languages, so that today the world is flooded with ideas representing the sum total of knowledge gained throughout all the ages. It is this diffusion of symbolic light, commingled with a great deal of misinformation, that is producing the action which portends the destruction of the world.

And this is understandable. As superstition is exposed, the first desire is to destroy the systems which have fostered it. As the information concerning better conditions in one part of the world is communicated to less fortunate people elsewhere on the earth, it causes them to struggle for better conditions in their own country. As human selfishness attempts to raise barriers to the legitimate improvement of world conditions, the increasing knowledge of the new day induces the oppressed more and more strenuously to demand their "rights."

Thus the increasing light of the new day, in addition to dispelling the ignorance of the past, and because thus far it is unaccompanied by love, is gradually turning every man's hand against his neighbor. The final result of this is, as is already manifested in the world, a "time of trouble such as never was since there was a nation."

But such is only the necessary preparatory work for the new kingdom, a clearing of the way for the real time of blessing soon to follow. The general chaos we see all about us is but the confusion which has resulted from the turning on of the light of the

Master's presence. The poor, benighted people, steeped in selfishness, and seeking largely their own interests, see the light, and are hurrying hither and thither to secure treasures it reveals to them, but they do not realize the real significance of what is taking place.

But thank God, we can see what it means! We know that the King of Glory has come, and that the shadows of the dark night are being scattered, and the institutions of darkness are doomed to destruction. So far as the world of mankind is concerned, for the most part only that portion of light has yet been revealed which is necessary to bring about the destruction of the present order. With this completed, and the kingdom of Christ in its restorative aspects fully established, "the brightshining of his presence" will increase in brilliancy, and through the proper kingdom channels will ultimately cause the knowledge of the glory of God to fill the whole earth as the waters cover the sea.

*The scientists hope so
—but why not try love?*

Will Fear Save the World?

SCIENTISTS as a rule are practical people who deal with facts. This has been demonstrated by a program of education recommended by the Committee of Atomic Scientists which has its headquarters in Princeton, New Jersey. It is a six-point program, and various affiliated groups will work with the committee to bring these points to the attention of the American people. This is a realistic approach to the threat of destruction by atomic bombs; a threat which the scientists are convinced is a real one, unless something can be done to educate the masses, and presumably, cause them to force their governments to co-operate with, rather than to make war against, one another. The six points concerning which the atomic scientists want the public to become fully conscious are as follows:

1. Atomic bombs can now be made cheaply and in large numbers; and they will become more destructive.

2. There is no military defense against atomic bombs, and none is to be expected.

3. Other nations can rediscover our secret processes by themselves.

4. Preparedness against atomic war is futile, and if attempted, will ruin the structure of our social order.

5. If war breaks out, atomic bombs will be used, and they will surely destroy our civilization.

6. There is no solution to this problem except international control of atomic energy, and ultimately the elimination of war.

Truly these six points of authentic information are startling, and it is well that the public give them serious consideration. The Big Four foreign ministers, their colleagues in the United Nations Security Council, and the General Assembly, are surely acquainted with these facts. But the scientists believe the safety of the world depends upon the public in general becoming conscious of the dread threat to civilization posed by the atomic bomb.

Undoubtedly the approach of the scientists to this baffling problem is more practical than is that of the politicians and world statesmen. To know the facts involved in any situation is always advisable; and the more there are who know the facts, the better it is. However, the program of education suggested by the scientists to solve the problem of atomic bombs does not strike at the real roots of the trouble. It offers no suggestion that men and women of all nations be taught the advantages of good will and mutual interest, so that they will have no desire to kill one another in order to have their own way.

The six points of the scientists' educational program are merely an appeal to the instinct of fear. The hope is that if people become frightened enough of what will happen in the event of war, they will do something to prevent war, but the history of the human race does not bear out this hope. It is true, of course, that in many instances wars have been promoted by rulers who knew that it would be their subjects rather than themselves who would have to suffer and die; but this has not always been the case. In medieval times duels were fought with the definite knowledge that one or the other of the contending parties would meet certain death; but this knowledge did not prevent their taking

chances with death in order to win advantages for themselves which otherwise would not have been theirs.

The same principle holds true with nations. The selfish human heart cannot be softened and sweetened by fear, nor will fear of the horrors of atomic warfare serve to keep the peace of the world. And atomic warfare, if and when it comes, will indeed be horrible. Let us note again the six fear-instilling points set forth by the scientists.

First, atomic bombs can be made cheaply and in large quantities, and they will become more destructive. When the first atomic bomb was exploded over Hiroshima, we were told that they were exorbitantly expensive to manufacture, hence would probably never come into common use as weapons of warfare, especially by the smaller nations. Now the scientists tell us that this is no longer the case—they can be made cheaply, and in large quantities, and will be more destructive than the one which destroyed Hiroshima. This information is certainly not very quieting.

There is no military defense against atomic bombs they say, and none is expected. In other words, all nations are living in glass houses, which afford no protection, and nothing can be done about it. Apparently no money need be wasted on air raid shelters in preparation for the next war.

For awhile Americans felt secure behind a supposed curtain of secrecy. We thought that the English-speaking world alone knew how to make atomic bombs, and by this knowledge would make the rest of the world behave itself. Now the scientists have taken away that sense of security. Other nations will also learn how to make these devilish instruments of destruction, they tell us.

Furthermore, the scientists warn, if we attempt a program of preparedness against atomic war, the whole structure of our social order will be ruined. Certainly this doesn't sound very reassuring.

The public has been partially lulled into indifference by the claim that if another war does come, atomic bombs will not be used. But this is only wishful thinking, the scientists tell us. In the event of another war, they say, atomic bombs will be used and they will destroy our civilization. About the only consolation we can get out of this is that a civilization which would permit the use of atomic bombs deserves to be destroyed.

These five points add up to the sixth, which is that the only thing that will save the race is the end of war itself. And this, as

a matter of fact, is to be the solution. This solution will come before the human race destroys itself, but not in time to save civilization, according to the preview of "last-days" events given us in the Bible. Jesus, the Founder of Christianity, foretold the present distress of nations and great fear of the people. He said that unless these days be shortened, no flesh would survive the ravages of human selfishness; but he assured us that his kingdom would take over in the affairs of men before the human race had reached such a fatal pass.

This, then, is the hope of the world today. War will cease under the administration of Christ's kingdom, not because the human race is frightened by its awfulness, but because the divine Ruler in that new world government will use coercive measures to prevent it; and in addition, will institute a program of education to teach the people the better way of good will and love.

If the Committee of Atomic Scientists would adopt this as the seventh point in their program of education, and if all media for the dissemination of knowledge were used freely and the people could be convinced that the real way to peace is the Lord's way, which is the way of love, leading to genuine disarmament, then none would need to fear the atomic bomb. Such a peace will come when the human race reaches its extremity and Christ takes over the rulership of the nations.

A Veteran's Advice

Love Thy Neighbor

IN A LETTER written recently by a disabled veteran who is still confined in a government hospital, we have an excellent expression of an ideology which would solve the world's problems. We quote:

"My name is John Crown. My physical wounds are very small in comparison with my spiritual wounds. I have come back from death to a world which I no longer care for. I, who have been engaged in the great struggle to save the world from tyranny, and having seen my comrades die for this cause, can now find no peace in the world or in my country.

HIGHLIGHTS OF DAWN

"Having lived close to death for two years, the reasons why there is no peace seem infinitesimally flimsy. Russia wants the Dardanelles, Yugoslavia wants Trieste, the Moslems want India, labor wants more wages, capital wants more profit, Smith wants to pass the car in front of him, and Junior wants more spending money. To these I say, Is it necessary to kill and cripple human beings for such petty gains?

"All the troubles of the world originate in the common man. The selfish and greedy ways of nations are just the ways of each individual man multiplied a hundredfold. When the morals of the common man drop, so do the morals of the nations and the world.

"As long as our individual morals remain at a low ebb, so will be the world. Until each of us stops 'hogging the road' with his car, stops fighting over the seat on the bus, stops arguing over who will cut the grass, there will be no peace in the world. If man wishes peace again, he must return to the great commandment, 'Love thy neighbor as thyself.'"

Well said, but we are afraid that the gentlemen now in assembly on Long Island for the purpose of establishing peace in the world will hardly follow this advice. Of course, it is not entirely in keeping with the facts to suggest that the world "return" to the great commandment, "Love thy neighbor as thyself"; for that commandment never has been observed by the world. It is for this reason that the world has almost continuously been blighted by war.

It is true though, as Mr. Crown's letter so clearly sets forth, that the common man is largely responsible for the conditions which exist. The common man Adam initiated the program of selfishness when he disobeyed divine law and started the human race on the downhill road into sin, selfishness, and death. The law of self-preservation has governed the people ever since. Finally this policy is threatening to destroy the human race entirely.

But the Creator, who is the Author of the law of love, will not permit selfishness to go its full length. The nations are to be taught to love their neighbors as themselves; not by regulations set up on the Flushing Meadows, but through the kingdom of Christ. It is one of the highlights betokening the dawn of earth's new day when Christ will be King that the people are beginning in a small way to recognize the vital need of a remedy for earth's ills which its own political doctors cannot provide. And when the authority of Christ's kingdom is established, no selfish interests will have veto power over it.

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
St. John's, N. F. (Thurs.) VOCM 1006 9:00

Wausau, Wis. (Sat.) WSAU 1400 2:30
Winnipeg, Man. CKRC 630 12:15
Wisconsin Rapids, Wis. WFHR 1340 3:15

ATLANTIC TIME **STA. KC. A.M.**
Moncton, N. B. CKCW 1400 10:30
Windsor, N. S. CFAB 1450 10:30

EASTERN TIME **STA. KC. A.M.**
Akron, Ohio WADC 1350 9:45
Augusta, Ga. WGAC 580 10:15
Baltimore, Md. WFBR 1300 9:15
Bay City, Mich. WBCM 1440 10:00
Binghamton, N. Y. WBNF 1290 10:00
Columbus, Ohio WHKC 610 9:30
Hamilton, Ont. CHML 900 9:45
High Point, N. C. WMFR 1230 9:15
Lawrence, Mass. WLAW 680 10:45
Norwich, Conn. WNOC 1400 10:00
Ocala, Fla. WTMC 1490 10:00
Owen Sound, Ont. CFOS 1470 10:00
Philadelphia, Pa. WIP 610 9:30
Pittsburgh, Pa. WWSW 1490 9:45

» » P.M.

Dayton, Ohio WHIO 1290 12:30
Detroit-Windsor (Sat.) CKLW 800 5:15
Grand Rapids, (Thurs.) WLAV 1340 10:00
Jacksonville, Fla. WJHP 1320 2:00

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. WHBU 1240 11:45
Chicago, Ill. WAAF 950 9:45
Clinton, Iowa KROS 1340 9:45
Dallas, Texas KSKY 660 9:30
Fergus Falls, Minn. KGDE 1230 8:45
Grand Forks, N. D. KILO 1440 9:15
Hastings, Nebr. KHAS 1230 11:30
Knoxville, Tenn. WBIR 1240 8:45
Laredo, Tex. KPAB 1490 8:45
Louisville, Ky. WGRV 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
Wichita Falls, Tex. KWFT 620 9:15

» » P.M.

Albany, Georgia WALB 1590 12:15

MOUNTAIN TIME **STA. KC. A.M.**
Bisbee, Ariz. KSUN 1230 10:30
Globe, Ariz. (Sat.) KWJB 1240 8:45
Phoenix, Ariz. KPHO 1230 9:45
Prescott, Ariz. (Sat.) KYCA 1490 8:45
Safford, Ariz. (Sat.) KGLU 1450 8:45
Tucson, Ariz. KVOA 1290 8:30
Wallace, Idaho KWAL 1450 10:15
Yuma, Ariz. (Sat.) KYUM 1240 9:00

» » P.M.

Kalispell, Mont. KGEZ 1460 4:45
Mandan, N. D. KGCU 1270 12:45
Nampa, Idaho (Wed.) KFXD 1230 9:30

PACIFIC TIME **STA. KC. A.M.**
Albany, Ore. KWIL 1240 10:45
Berkeley, Calif. KRE 1400 9:05
Brawley, Calif. (Sat.) KROP 1300 12:45
Brawley, Calif. KROP 1300 9:15
Chilliwack, B. C. CHWK 1340 10:15
Indio, Calif. (Sat.) KREO 1400 12:45
Indio, Calif. KREO 1400 9:15
Kelowna, B. C. CKOV 630 9:00
Long Beach, Calif. KGER 1390 8:45
Riverside, Calif. (Sat.) KPRO 1440 12:45
San Diego, Calif. KFMB 1450 9:45
Seattle, Wash. KJR 950 8:00
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

» » P.M.

Riverside, Calif. KPRO 1440 10:15
Seattle, Wash. (Mon.) KJR 950 11:45

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.

The Third Heaven



❑ Frank, I have a very interesting question, which is this: What is the "third" heaven? Almost everybody knows that the Bible has a great deal to say about heaven, but I have found a passage which speaks of the "third" heaven.

❑ Where is the text found, Ernest?

❑ In II Corinthians, the 12th chapter.

❑ That's where the apostle tells of the wonderful things he saw when God favored him with a special vision of truth, is it not?

❑ That's right, and he says that in this vision he was caught up into paradise.

❑ You know what that means, don't you?

❑ From what I have learned, paradise is the restored earth, with mankind brought back from death, living happily upon it forever. That's plain enough. But Frank, Paul also says that in this vision of truth he was caught up to the third heaven—the "third" heaven, mind you! Are we to understand from this that heaven is some sort of three story arrangement?

❑ No, that's not the answer! Paul is not speaking of heaven as a location. There is a place called heaven. It is, for the want of better language to describe it, the home of God, and the center from which his divine authority emanates.

❑ Is that not the place that Paul

AUSTRALIAN BROADCASTS

Vic., Tas., and N. S. W. Time

Geelong	3GL 222 metres	10:00 A. M.
Bendigo	3BO 309 metres	10:00 A. M.
Sydney	2KY 294 metres	8:15 A. M.
Hobart	7HT 278 metres	10:15 A. M.
Launceston	7ER 300 metres	10:15 A. M.

Western Australian Time

Perth	6KY 227 metres	10:15 A. M.
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Broadcast Topics

JANUARY

Not Good Enough for Heaven

Christ the Foundation

A Second Chance

The Third Heaven

speaks of as the "third" heaven?

¶ No, I think not. The Bible uses the term heaven in several different ways. For example, it speaks of the atmosphere above us as the heavens. The Bible also employs the term heavens to symbolize spiritual controlling influences over the affairs of men. It is in this latter sense that Paul uses the term in the text under consideration. The symbolic meaning of the term is derived from its literal significance.

¶ Just what do you mean by that, Frank?

¶ Simply this: The heavens which are the firmament above us are the controlling influences over the earth. The seasons of the year, the tides, the storms, etc., and man, who in turn is subject to all of these, are under the influence of the sun and the moon and the stars. You can see, then, how the term heavens is very properly used in the Bible to symbolize or represent controlling influences in the affairs of men that are above and beyond the jurisdiction of man himself.

¶ Yes, that's quite understandable. I also remember your explanation of some of the other symbols of the Bible, such, for example, as "fire," which is used to symbolize destruction because it is destructive. Similarly, as you said, it is easily understandable that the heavens represent spiritual rulership over man, because literally they exercise an invisible control over all life on the physical earth. But tell me this: What does the Apostle Paul mean by the "third"

heaven? I still don't understand why the figure three should be associated with the powers of spiritual control.

¶ The answer is found in the 3rd chapter of Peter's second epistle. Here the apostle speaks of a world or heavens and earth which came to an end at the time of the flood.

¶ The earth didn't come to an end, then, did it?

¶ No, indeed. The apostle is not talking about the literal earth, but of an order of things which came to an end at the time of the flood—an order of things which, symbolically speaking, was made up of a heavens and an earth. Then he mentions the heavens and earth which now exist. These, according to Peter, are dissolved at the second coming of Christ. In conclusion the apostle says: "Nevertheless we, according to God's promise, look for new heavens and a new earth, wherein dwelleth righteousness."

¶ Why Frank, that new heavens mentioned by Peter must be the "third" heavens that Paul saw! The heavens before the flood were the first, the present heavens are the second, and the new heavens are the third. Well, that's simple! I notice that Peter also uses the word "world." He says that it was the world that perished at the time of the flood. Just what does that mean?

¶ The word world in this prophecy is a translation of the Greek word *kosmos*, which, as you probably know, means order or arrangement.

☞ Just the opposite of chaos.

☞ That's right, Ernest. The *kosmos*, or order of things, in each of the cases mentioned by Peter is made up of both the symbolic heavens and symbolic earth. The term earth in this case represents the visible arrangements by which humanity is controlled.

☞ Civilization, in other words.

☞ That's right. Before the flood, and since, these human arrangements have almost always had a certain tie-in with higher, or spiritual, standards and influences which have exercised a large measure of control in human affairs. You see Ernest, man was so constituted by the Creator that he naturally seeks guidance from some supposedly authoritative source outside of and above himself. Chaos is now rapidly engulfing humanity because the spread of atheism is causing so many millions—in some cases whole nations—to attempt a break-away from the higher powers. This is what the Apostle Peter refers to as the dissolving of the heavens. Jesus said of this time that the powers of the heavens would be shaken.

☞ Your thought, then, Frank, is that humanity must decide between God and chaos.

☞ That may be one way of putting it, Ernest, although there is a whole lot more than that involved.

☞ For instance?

☞ Well, there is the matter of false gods.

☞ Such as the Shinto "heavens" which once ruled Japan?

☞ That's right, and Jesus informs us that Satan the devil is the prince of this evil world, or *kosmos*. In II Corinthians 4:4, Paul calls Satan the "god of this world." While he has managed to hold his order of things together until now, the influences of his rulership have always been selfish, oppressive, and cruel.

☞ Frank, do you mean to imply that the true God has not been interested in the affairs of the present world?

☞ God has been ruling in the hearts of his own people. Through the lives of these a wholesome, godlike influence has extended to mankind in general. To the extent that these have been heeded, the conditions of humanity have been improved.

☞ Isn't the Bible sometimes called "the torch of civilization"?

☞ Yes, and the extent to which its teachings have been heeded has determined the measure of civilization the world has enjoyed. Professed Christian civilization has often been uncivilized because of a failure on the part of individuals and governments to practice the just and righteous ethical codes laid down in the Bible.

☞ Would you say that the devil has been more powerful than God?

☞ No, I wouldn't, Ernest! God has not yet attempted to control the affairs of mankind. God has been working—through acceptance of and putting into practice the precepts and principles of his Word, the Truth—in the hearts and lives of all true Christians, preparing

them to live and reign with Christ, as the new heavens, or the new spiritual rulers, of his world of tomorrow.

¶ I notice here in the Bible that the apostle says, "We, according to God's promise, look for new heavens and a new earth." This seems to be referring to a promise God made in the Old Testament. Is there an Old Testament promise to this effect?

¶ Yes, Ernest, the promise of God to which Peter refers is recorded in the 65th chapter of Isaiah. It begins with the 17th verse, where God says, through the prophet, "I create new heavens and a new earth." In the New Testament we are told that Christ and the church will constitute this new creation, this "new heavens."

¶ Which, if I understand correctly, would mean that Christ, together with the church exalted to heavenly glory with him, will be the new spiritual rulers of God's world of tomorrow—is that it?

¶ That's exactly the way the Bible presents it, Ernest.

¶ Fine. And I suppose that is the real significance of the many heavenly promises that are made to the followers of Jesus.

¶ Yes, Ernest, and it is very important to notice that these heavenly promises of the Bible are not made to, or on behalf of, the world of mankind in general. They are made exclusively to those who follow in the footsteps of Jesus. They are promises that if they suffer and die with him they will live and reign with him. He will be the

King of the new world of tomorrow, and the church will be associate kings, reigning with him for a thousand years.

¶ Is that the thousand years that is sometimes spoken of as the Millennium?

¶ Yes. And it will be during that thousand years that the human race will be restored to life upon the earth. That will be the restoration of paradise for all mankind. The promises of the Bible which apply to that period are made on behalf of all the world, and are earthly promises, not heavenly, as you will notice by reading further from that prophecy in the 65th chapter of Isaiah.

¶ Frank, I notice it does say here that "they shall build houses, and inhabit them." That certainly doesn't sound like a heavenly promise, does it?

¶ No. And when, during that kingdom period, the great reconstruction work is in progress, it will be carried on without fear that atomic bombs will one day destroy that which has been built.

¶ Here's something in this prophecy that is truly wonderful, Frank. It says, "The wolf and the lamb shall feed together" and that "they shall not hurt nor destroy in all my holy mountain, saith the Lord." You know, this language sounds very much like a description of conditions in the Garden of Eden.

¶ That's very true Ernest, and as you mentioned in the beginning of our discussion, Paul associates paradise with his description of the kingdom of Christ upon the earth.

THE THIRD HEAVEN

The very purpose of the new spiritual rulership of Christ and the church is to restore the lost earthly paradise. This means that when the new heavens and new earth are established, there will be a world-wide Garden of Eden. This will mean not only the overthrow of Satan's rule of selfishness, but also the destruction of disease and death. And beyond that, it will mean the resurrection of the dead. This is clearly promised in Revelation 21: 1-5. Ernest, I believe you'd be interested in reading this wonderful promise from the Book of Revelation.

¶ Thank you! It reads: "And I saw a new heaven and a new

earth."

¶ That is the third heaven, Ernest, which Paul saw in vision. The new earth is the reorganized society existing in the restored paradise. And notice what the Revelator says about conditions in the new heaven and the new earth.

¶ All right, I'll read it: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

¶ And that, Ernest, will be God's new world of tomorrow!

== GOD'S ENDURING MERCY ==

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever."—PSALM 136:1

THERE are twenty-six verses in the 136th Psalm, and in all of them David tells us that God's mercy endureth forever. It is well that the fact of God's mercy should thus be impressed upon us; and it is surely appropriate that we give thanks to God for this reassuring truth. In this there is nothing that appeals to the reader as unusual. But it is surprising to note some of the evidences of God's enduring mercy which the prophet cites. Among these he mentions the destruction of Egypt's firstborn; the drowning of Pharaoh's hosts in the Red Sea; the smiting of "great kings," and the slaying of "famous kings." As man would view them, such incidents would seem to be an evidence that for these wicked ones God had no more mercy. But the inspired David states the matter correctly. The Scriptures reveal that they are to be restored from death and given an opportunity to live during Christ's kingdom. Thus God's mercy is seen even in their destruction, for it was merely a matter of putting them to sleep in death until his due time came for blessing them.



"The Lord Is My Shepherd"

HOW true are the words of the Lord, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"! (Isa. 55:9) It is only because Jehovah, our Heavenly Father, in his wisdom has illustrated his thoughts for us that we are able to comprehend them. For this reason his Word abounds with pictures, symbols, illustrations, similes, and metaphors which, when we apply their meanings to the thoughts expressed, enable even our limited finite minds to comprehend to some extent the high thoughts of the infinite Creator—his plans for the church and the world, as well as his loving watch-care over us, his people, the sheep of his pasture.

In educational circles the value of illustrations has long been recognized, especially in the instruction of children. How much more readily a child can grasp the thoughts of its teacher if they are illustrated. An adult advanced in education might give an elaborate and very scholarly definition of the word "round," yet the child would not understand it. But the expression, "round like an orange," instantly conveys the idea which it is desired the child should grasp.

And how like children are all of us when we compare ourselves with the God of our salvation! We are glad, therefore, that he not only has assured us of his love and care, but also has helped us to grasp the reality of his nearness and ability to provide for our every need by the use of so many simple, yet meaningful illustrations.

God is our Heavenly Father, and we are his children. What thoughts of parental solicitude and care this conjures up in our minds! He is our "refuge," and our "fortress," and because of this we rejoice even though we are surrounded by enemies. Under his wings we find shelter and protection. Each of these expressions is an illustration, and there are so many of them employed in God's Word, and they are so varied in nature, that when we put together the intent of them all, we have a complete picture of his abounding love for us.

"The Lord is my shepherd"—here is another illustration of divine care; and how wonderfully it helps us to grasp the reality of the Heavenly Father's love! David, the one used by God to pen these words, had himself been a shepherd, and in The Twenty-third Psalm we find a beautiful expression of his own confidence in Jehovah, and his realization that God had been caring for him and would continue to do so all the days of his life. David, the man after God's own heart, drew from his own background of experience as a shepherd a lesson of divine interest and care which perhaps could not have been made so understandable and practicable in any other manner.

But the reassuring lesson of the shepherd set forth in this psalm is more than merely the heart expression of the "sweet singer of Israel." Holy men of old wrote as they were moved by God's Spirit, and this is true of David in writing The Twenty-third Psalm. It is one of God's inspired messages to his people of this age. It is one of the many assurances he has given us of his loving care, a care that is manifested in providing all our needs, of whatever nature they may be.

JEHOVAH, THE SHEPHERD

When David wrote, "The Lord is my shepherd," he used the Hebrew word Jehovah, which applies exclusively to the Creator, our Heavenly Father. In the New Testament Jesus refers to himself as the "Good Shepherd," and Peter refers to him as the "Shepherd and Bishop of your souls." (John 10:11; 1 Pet. 2:25) This does not present any conflict of thought, however, for as the apostle explains, "All things are of the Father and by the Son." (1 Cor. 8:6) Jehovah IS our Shepherd, and one of the manifestations of his interest in us as his sheep is the gift of his beloved Son to be our Redeemer, Advocate, and caretaker.

In the Parable of the Sheepfold, Jesus refers to himself as the "Good" Shepherd, and we are told that the proof of his goodness is that he "giveth his life for the sheep." Jehovah's interest in us is no less than that of Jesus, for he too has manifested his love by sacrifice—"For God so loved . . . that he gave." (John 3:16) He loved the entire human race, but his special interest first of all has been in the "sheep" of this Gospel age. They are very dear to him, and no good thing will he withhold from them.

Whatever of love and sympathy toward the sheep we find

manifested in Jesus we are also to attribute to our Heavenly Father, for Jesus came to manifest the Father, and to speak and act for him. "He that hath seen me hath seen the Father," the Master said; and probably in no other way are we able to grasp so fully the thought of Jehovah's shepherdly care over us as by considering Jesus and the many assurances he has given us of his love for the sheep. (John 14:9) One of the chief evidences of Jehovah's care for us is the provision of Jesus as our chief under-shepherd.

JESUS, THE FAITHFUL SHEPHERD

As suggested, Jesus is our chief under-shepherd, and how untiring was his devotion to the "sheep" of his day, many of whom were prone to stray from the fold, not appreciating his interest in them. The whole nation of Israel were the Lord's sheep at the time of Jesus' first advent. True, only a remnant of them recognized the voice of the Good Shepherd when he spoke to them, preferring to follow the leadership of the false shepherds of that time—the scribes and Pharisees. Nevertheless, Jesus did not spare himself in doing all he could for the people of Israel; and in this we see manifested the characteristics of a true shepherd.

Matthew 9:35 reads, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." Here is the description of a life of intense activity, a continuous service which must have sapped the strength of the Master. And he did this despite the claims of the false shepherds of his time that he was a servant of the devil.

Why was Jesus so interested in the rank and file of the Israelites? The next verse of this chapter explains that it was because he "was moved with compassion" for the multitude seeing that "they fainted, and were scattered abroad, as sheep having no shepherd." Ah yes, Jesus had come to be the Good Shepherd of this people, and gladly he was laying down his life for them. The expression, "As sheep having no shepherd," was first used by Moses concerning Israel when he asked God to appoint someone to take his place as leader. (Num. 27:17) Joshua was appointed to be Moses' successor, and Jesus, the antitypical Joshua, had now come to be the true shepherd of Israel.

But even though the Israelites did not recognize the voice of their Shepherd, he was faithful to them and continued to sacrifice

his time and strength in their interests. Another notable example of this is found in connection with his feeding of the five thousand, the account of which is recorded in Mark 6:31-52. John the Baptist had just been beheaded, and as we can well imagine there was great excitement among the people. Naturally at such a time Jesus and his disciples would attract more attention than ever, and the account indicates that there were so many people milling about them that there was no opportunity for needed relaxation and rest. In view of the situation Jesus said to his disciples, "Come ye yourselves apart into a desert place, and rest a while."

Jesus was fully justified in seeking rest for himself and for his disciples, and they attempted to evade the throngs of people and get away but were not successful in doing so. They entered a boat and crossed to the opposite side of the lake where they hoped to be alone, but a multitude of people hurried around the shore of the lake and were waiting for the boat when it arrived. Jesus, the Good Shepherd, and those whom he was training to be under-shepherds later, were weary. He probably knew that very few, if any, of this throng of people who had come out into the desert to meet him, would ever become his true disciples. For this reason he might well have sent them away, but he did not.

We read that instead his heart was filled with compassion and that he taught them many things because he saw that they were as "sheep not having a shepherd." They needed him, and although they did not appreciate the chief blessings he had for them at that time, nevertheless he loved them. In this we see the qualities of a true shepherd beautifully manifested in the Master. These sheep of Israel were scattered. They needed guidance and care, and the Good Shepherd was ready and willing to serve them even though he was tired and in dire need of rest. He taught them many things, and before the day was over he performed a miracle to feed them with material food—the loaves and fishes.

Judging from what he accomplished this must have been a long and tiring day of service for the Master. Evening had come by the time the five thousand were fed, and then Jesus sent his disciples back across the lake, while he went up into a nearby mountain to pray. A storm arose on the lake, and noticing that his disciples were in peril, Jesus came down from the mountain, walked out on the lake and rescued them by calming the storm. (Mark 6:46-51) He loved all Israel, but these disciples were his peculiar care, and

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even though he still had had no rest, he was glad to use the little remaining vitality he had to save them. What a wonderful Shepherd!

OTHER UNDER-SHEPHERDS

Another loving arrangement of Jehovah, the Chief Shepherd, is the provision he has made for additional under-shepherds besides Jesus. The apostles were some of these. All true pastors and teachers and evangelists in the church have been shepherds over the Lord's flock. This is also true of those elected elders by their local ecclesias. And just as we see in Jesus a perfect example of the Chief Shepherd's interest in and care for the sheep, so all the under-shepherds should endeavor to pattern themselves after Jesus by seeking to serve the sheep as patiently, lovingly, and untiringly as did he.

One of the chief characteristics of a good shepherd is his genuine interest in and concern for the sheep. Those whom the Lord can use as under-shepherds over his sheep must have this qualification. They must be willing, like Jesus, to lay down their lives for the sheep. One of the characteristics of a false shepherd is his desire to make profit from the sheep. Frequently the exploitations of such cause the Lord's true sheep to be scattered and fearful.

A true shepherd will do all he can to gather the scattered sheep. Nowhere in the Scriptures does the Lord indicate that he would ever want his sheep to be scattered. There are prophecies to show that on certain occasions they would be scattered by false shepherds, but the divine commission to true shepherds is always one of gathering, never of scattering. When Jesus, the chief under-shepherd, was smitten, the true sheep which he had gathered were temporarily scattered. When that "faithful and wise" shepherd whom the Lord raised up at this end of the age was smitten in death, the true sheep again were scattered; and now once more the Lord would have his true shepherds gather his sheep that they may be together and rejoice together in the abundance of his love.

PRESENT-DAY FOLDS

When we think of the Lord's sheep being brought together it is well to keep in mind that to which they are gathered. Every true gathering of the Lord's sheep is around him as the Supreme Shepherd. This means that the sheep will recognize the arrangements made for them by the Shepherd. Of first importance in this

arrangement is Jesus. He is the chief under-shepherd. Jesus is the Head over his church, and each local congregation of the Lord's people is representative of the church as a whole; therefore each such group is, in a sense, a sheepfold, and the elders of the congregation are the under-shepherds in these folds, and they co-operate with Jesus in caring for the best interests of the sheep.

If these have the true shepherd qualities, they will do all in their power to protect the sheep against the encroachments of false shepherds. Individuals who prey upon the local groups of the Lord's people, seeking to interest them in new ideas, and at the same time speaking disparagingly of the shepherds the Lord has put over his sheep in the various local churches, are false shepherds. Their influence is one of scattering, not of gathering. They are often more interested in what they can get out of the sheep than they are in the welfare of the sheep. True shepherds of the Lord's people everywhere should be on guard against those who thus stir up strife and ill-will among the sheep, and should advise the sheep to be on guard against them.

A true shepherd will never invite another shepherd to serve the flock unless he feels sure that the one invited will serve wholesome food, and does not have selfish designs on the sheep. This is very important now, for there are many would-be shepherds abroad in the land seeking flocks to follow them. Their voices are smooth, wistful, and pleading. They offer "liberty" to the sheep. They tell the sheep that the food being provided for them—the food of present truth—is not what it ought to be, and for them to exercise their liberty to go in search of other food. Thus in the name of liberty the false shepherds scatter the flock of God.

Liberty is a beautiful term, but its application must be with reason and moderation. True under-shepherds have liberty only to care for the Lord's sheep as the Chief Shepherd has directed. The sheep have liberty only to hearken to the voice of the Good Shepherd, to be led by him, and to feed upon the spiritual food which he has provided. False shepherds, and wolves in sheep's clothing, should not be given liberty to devour the sheep; although in the name of liberty they will make repeated attempts to do this.

While we have been making a distinction between the under-shepherds and the sheep, these under-shepherds are also sheep, and every sheep in the Lord's "little flock" has a certain measure

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of responsibility toward the other sheep. They should all endeavor as well as they can to care for one another. We can all do much along this line by remaining together. When we separate ourselves from the other sheep, and thus become more or less isolated, we become exposed to danger. It is the Chief Shepherd's will that we remain together, so let us not tempt his providence by expecting him to care for us in a self-imposed separation from his flock.

The Lord's true sheep can say from the heart, "I shall not want," only if they heed the voice of the Good Shepherd. And when they do hearken to him, how bountifully all of their needs are supplied! No good thing will the Shepherd withhold from those who walk uprightly. (Psa. 84:11) "I will never leave thee, nor forsake thee," he has promised. (Heb. 13:5) "My grace is sufficient for thee: for my strength is made perfect in weakness," is another blessed assurance of the Chief Shepherd which gives even the weakest of the sheep the comfort and encouragement they need for every difficulty of the way.—2 Cor. 12:9

OTHER SHEEP

In the Parable of the Good Shepherd, Jesus explained that there were "other sheep" which also were to be gathered into the fold of God's favor. (John 10:16) The sheep of this particular parable are evidently the Israelites who were in line for joint-heirship with Jesus in the spiritual phase of his kingdom. Some have thought that the "other sheep" were the Gentiles, but actually the Gentiles who are called into the fold during the Gospel age merely take the place of the natural descendants of Abraham. They are the "wild" branches grafted into the olive tree of promise to take the place of the natural branches which were broken off because of unbelief.—Rom. 11:17

The "other sheep," then, are those of the restitution class who will receive blessings of life on the earth during the thousand-year reign of Christ. These are depicted in the Parable of the Sheep and the Goats, and here the sheep are bidden to inherit the kingdom prepared for them from the foundation of the world. (Matt. 25:34) While the sheep of this parable represent the restored world of mankind rather than the "little flock" class of this age, the parable indicates that they possess characteristics pleasing to the Good Shepherd which we should emulate; namely, their interest in the welfare of one another. All the true sheep of the

Lord, whether in this age or the next, must possess this quality of mutual interest and helpfulness.

THE LOST SHEEP

The Parable of the Lost Sheep illustrates still further the loving interest of the Good Shepherd. In this parable there are a hundred sheep, ninety-nine of which remain in the "fold." These ninety-nine represent all the various orders of God's creatures which were created in his image, and over which he maintains a shepherdly care. Seraphim, cherubim, and all the holy angels are among these; and there may be still others. The human race is represented by the one sheep which strayed from the fold and was in danger of death.

Here again the Good Shepherd is shown in a role of self-sacrifice on behalf of the sheep which needs his help. The shepherd which leaves the ninety and nine is Jesus. He left the heavenly courts and came to the earth as a man "to seek and to save that which was lost." (Luke 19:10) When the lost sheep is found and restored to the fold of divine favor and protection, there is great rejoicing in heaven; and surely all of God's creatures will indeed rejoice when the work of ransom and restitution is complete and the human race is back in the fold of the Chief Shepherd.

The lesson of this parable should also bring home to us the great love of the Good Shepherd, and the self-sacrificing qualities all shepherds should possess. It is not enough that a shepherd be content to serve sheep which already are in the fold. Often there is a task for him to perform outside the fold, where conditions are far from favorable. The true shepherd will not wait for wayward sheep to come to him, but will seek them out and do all in his power to restore them to the fold.

Such should be the attitude of every true child of God, for as we have seen, all the sheep should possess mutual interest in one another, co-operating with the Good Shepherd in caring for the flock. In this role, each one, to a limited degree, is a shepherd as well as a sheep. No true sheep of God will be indifferent to the needs of other sheep, especially those of his own flock. Paul expressed this thought when he wrote, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10

"THE LORD IS MY SHEPHERD"

Yes, "The Lord [Jehovah] is my shepherd." He is the Chief Shepherd of all who will become his people and who will listen to his voice to guide them in the paths of righteousness. He has appointed Jesus to be the "Good Shepherd" under him, and this Good Shepherd has already manifested his love for all the sheep by laying down his life for them. The sheep of this Gospel age are still dependent upon the Good Shepherd's care, for false shepherds, and wolves in sheep's clothing are ever seeking to scatter and destroy the flock. We have the assurance, however, that no harm can come to them if they follow the voice of the Good Shepherd.

The sheep of the next age are as yet outside the fold. Jesus came to seek and find them also, and they are still to be brought back into the fold. This task awaits the full establishment of the kingdom, when the sheep of this age, having demonstrated their shepherd-like qualities of self-sacrifice for others, even unto death, will be with the Good Shepherd in glory sharing with him in the blessed work of restoring the lost race.

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.
"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me,
And although the road be rough and steep,
I go to the desert to find my sheep."
But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry—
Sick and helpless, and ready to die.
But all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a glad cry to the gates of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

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

—PSALM 103:2

THE term "bless" as used by the Psalmist denotes praise. We are to praise the Lord because he is good, and because his goodness is manifested toward us in so many ways. Truly, the benefits bestowed upon us by our God are more than can be numbered. Daily we are the recipients of his favor and mercy. Every blessing we enjoy, whether material or spiritual, is a gift from him, the great Giver who crowned all of his favors with the gift of his beloved Son in order that our souls might be redeemed from death.

David has stated the matter very uniquely by saying that we should not forget all of God's benefits. David knew, as we must also realize, that it would be impossible for us to remember all of the gracious benefits which our Heavenly Father bestows upon us from day to day; but how tragic it would be should we forget them all. Because of the limitations of our imperfect finite minds we are sure to forget some of God's benefits, but it is well that we remember and cherish as many of them as possible.

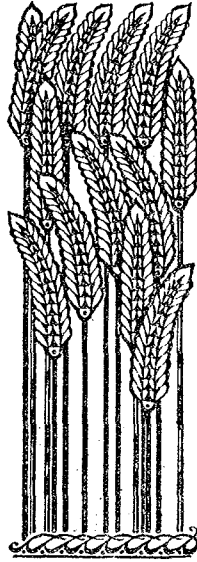
And it is interesting to note the prophet's use of the term "soul"—"Bless the Lord, O my soul." How can one's "soul" bless the Lord? This would be a strange statement indeed if the human soul is what the creeds of the Dark Ages represent it to be; that is, a little spark of life that dwells somewhere within the human body, which has individuality and can exist apart from the body. If this were the case David's statement would indicate that one can address that separate entity which dwells within, and call upon it to do things. In Luke 12:19 Jesus represents a covetous man as admonishing his soul not to bless the Lord, but to make merry on account of its riches.

There are many other strange statements in the Bible concerning the soul, if the Dark Age theory concerning it is true. For example, Psalm 11:1 describes his soul as fleeing "as a bird"; Psalm 16:10 speaks of the soul of Jesus as being "in hell"; Psalm 42:2 depicts the soul as being "thirsty"; Psalm 74:19 mentions the soul as a "turtledove"; in Psalm 119:109 the Psalmist speaks of his soul being in his "hand"; Ezekiel 18:4 declares that "the soul that sinneth, it shall die"; and Numbers 31:30 tabulates the souls of various animals.

All these uses of the word are quite understandable if we accept the scriptural definition of the soul as given in Genesis 2:7. Here we are told that the union of the breadth of life with the physical organism is what constitutes the soul—"Man became a living soul." The soul then, is the whole being; and when David bids us call upon our souls to praise the Lord it simply means that we should enlist all of our powers to give praise to him who has done so much for us. The term is used hundreds of times in the Bible, but never said to be immortal.

*"The harvest is the end of the world,
and the reapers are the angels."—MATTHEW 13:39*

The Wheat and the Tares



THE word "world" in our text is a translation of the Greek word *aion*, the proper meaning of which is "age." The harvest referred to, therefore, marks the end of the age, and not the end of the world, or earth. The text is a part of Jesus' explanation of the Parable of the Wheat and the Tares (Matt. 13:24-30, 36-43) which he had just related to his disciples as an illustration of the experiences of his followers throughout the long period of the Gospel age, and finally at the end of the age.

In this parable there was first the sowing of "good seed," and later an enemy sowed tares in the same field. That tares had been sown became apparent "when the blade was sprung up." Discovering this, the servants of the householder asked if they should root up the tares, but they were instructed not to do this lest the wheat also be destroyed. Instead, they were told to let both grow together until the harvest, and that then the tares would be gathered and burned, while the wheat would be taken into the barn.

The Master explained the meaning of this parable so there should be no question as to the lessons it is intended to teach. Just previous to relating it Jesus had given the disciples the Para-

ble of the Sower, in which the seed is said to be the "word" of the kingdom; that is, the truth. (Matt. 13:18, 19) But in the Parable of the Wheat and the Tares the good seed is explained by the Master to be the "children" of the kingdom. (Matt. 13:38) We should keep this difference in mind as it has an important bearing upon understanding the parable correctly.

This is the nearest Jesus came to giving his true followers a name other than that of "disciples." The name "Christian," while fairly accurate as a descriptive title of the Master's followers, was not given to them by Jesus, nor by the apos-

ties. We read in the record of Acts that "the disciples were called Christians first in Antioch." (Acts 11:26) The name evidently was attached to them by the public, and probably somewhat in derision.

Today the term Christian has a wide use, being applied to nearly all who are not atheists or Jews. This wide application of the term makes it difficult at times to distinguish between genuine Christians and those who are Christians in name only, with the result that many try to think of all the millions in Christendom as being Christians, who are not professedly Jews or avowed atheists; and at times the charge of intolerance and narrow-mindedness is leveled against those who question the Christian standing of the unenlightened and unconsecrated.

But the difficulty of distinguishing between the true followers of the Master and nominal Christians is not great if we keep in mind the name given to them by Jesus in this parable; that is, "children of the kingdom." They are children of the kingdom because, as indicated in the Parable of the Sower, the "word of the kingdom" has been received into their hearts and is transforming their lives in preparation for reigning with Jesus in his kingdom. And it is at once apparent that those who know nothing of the kingdom hopes set forth in the Scriptures and whose lives therefore are not being molded by this hope, are not children of the kingdom, not having been begotten by the "word of the kingdom." Their whole religious outlook is different.

The Sower

"He that soweth the good seed is the Son of man," Jesus explained. (Matt. 13:37) Jesus also sowed the "word of the kingdom" referred to in the Parable of the Sower. All his true followers throughout the Gospel age were also sowers of this "word." But the Master's explanation that he is the sower in the parable under consideration highlights a very important feature of this parable which we do well to notice. The sowing in this case was not of truth but of people—the "children of the kingdom."

Jesus was the sower, in that he was the one who personally supervised the selection of the original "children" of the kingdom; namely, his apostles. He not only selected them—under the Heavenly Father's supervision—but trained and nurtured them in a very special way to be his inspired representatives to carry on the work of the kingdom, which was to be spreading the "word of the kingdom."

In other words, it was Jesus who established the early church as the nucleus of the embryo kingdom of God, not to reign with him before his return but to represent him by promulgating the "word of the kingdom" that it might reach and beget others to be children of the kingdom. The "field" in which this true wheat was to grow to maturity was the "world." Jesus commissioned the original "children of the kingdom" to go into all the world and preach the Gospel, the "word" of the kingdom, that

disciples or children of the kingdom might be made, or begotten from among all nations.

"While Men Slept"

As the parable indicates, the wheat field was not to remain undisturbed as Jesus planted it. In the Parable of the Sower, the Master forewarned of the difficulty and opposition to be encountered by the "children of the kingdom" as individuals, but in the parable under consideration is illustrated the work of the great Adversary as it affects the kingdom class as a group. "While men slept," the parable relates, an enemy sowed tares among the wheat; and Jesus explained that this sower of the tares was the devil, and that the tares were his children.

And how did Satan "sow" tares among the wheat? He did it in much the same way that Jesus sowed the original wheat, that is, by the dissemination of ideas; the difference being that Satan's ideas were erroneous, while those of Jesus were true—the "word of the kingdom." As we have seen, the original "wheat" of the parable were the apostles. Jesus called these, and they were begotten as children of the kingdom by the "word" of the kingdom. "I have given them Thy word," he said in his prayer to the Heavenly Father. —John 17:14

And what was the Father's word? It was made up of all the Old Testament promises, prophecies, types, and illustrations of the kingdom. Jesus' entire ministry was entwined around the theme of the kingdom. As his disciples imbibed

his teachings they became imbued with the inspiration and hope of the kingdom. The last question they asked of their risen Lord was, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

But as the Scriptures foretold, following the death of the apostles—"while [Greek, **the**] men slept"—there came a great "falling away" from the true faith of the Gospel, the true kingdom hope. Satan began to indoctrinate prominent leaders with theories contrary to the Gospel. Thus he prepared the tares, his "children," and planted them among the wheat; while they in turn continued to disseminate Satan's doctrines, thus producing more tares. As century after century went by, the "field" became principally one of tares rather than of wheat.

And what were the "doctrines of devils" which begat the "children" of the devil? (1 Tim. 4:1) They were myriad in number, but outstanding among them was the erroneous theory that by uniting with the state the church could establish Christ's kingdom on earth. This was a counterfeit of the "word of the kingdom" which begets the "children of the kingdom." The effect of this satanic doctrine was the creating of overlords in the church who, associated with the "kings of the earth" in an illicit union of church and state, ruled the nations in the name of Christ.—Rev. 17:2

With this tare element overruling the church, the real hope of a future kingdom of blessing to follow the return of the Lord was

"Apples"

A New Year's Text

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

—PSALM 19:14

*Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong, and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.
He will never fail us, he will not forsake:
His eternal covenant he will never break;
Resting on his promise, what have we to fear?
God is all-sufficient for the coming year.
Onward then, and fear not, children of the day;
For his Word shall never, never pass away.*

Heavenly Treasures



A miser is one who lays up treasure for himself upon the earth. And as he counts over repeatedly the gold he values so highly, he grows in his love for the things which moth and rust doth corrupt and thieves break through and steal.

But the children of God should count and recount the Lord's favors and blessings that their appreciation of these heavenly treasures may increase; and also their attitude of praise and thanksgiving to God.

Come, let us anew our journey pursue,
Roll around with the year,
And never stand still till the Master appear.

His adorable will, let us gladly fulfil,
And our talents improve,
By the patience of hope, And the labor of love.

O! at close of our day may each of us say,

"I have fought my way through;
I have finished the work thou didst give me to do!"

O! that each from his Lord may receive the glad word!

"Well and faithfully done!
Enter into my joy, And sit down on my throne!"

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD"

3 of Gold"

New Year Privileges

As we enter the new year let us remember that it belongs to the Lord. It is loaned to us as a stewardship. If we are consecrated to him we have covenanted to employ the years of our allotted time to his glory.

The new year will contain many privileges to testify to others concerning the glories of the coming kingdom. No angel has this privilege, the opportunity to proclaim the glorious Gospel of the kingdom

is ours. "Thus it becomes us as we cross the threshold into a new year to cry, "Lord what wilt thou have me to do"? We are not our own we have been bought with a price. May it be our prayer that during this year the Holy Spirit may open for us a year of spiritual energy and devotion in showing forth the praise of our Lord who has called us out of darkness into light.



One Minute Sermon



In the dawn of a new year, we feel that we can apply to ourselves and to all God's consecrated ones the words of the last verse of the 23rd Psalm, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Let us, beloved, not only appreciate the bounties of our "table," but let us seek more and more to make use of the strength this food imparts, that we may become more and more "strong in the Lord and in the power of his might."

At the threshold of each year it seems but natural to look about us—backward at the year just gone, forward to the year drawing on—reviewing our conflicts and God's mercies past and, with hope as our telescope, prospecting the future. We give thanks to the Lord daily for the privilege of living in this wonderful time, and for the privilege of having our eyes of understanding opened to appreciate the divine plan.

Looking back, I'll praise the way
Thou hast led me, day by day.

GOLD IN PICTURES OF SILVER." - PROVERBS 25:11

destroyed, except in the hearts of a few here and there who continued to occupy the field as the real "children of the kingdom." There was no reason why the church should look for the return of their King to establish his kingdom if he were already reigning representatively through the pope and other high officials of the church-state system.

While this erroneous conception of the kingdom was a potent influence in producing counterfeit "children," that is, those who entertained and were governed by false conceptions of the kingdom—it was by no means the only error that Satan used to produce a crop of tares, which according to the parable were his "children." The immortality of the soul; the trinity; eternal torture; purgatory; the mass; the limitation of God's grace to this life; false conceptions of justification, consecration, and sanctification; the destruction of the earth; a twenty-four-hour judgment day; and many others of less importance as well as an idolatrous form of worship, were among the gross errors prevalent in Christendom, the tare kingdom.

The entrance of these errors into the hearts of men and women did not beget them as "children of the kingdom." Instead, their viewpoints, their hopes, and their lives were shaped to conform to the things which they believed and the form of worship to which they subscribed. If they accepted the false doctrine of the trinity, then they worshiped a triune god rather than the true God of the Bible. If they accepted the theory that

"there is no death," then they were blinded to the fact that the "wages of sin is death." (Rom. 6:23) Being blinded to this they were unable to understand God's purpose in the creation of man, what was involved in his fall, from what he was redeemed through Christ, and to what he will be restored during the kingdom. This means that such would not be true believers in the ransom for they would understand nothing of it.

Those who were led by Satan to believe the doctrine of eternal torment worshiped a god of torture, and not the true God of love. Their belief that the earth would be destroyed at the second coming of Christ precluded the possibility of their entertaining the true kingdom hope. Likewise, the twenty-four-hour judgment day error stands squarely in the way of understanding the real work of judgment as it will be conducted throughout the thousand years of the kingdom.

Blinded by these "doctrines of devils," those who accepted them could have no true conception of the consecrated life—that it means to lay down one's life as a fellow-sacrificer with Jesus, inspired with the hope of living and reigning with him in the kingdom. How could one have such a hope while believing that the kingdom was already established through church-state systems?

The true life of consecration on the part of the "children of the kingdom" calls for obedience to the commission to preach the "word of the kingdom," but when one who is indoctrinated with all

the erroneous teachings of Satan becomes active in disseminating his beliefs, he succeeds only in misrepresenting the true God of the Bible and creating more tares.

Any one who helped to establish the union of church and state was not serving God in so doing, for God did not authorize such a union. Any one who preaches the trinity is not thereby serving the true God of the Bible, but misrepresenting him. Any one who preaches that eternal torture is the punishment for sin is not serving God, but blaspheming him. It follows then, that one who believes all these errors of Satan, and preaches them, and at the same time knows little or nothing about the "word of the kingdom," and does not teach this glorious hope, in reality does not serve God at all.

God wants us to be tolerant. He has forbidden us to judge the standing of others before him; for he alone knoweth those who are his. For this reason personalities should not enter into our study of his Word. At the same time we should not refuse to recognize the the clearcut-lesson of the wheat and tares parable, for it clearly shows that those who are indoctrinated with the false teachings of Satan, the great deceiver of men and adversary of God, are "tares," not wheat; "children of the devil," not "children of the kingdom"—and it was Jesus who gave this explanation.

God established the principle that the true sanctification of his people is accomplished by the truth, not by error. This means that those who understand and teach the truth, the "word of the

kingdom," are his servants. Certainly the opposite of this must also be true, namely, that those who accept and teach "doctrines of devils" are the servants of the devil; for, as Paul explained, "His servants ye are to whom ye obey." —Rom. 6:16

Not Wicked People

But let us not be misunderstood! Many of those who have believed the grotesque teachings of Satan, and who, in the proclaiming of these teachings have served him, have been noble people so far as their moral standing has been concerned. Tares are imitation wheat, hence the righteousness of the tare class is a counterfeit inspired by false teachings. Their beliefs, their hopes, their teachings, and their practices, are all foreign to those possessed by the "children of the kingdom."

The enemy sowed "tares." As already noted, tares, while growing, look very much like wheat. So in many respects the "tares" of the parable have corresponded to the "wheat" until examined critically in the light of the Scriptures. Up to a point their language is the same. They talk about God; about Jesus; about the Redeemer; about the "blood"; about sanctification; about the Gospel; about the "wages of sin"; about the "end of the world"; about the "judgment day." In their conversation many other biblical terms are used. They speak of themselves as disciples, and Christians.

From the outward appearance there is a close resemblance indeed between the "wheat" and the

"tares." But as is true along almost any line, mere words have a different meaning when used by different people; and this is certainly true with respect to the wheat and tares of our Lord's parable. The "wheat" worship God and Jesus, believing that God is the great Jehovah and Creator of the universe; and that Jesus is his Son. The "tares" worship God and Jesus, believing them to be one and the same person, two parts of a triune god, the third part being the "Holy Ghost." The fact that they use the name God does not mean that they worship the true God, for it is one's conception of the object of worship, rather than the name used, which determines the matter.

The "wheat" talk about the Redeemer, believing that he was the Son of God, the Logos who was made flesh for the suffering of death, and that he tasted death for every man, giving his life a "ransom for all, to be testified in due time." (1 Tim. 2:6) But when the "tares" talk about a redeemer, many of them are thinking of a third part of the triune god which they worship, that he became incarnate in flesh, and merely appeared to die for man, etc.

The "wages of sin" to the "wheat" means death, the loss of life; to the "tares" it means eternal torture in a state of separation from God. To the "wheat" the Gospel means the "word of the kingdom," that is, "good news," contained in the glorious promises of God concerning the establishment of the kingdom of Christ for the blessing of all the families of the earth. To the "tares" the Gospel means the

"good news" that there is a hope of escape from eternal torture by accepting and worshipping the triune god, and joining some denominational church.

To the "wheat" the "end of the world" means the end of the present order of things over which they know that Satan is the ruler, and the establishment of God's new world, the kingdom world. To the "tares" the end of the world means the destruction of this earth, and the end of all opportunity of salvation for those not already converted when that "crack of doom" occurs.

So we might go on and contrast the meanings attached to biblical phraseology when used by these different groups; but the differences we have noted, we believe, will illustrate the fact that it is not only words which count in our lives, but the meaning we attach to those words. The mere words employed by both "wheat" and "tares" are to a large extent the same; which outwardly make the two groups appear alike; even as tares appear to be wheat. It is when we go below these outward professions, or words, that we discover the difference.

"Let Both Grow Together"

In the parable, when the servants of the householder discovered that tares had been sown among the wheat, they asked if they should root them up and thus clear the field of the counterfeit wheat. They were told not to do this, but to let both grow together until the harvest, with the explanation by Jesus that the "harvest is the end of the age." It has even been so.

Church history reveals the accuracy with which the outline of this parable has been fulfilled.

The "field" did become overrun with "tares," that is to say, nearly all in the professed Christian world were those who believed in and whose lives were conformed to the various erroneous theories originating with Satan, one of the principal of which was the church-state conception of Christ's kingdom. But throughout all the centuries there were a few—a very few indeed—who continued to hold to the "word of the kingdom," and whose hopes were inspired by the promises of our Lord's return to establish that kingdom.

These were helpless so far as effecting reforms was concerned. They were treated as heretics and persecuted. They were ostracised and maligned, but they continued to rejoice in the inspiration which was theirs through the "word of the kingdom." They were the true "children of the kingdom," although they grew together with the "tares"—those who professed to have established the kingdom, and who taught that all who did not obey its laws would be tortured forever in a hell of fire and brimstone.

The parable illustrates the experiences of the true and counterfeit people of God throughout the entire period of the Gospel age, and the "harvest" in this wheat-field illustration occurs at the "end of the age." This means that if we are in the end of the age we should be able to discern a development in the field that corresponds to the lesson of the parable. And we do find that just such a

development has now occurred.

First, the Tares

In the parable the harvest feature is said to include the binding and burning of the tares, and also the gathering of the wheat into the barn. The burning of the tares is described as being accomplished in a time of trouble symbolized by the weeping and gnashing of teeth. The barn into which the wheat is gathered is defined as that state in which the "righteous shine forth as the sun in the kingdom of their Father"—the ultimate and blessed state of the "children of the kingdom."

In his explanation of the parable Jesus emphasizes that the tares are "first" bound into bundles and burned. This does not imply that the tares are disposed of entirely before anything is done about the wheat; but it does reveal that the "angels" begin to deal with the tares early in the harvest period; and that they are gathered and burned prior to the time that the wheat "shine forth as the sun in the kingdom of the Father." It might well indicate that the bundling of the tares takes place "first," or before the wheat harvest begins at all.

This, as a matter of fact, is the sequence of events as they have actually developed. To start with, the counterfeit kingdom which Satan established embraced practically the entire nominal church world. But the time came when influences were brought to bear which began to segregate the adherents of Christendom into groups, or bundles. It was called a Reformation, and some reforms were

made, but most of the Reformers fell into the same error of church-state union as that originally planted in Rome.

Denominationalism grew. The cords of false creeds bound the adherents of these sects tightly in bundles, all claiming that they were the kingdom of God; but none of them recognizing the real truth of the kingdom. As this bundling went on, some of the wheat were entangled in them, but when the wheat harvest began, one after another of these heard the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4

The burning of the tares takes place during the great "time of trouble" which is even now destroying the present evil world of which they have been a part. This does not mean their destruction as individuals, but merely as tares. And let us examine this thought briefly in the light of what we know has occurred throughout the world within the last half century. As we have seen, the "tares" of the parable are a part of a counterfeit kingdom of Christ, the foundation of which was the church-state systems of Europe. Under those systems every citizen theoretically was a "Christian." In Italy the pope was accustomed to make the boast that every Italian was a Christian. But today there are no longer any one hundred per cent "Christian" nations. The church-state government of Russia was long ago destroyed, which means that Russians are no longer members of a counterfeit kingdom of Christ, and mil-

lions in that land make no pretense of religion of any kind.

Even in Italy, the flames of trouble have left their mark so that millions in that country no longer bow to the dictates of the Vatican. The same deterioration of "Christendom"—the great aggregations of tares—is seen everywhere. No longer does anyone seriously believe that kings reign by the grace of God. No longer do the masses of any country fear the anathemas of the church. Fragments of the old system still remain; and there is still some measure of respect for old established religious rites and customs; but the destinies of the world are today being worked out by powerful groups who do not even pretend to be guided by God.

Then the Wheat

The wheat are not burned, but are gathered into the barn, to "shine forth" in the kingdom of which they are "children." As we have seen, these "children of the kingdom" grew together with the tares throughout the age. They were not recognized as a separate aggregation of believers, but hounded as heretics. But there has come a change in this respect, for beginning more than a half century ago, they began to be gathered into a group by themselves, and to serve together as servants and heralds of the incoming kingdom of Christ.

And how was this done? By the truth—the "word of the kingdom." Jesus promised his disciples that when he returned he would gird himself and serve his people with "meat in due season." This means that just as Jesus accomplished

the work of the Jewish age harvest through the use of the kingdom truth then due, likewise when he returned he would again speak to his people by means of the same kingdom truth, this "meat in due season."

And this is what has occurred. While the individual "children of the kingdom" throughout the age rejoiced in whatever of the kingdom truth they could retain in their hearts, they had little opportunity to study it, and were not permitted to publish it. They did not have the facilities to publish it even if they had been permitted to do so. But the Lord in his providence began to prepare the way for a change. The advent of printing was one of his providences. Rapid means of travel was another.

By 1874 these modern blessings had progressed to the point where it was possible to make a truly wide proclamation of a message. By the ungodly and selfish these blessings are being misused, and by their misuse the world is being wrecked. But God had a message for the people from his Word, so when the set time came for the return of our Lord, his promise to serve "meat in due season" to his people was fulfilled.

And what was that "meat"? It was the original "word of the kingdom," that glorious message of hope which had so inspired the early church, but which for centuries had been buried under the weight of superstitions and false doctrines. Individuals had known about and believed in the "times of restitution of all things," but now, in the Lord's providence, the whole plan of God of which this glorious

kingdom theme was so essentially a part, was revealed to "that servant," and he, in turn, began to publish it throughout all Christendom.

And what happened? There was a gathering together of a group of believers who, like the apostles and others of the early church, were imbued with the doctrine of the kingdom. Now the wheat need no longer grow together with the tares. And the tares also are being taken care of. This development is not complete as yet. The clearing of the field of tares is only barely begun, but it is continuing and will be completed in God's due time.

Nor is the gathering of the wheat complete. The "word of the kingdom" has continued to go forth, even until now, and is still being proclaimed widely. The wheat class is still being reached, and the kingdom hope is inspiring them to join in the proclamation of the kingdom. Ere long, when the tares shall have first been all gathered and burned, then the wheat, the righteous, shall "shine forth as the sun" in the kingdom, the hope of which is now their inspiration.

"The Reapers Are the Angels"

Jesus explained that the reapers in the harvest would be the "angels." The Greek word here translated angels simply means "messengers." It is the same word used by Paul when he spoke of his poor eyesight as being a "messenger of Satan" to buffet him. (2 Cor. 12:7) It is also the word that describes spirit beings as "angels," and appropriately so, for the Bible indicates that angels are primarily

messengers, or servants, of God and of God's people. But the Scriptures use this word to describe a wide variety of agencies used by the Lord in the outworking of his plan.

In the parable it is the Son of man who sends forth his messengers as servants or messengers to accomplish both the binding into bundles and burning of the tares as well as the gathering of the wheat. In Revelation 14:14 the "Son of man" is shown as the Chief Reaper in this work of harvest. In this Revelation picture, as will be noted, a number of "angels" are referred to as being associated with the harvest scene.

In the harvest picture of Revelation 14 there is mentioned the preaching of the "everlasting Gospel," the declaration that "Babylon is fallen," and the gathering of "clusters of the vine of the earth," corresponding to the gathering of the tares. One of the "angels" is said to have "power over fire," which coincides with the burning of the tares.

It is apparent that the "angels" of the parable include all the various agencies used by the "Son of man" to accomplish the complete work of the harvest, both of the wheat and the tares. It is evident also that some of these angels accomplish their work by preaching the "everlasting Gospel," and heralding other messages of truth given to them by the Son of man. That Jesus is the Chief Reaper means that he is present during the harvest, and one of the evidences of his presence is that of the brightshining of truth—to the church a

brightshining of the plan of God, to the world a brightshining of truth along all lines.

It seems clear, then, that the "angels" which harvest the wheat are the Lord's own people, for they are the ambassadors of the kingdom message. That they also are the wheat is not inconsistent with this thought, for we must remember that these are but illustrations of different aspects of the divine plan as it relates to the Lord's people. The wheat class at the end of the Jewish age were the disciples of Jesus at that time; but he sent them forth as reapers to gather more wheat; and the same is true today. The "children of the kingdom" have, during the last half century and more, proclaimed the harvest message of truth, and the wheat class has responded and is being prepared to "shine forth as the sun in the kingdom of their Father."

And the brightshining of the Master's presence—the prophetic increase of knowledge, and the flashing of Jehovah's lightnings—is gradually leading up to the full burning of the tares in the great furnace of anarchy which will bring to a full end the present evil world. Whoever and whatever the Lord uses in connection with this development may properly be considered as his "angels," or messengers. What a wonderful privilege it is for us who know the truth to have a share in the work of gathering the wheat!

The harvest feature of the parable is now well advanced, which means that the faithful will soon shine forth as the sun, becoming

associated with the "Sun of righteousness," who will rise with "healing in his wings" to bless all nations. (Malachi 4:2) What a glorious prospect! And how much better it will then be for those who heretofore have been of the tare class; for while destroyed as tares, they will be blessed as individuals—blessed with the privilege of living in peace and happiness forever in the restored earth, if they will hear, heed and obey the divine mandate given through the Christ, the Anointed of God.

And how happy they will be to learn that their fears of torment and the judgment day were unfounded, having been overreached by the wiles of that "old serpent" who succeeded in deceiving all nations. Just as former worshipers of the various heathen gods will be glad to learn of the true God and to accept the blessings he has provided for them, so those who have

worshiped the god of the tares will be happy to learn that the true God of the Bible is loving and gracious, and has provided blessings for them far grander than anything they had ever visualized.

Knowing this, the "children of the kingdom" rejoice in the opportunity which is theirs of proclaiming the glad tidings of the kingdom. It is a message of which they need not be ashamed, for it comprehends blessings for "all the families of the earth." In our weakness the best efforts we can now make to let our light shine will be merely a candle-like shining; but if faithful in this, the time will soon come when together with Jesus, the great Luminary, we will "shine forth as the sun," enlightening and blessing all mankind, causing the knowledge of the glory of God to fill the whole earth as the waters cover the sea.



WEEKLY PRAYER MEETING TEXTS

JANUARY 2—"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6:19, 20 (Z. '97-35. Hymn 191)

JANUARY 9—"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"—1 Cor. 4:7 (Z. '03-430. Hymn 235)

JANUARY 16—"Instant in prayer."—Romans 12:12 (Z. '95-215. Hymn 239)

JANUARY 23—"Brethren, let every man, wherein he is called, therein abide

with God."—1 Cor. 7:24 (Z. '99-155. Hymn 303)

JANUARY 30—"Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1 (Z. '95-214. Hymn 3)

A bright new year and a sunny track
 Along an upward way;
 And a song of praise on looking back,
 When the year has passed away;
 Amid golden sheaves, nor small, nor few:
 This is my new year's wish for you.

And the peace of God—"Thou wilt keep him in perfect peace, whose mind is stayed on thee."—ISAIAH 26:3

Peace With God

TO HAVE come into a condition of peace with God means that one has become reconciled to God. This implies a former condition of alienation, of "enmity through wicked works." Peace with God, then, means that this estrangement from God is a thing of the past, and that the estranged one is now in harmony with God—that he has turned his back upon sin and is seeking to walk in the path of righteousness. This is a step of faith, and is accompanied by reformation of life. We rejoice with all who have come thus far; we are glad that they have this position of advantage over the masses of mankind whom the god of this world has so blinded that they cannot see the beauty of the Lord nor the desirableness of peace with him, and who have not learned the bitterness of the fruits of sin.

But in considering our text above, the prophet is referring to a class who have gone further than the condition of peace with God. He is speaking of a class who have come into possession of "the peace of God, which passeth all understanding," as the Apostle Paul declares. This peace can come only to those who have given themselves unreservedly to God—their time, their talents, their influence, their life, their all. These have a peace that none others can know. This peace of God rules the heart

even amid turmoil and trouble; it is an inward tranquillity and rest which is the direct result of a close, personal relationship of the soul with God. It is the peace of God because it is a peace that God only can give, a peace which only his very own can fully know.

What a precious legacy our dear Lord left with his disciples when he went away from them! He said: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." (John 14:27) This was truly a legacy of priceless value, and it is the inheritance of the entire church throughout the age, even unto its close. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.

Faith can exclaim with the Prophet Isaiah, "For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isaiah 50:7) On the assurance of the Lord we may rest, because our anchor holds fast to the throne

of God. The language of our Master's heart was, "O righteous Father, the world hath not known thee; but I have known thee." He had been with the Father from the beginning and he knew his love and goodness; he had seen the manifestations of his power; he had marked his loving-kindness. So we who have come into similar relationship to God have come thus to know and trust his love and faithfulness.

Peace in the Lord

The Lord does not bless his people with peace in an outward sense. The Master's special associates, the apostles, were buffeted, and so all his followers have been. The Adversary does everything in his power to make their lives anything but peaceful and happy.

This is true of all who walk in Jesus' footsteps. We have fightings without and fightings within, rather than peace without and peace within. We have fightings with our own flesh; and it is part of our victory that we "fight a good fight," a conquering fight. We are to put forth our best efforts in fighting against the world and the Adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The Lord blesses his people with strength to surmount these difficulties.

We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the Lord that is born of faith in him and in his promises. He has promised us grace sufficient; he

has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in his strength. This gives us a rest and peace in all our experiences.

"Through all the tumult and the strife

I hear the music ringing!

It finds an echo in my soul;

How can I keep from singing?"

We are resting in the Lord's promises—we are resting in his strength and in his ability to make good his promises; for we know that he who has called us is able to fulfil all his good Word. This peace, or rest, is the special blessing of the Holy Spirit. Only in proportion as we receive the Holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in his love.

It has been written for our instruction and comfort—"This is the victory that overcometh the world, even your faith." This faith is built upon the testimony of God's Word—a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with his children. God has made us his sons and heirs, joint-heirs with our Lord. No good thing will he withhold from these;

All things shall work together for their good; He shall bear them up in his hands, lest they dash their foot against a stone; The eyes of the Lord are over the righteous, and his ears are open to their cry. Then let us be strong!

Peace Founded upon Faith

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us and which enemies are powerless to touch. What gift so rich could our Father give to his children!

How poor would be our inheritance today if we were without our anchorage in Christ! But with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with his dear disciples upon the stormy Sea of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over his disciples today. When they cried out in fear, he quieted their hearts, saying, "Why are ye fearful, O ye of little faith?" Nothing can in any wise hurt us if our hearts are stayed on him.

In order to enjoy this perfect peace we must have unswerving trust in our Father's love and abiding faithfulness. As we look out into the starry heavens we see a

manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this; we might receive gifts from him, but without knowledge of his abiding faithfulness we would not know whether these might be only traps for our injury from the Adversary. But if we have this proper foundation for faith, if we learn to know our Father through his Word (the only way we can know him), we come to have confidence in him.

If we trusted to our own reasoning, we would be in a very unsatisfactory condition. All would be uncertain; we would have no sure basis for faith or assurance. But when we see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of justice, wisdom, love, and power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because he is trustworthy. This conviction deepens into joy as we step out upon his promises and prove them for ourselves, thus learning their reality and realizing their fulfilment. We rejoice that this loving God has called us to redemption through his Son. We rejoice that he has offered us eternal life, and has called us even to a glorious joint-heirship with this Son.—Rom 8:17

Peace Dependent Upon Full Obedience

We rejoice further to know of the wondrous provisions for the whole world in the future. All these things form a firm basis for peace and joy and confidence in

PEACE WITH GOD

the Lord. But our peace is proportionate to our constancy—our staying qualities. No one can retain this peace of God whose mind is not “stayed,” fixed, on God. It is not a peace of recklessness nor of sloth, but a peace begotten of God himself, through his promises, which we have made our own. It is dependent also upon our full

obedience to the Lord. It is the peace of Christ—“my peace.” This peace and the faith which inspires it can look up through its tears with joyful expectancy for the glorious fruition of our hopes which God has promised, and of which our present peace and joy are but the foretaste.

—Reprint, April 1, 1914

“Peace, perfect peace? our future all unknown?
Jesus we know, and he is on the throne!

Peace, perfect peace? death shadowing us and ours?
Jesus has vanquished death and all its powers!

Peace, perfect peace? ‘mid suffering’s keenest throes?
The sympathy of Jesus brings repose.

It is enough! Earth’s struggles soon shall cease,
And Jesus calls us to heaven’s perfect peace!”



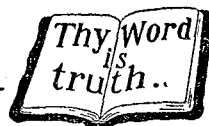
*“So teach us to number our days, that we may
apply our hearts unto wisdom.”—PSALM 90:12*



THE beginning of each new year serves to remind us afresh that time is fleeting, and realizing that our days and years are limited, it is well that we, like the Psalmist, seek divine guidance in using them wisely and properly. In this psalm David contrasts our brief span of life with the eternal existence of the Creator. “From everlasting to everlasting, thou art God,” he declares, and a thousand years to him are but as yesterday, and as a watch in the night when it is past. However, our present three-score-and-ten year limit of human life is not all that we have to consider. The human race is dying because, as David reminds us, God has turned man to destruction—“In Adam all die”—but not everlastingly, for he will later say, “Return ye children of men”—“All in Christ shall be made alive.” Every thought, word, and deed of the present will have some bearing on that life beyond the grave. If we are seeking for “glory, honor, and immortality,” to live and reign with Christ, let us be diligent in the wise use of each moment of the new year, that the wisdom from above may dwell ever more richly in our hearts.—James 1:5

Sunday School

Lessons



THE WORD MADE FLESH

GOLDEN TEXT: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

—John 1:18

JANUARY 5—John 1:1-18

IT IS believed that John's Gospel was written subsequent to those of Matthew, Mark, and Luke, and while he narrates many incidents recorded in the other accounts of the Master's life, he stresses one point scarcely touched upon by them, namely, that Jesus was the Son of God. This great truth concerning the Master seemed especially to appeal to John, for he emphasized it not only in his Gospel but in his epistles as well.

In his epistle John writes, "Every spirit [doctrine] that confesseth that Jesus Christ is come in the flesh is of God; and every spirit [doctrine] that confesseth not that Jesus Christ is come in the flesh is not of God." (1 John 4:2, 3) This inspired doctrinal test by which one is able to decide between fundamental truth and anti-Christian error must be understood in harmony with John's own ex-

planation of what was involved in Jesus' coming in the flesh. It is this explanation which we have in the first chapter of his Gospel.

"In the beginning was the Word," the apostle explains. Here the term "Word" is a translation of **Logos**, a Greek expression meaning spokesman, or mouthpiece. "And the Word was with God," is the way the Common Version presents it, but the translators have omitted a very important word which appears in the Greek text. As the apostle wrote the first two verses of his Gospel, they read, "In the beginning was the Word, and the Word was with the God, and the Word was a god. The same was in the beginning with the God."

This makes the matter plain, for it shows clearly that the Logos was not the Almighty God, but just as the term implies, his mouth-

piece, or representative. As John continues his explanation we learn that the Word was the "only begotten of the Father"—his Son. This is understandable, and so much more reasonable than the trinitarian theory that God the Father, and God the Son, are "one in person and substance." It was probably in order to perpetuate this erroneous mystery that the translators omitted the full sense of the text by not translating the Greek definite article, "the," which is used by John to show that while the Logos was "a" god, he was not "the" God.

The term god is used frequently in the Scriptures when the thought is merely that of "a mighty one." The Apostle Paul, for example, informs us that Satan is the "god of this world." (2 Cor. 4:4) In the New Testament (written originally in Greek) there is only one word that is translated god, and it is sometimes used to denote the Creator, sometimes Jesus, and sometimes false gods. The passage in which the word is used determines its application.

In the Old Testament (originally written in Hebrew) we have a different situation. Here we find three Hebrew words that are translated "god" and "lord." One of these is **Jehovah**. It applies exclusively to the Creator, and is never used with respect to any other god. When translated as God or Lord, it always appears in large and small capitals. If these English terms in the Old Testament do not appear in the large and small capitals, the student may know that the word Jehovah is not

the one used in the Hebrew text.

John informs us that the Logos, the "Word," was in the beginning with God, and that he participated in the work of creation—"Without him was not anything made that was made." This throws light on the use of the plural personal pronoun "us" in the Genesis account of creation where we find such expressions as "Let US make man in our image." In the light of John's testimony this seems clearly to be the Creator speaking to his Son, the Logos. It indicates that while Jehovah was the Creator, the Logos was his active agent in all that was done.

And it was this Logos who was "made flesh." It was a miracle, just as all creation is a miracle. The birth of every child is a miracle. Paul says of the Logos that he was "found in fashion as a man." (Phil. 2:8) Our faith lays hold upon this great truth, and we rejoice in it.

Yes, the Logos was made flesh, and Paul explains that the purpose of it was "for the suffering of death." (Heb. 2:9) It was by this means that Jesus could be the Redeemer of the condemned race. A man had sinned—the perfect man, Adam—and it required a perfect man to be the Redeemer; and the Logos made flesh was that perfect man.

QUESTIONS:

How do we know that the "Word" which was made flesh was not Jehovah, the Creator?

Do the words "god" and "lord" always apply to the Creator?

Why was it necessary in the divine plan for the Logos to be made flesh?

THE AUTHORITY OF JESUS

GOLDEN TEXT: "Whatsoever he saith unto you, do it."
—John 2:5

JANUARY 12—John 2:1-16

THOSE who select the Scripture passages and the Golden Texts for the International Sunday School Lessons do not always make a choice most suited to the subject. This is true of the present topic, "The Authority of Jesus." The Master's real authority for his ministry and miracles did not come from his mother, as is indicated in our Golden Text, but from his Heavenly Father. Jesus loved his mother, but in our lesson he makes it plain that he was not being guided by her suggestions, nor acting upon her authority.

Jesus' ordination, or authority, for the service he came to earth to render, was that of God, and it reached him through the channel of the Holy Spirit—the Spirit or mind of God which spoke through the Old Testament Scriptures. Jesus recognized this, and called attention to it when in the synagogue at Nazareth. There he read the divine commission for service from Isaiah's prophecy and applied it to himself. (Isa. 61:1-3) In this prophecy Jesus recognized the authority of his Father as covering his entire ministry.

The importance to us of the miracle by which Jesus turned water

into wine is the explanation that "this beginning of miracles did Jesus . . . and manifested forth his glory." From this we may properly assume that not only was Jesus' first miracle designed to manifest forth his glory, but that all of them were to serve this purpose. The thought is not that the miracles manifested his glory at that time—although this also was true—but rather that they manifested "forth" his glory that was to come. This will be the glory of the messianic kingdom, when by miracle-working power all the sick will be healed, all the dead awakened, and joy will fill the earth.

Jesus' miracles helped the disciples to believe on him. The reason is that the Old Testament Scriptures had foretold that the Messiah would be a worker of miracles—miracles so universal in their scope that death itself would be destroyed. The few recorded miracles performed by Jesus at his first advent were but a token fulfilment of the prophecies, but they did manifest "forth" his coming glory. They also assured his disciples that God was with him and that they could place their confidence in him as the One who was to rule and bless all mankind.

The turning of water into wine was a miracle which brought joy to the guests who attended the marriage in Cana; and we know that the miracle-working power of the Christ will yet bring abounding joy to all mankind. One of the prophecies of kingdom glory suggests this, saying, "And in this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."—Isa. 25:6-8

Near the close of Jesus ministry, and following his triumphal entry as king into the city of Jerusalem, he went to the temple, and with a whip of small cords, drove out the money changers. John's record of a similar occurrence may indicate that this was done twice, although this need not be the case. However, it would seem only fitting that this should be done both at the beginning and end of his ministry. The Gospels are not altogether sequential records of Jesus' life. John may have seen an important lesson in the fact that Jesus drove the money changers from the temple, which influenced him to record the incident at this particular point in his narrative. He does say that it was at the passover season, which was true of the temple visit just before Jesus' crucifixion.

However, it is of no great im-

portance whether Jesus drove the money changers from the temple once or twice. It was another act authorized by his Father, manifesting forth in still another way the glory of the messianic reign. Christ must reign until all enemies of God and righteousness are destroyed. Sickness and death are among these. Everything, in fact, which contributes to unhappiness and misrepresents God will be brought to an end by the glory of the kingdom.

Among these enemies are false religious beliefs and practices. The worship of God is to be purified and put on an unselfish, non-commercial basis. Throughout the reign of sin and death man's devotional nature has almost continuously been exploited by false religious leaders, but in the kingdom all the "money changers" are to be expelled, whether they be of Hindu persuasion, or professed Christian.

Yes, the true knowledge of God will fill the earth when the glory of the kingdom is fully manifested. The veil of superstition and ignorance which has made exploitation possible will be removed. A pure language or message will be turned to the people, and they will all call upon the name of the Lord, to serve him with one consent, worshiping the true God in Spirit and in truth.—Zeph. 3:9; John 4:23, 24

QUESTIONS:

By whom was Jesus authorized to serve God, and how did that authorization reach him?

What lesson can we draw from the miracle of turning water into wine?

When will exploitation in the name of religion cease?

INTERVIEWED BY NICODEMUS

GOLDEN TEXT: "Except a man be born again, he cannot see the kingdom of God."—John 3:3

JANUARY 19—John 3:1-11, 16, 17

NAMES sometimes become emblematic. For example, the name Judas suggests one who betrays another, while Thomas reminds us of one who doubts. The short story John gives us of Nicodemus and his interview with Jesus, associates this name with one who is over-influenced by public opinion. Nicodemus came to Jesus "by night," and the supposition has always been that he did this in order that his friends would not know about it. He expressed his firm belief that Jesus was sent of God. Jesus' miracles had convinced him of this, but apparently he lacked the necessary courage of his convictions to let his associates know what was in his mind.

Even though Nicodemus was a Master in Israel, the truths expressed to him by Jesus were beyond his comprehension. When he was told that he must be born again in order to participate in the kingdom of God, he was bewildered, and inquired if it were necessary for one to enter into his mother's womb and to be born again in this literal sense.

It is not surprising that Nicodemus did not understand the matter properly. There were many

things which Jesus' own disciples did not understand concerning his teachings until the Holy Spirit was given to them at Pentecost. Even Jesus' explanation of the new birth did not suffice to make the matter plain to Nicodemus, nor to others since, except those who have been blessed with the enlightening influence of the Holy Spirit.

Jesus explained that what he had reference to was a rebirth through water and the Spirit. While the footstep followers of Jesus are invited to symbolize their consecration to God by water immersion, it is doubtful if this is what Jesus had reference to as being so vitally associated with the new birth. Water is used in the Scriptures to symbolize the truth of God's Word, and what Jesus evidently meant was that the power of the Word of God would be one of the contributing factors to the new birth.

God's Spirit is his power. His power operates through his Word so far as the influence of his thoughts over our lives is concerned; but before Spirit birth can be complete a more direct exercise of divine power is necessary, for Spirit birth is complete only when "new creatures" in Christ

Jesus are awakened from the sleep of death and exalted to "glory, honor, and immortality." Jesus was put to death in the flesh and made alive in the Spirit, and it was this which constituted his being "born again." Paul tells us of the mighty power of God which raised Jesus from the dead and exalted him above angels, principalities, and powers.—Eph. 1:19-21

Spirit birth has been grossly misunderstood by many, the erroneous supposition being that it has reference merely to a reformation of heart and life. The full text of what Jesus said to Nicodemus rules out this thought, for he explained that one who is born of the Spirit can come and go as the wind; that is, he is invisible to the human eye, and capable of exercising a powerful influence. Certainly mere reformation of one's life does produce such a result.

However, this was true of Jesus, following his resurrection. He was with his disciples for forty days, yet they saw him only on a few brief occasions. He came and went invisibly, like the wind, and was powerful enough to enter a room when the door was locked, and to vanish suddenly and mysteriously. In this, the experiencing of the powers of the first resurrection, he is our forerunner. The promise is that if we die with him we shall live with him, and be like him, and see him as he is; all of which is included in the expression "born again."

Much of the difficulty in understanding this subject properly is due to not recognizing the distinc-

tion between Spirit begetting and Spirit birth. The Greek word employed in the Scriptures denotes either or both, according to the sense of the passage in which it is used. In his talk with Nicodemus, Jesus evidently had reference to full Spirit birth in the resurrection, else he would not have used the illustration of the wind. His expression, "Born of water and the Spirit," also denotes this. The power of the symbolic water of truth would be the begetting influence of the Spirit, this being followed by the direct use of God's power in connection with the birth of the "new creature" in the resurrection.

It is to this high station that the followers of Jesus are invited. As Spirit-begotten, and finally Spirit-born sons of God on the divine plane, they will be partners with Jesus in dispensing life to all mankind. And it will be as an expression of God's love, the love that caused him to give "his only begotten Son, that whosoever believeth on him [of the world in their judgment day] should not perish" forever, "but have everlasting life"—not as a new creature reborn on the Spirit plane, but as regenerated human beings here on the earth.

QUESTIONS:

Why was it not possible for Nicodemus to understand what Jesus meant by Spirit birth?

Explain the difference between Spirit begetting and Spirit birth.

Will all the saved of mankind be born of the Spirit?

CHRIST FOR ALL PEOPLE

GOLDEN TEXT: "Whosoever drinketh of the water that I shall give him shall never thirst."—John 4:14

JANUARY 26—John 4:4-10, 27-30, 39-42

THE title of this lesson is well chosen. Christ is indeed for all people. He is the "seed of Abraham" through which all the families of the earth shall yet be blessed. The interest of the Samaritan woman, and the fact that afterward some of her friends believed, gives evidence of this, especially in the light of the otherwise restricted ministry of Jesus. He instructed his disciples not to go to the Gentiles nor to any city of the Samaritans, and with rare exceptions he adhered to this policy himself.

In the case of the Syro-phoenician woman who sought a blessing from the Master, he said, "It is not meet to take the children's bread, and to cast it unto dogs." (Mark 7:26, 27) Israelites in Jesus' day spoke of Gentiles as dogs. When this Gentile woman said that dogs are glad to eat the children's crumbs which fall from the table, Jesus observed that for this saying he would grant her the crumb of favor she desired.

The case of the woman of Samaria whom Jesus met at the well was another where he granted a crumb of favor to those outside of the commonwealth of Israel. To understand why Jesus' earthly ministry was limited in scope it is

necessary to remember he came and served at the end of the Jewish age, an age during which God dealt exclusively with the one nation, Israel. Through the prophet, God had said, "You only have I known of all the families of the earth."—Amos 3:2

The prophecy of Daniel (chapter 9) reveals that the covenant of exclusive favor to Israel was to continue for a period of seventy symbolic weeks (490 years) from the time a decree would be issued to rebuild the city of Jerusalem. The last of these prophetic "weeks," or periods of seven years, began at the time of Jesus' baptism, and he recognized, therefore, that it was not yet the due time for the Gospel to be heralded to all nations. This does not mean, of course, that Jesus did not love the Gentiles, for he came to die for all mankind, and all will yet have an opportunity to benefit from his sacrificial work on their behalf.

We do not know just how fully the Samaritan woman grasped the meaning of what Jesus said to her. She was convinced of his messiahship, not by his explanation of truth, but by the fact that he was able apparently to read her mind. She discerned that he possessed powers beyond the ordinary, and

was impressed—in fact, convinced—that such a one must be sent of God.

But to us his statement concerning living waters is much more meaningful and important. In this instance water is used by the Master as a symbol of life that flows to the believer and which wells up to supply everlasting life for him and for others. This promise implies much more than merely receiving life for one's self. A well of water is a bountiful and continuous supply, and while the consecrated followers of Jesus rejoice in this supply, it is not provided for them alone.

Isaiah 12:3 is a wonderful promise to the natural house of Israel, which reads, "Therefore with joy shall ye draw water out of the wells of salvation." We all recognize Jesus as the great "well" or fountain of life-giving water, but in his statement to the Samaritan woman he is explaining that those who become his consecrated followers will not only receive life from him, but will themselves become "wells of salvation" from which first, Israel, and ultimately all nations, will receive life during the age to come.

In a very special way the Apostle John seemed to grasp the thought that the church of Christ is called to a blessed partnership with him in the work of giving salvation to the world. In his epistle he wrote, "Our fellowship is with the Father, and with his Son." (1 John 1:3) The Greek word here translated fellowship literally means partnership. Having grasped the significance of this

wonderful thought, John records many of the sayings of Jesus which give emphasis to it. Today's lesson is one of them.

Jesus is the "seed" of Abraham through which all the families of the earth are to be blessed, and his body members share not only the title, but the privileges which it implies. Paul said, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:8, 16, 27-29) Using another metaphor the Scriptures tell us that the church becomes the "bride" of Christ, and that then the "Spirit and the bride" will say "Come, . . . and partake of the water of life freely."—Rev. 19:7; 21:2, 9, 10; 22:17

The blessings of Christ's kingdom will be for all people, and while subsequent to the time of our lesson the disciples were bidden to go into all the world to preach the Gospel, the purpose of this effort has been merely to reach a people—in all a "little flock"—to be joint-heirs with the Master as rulers in his kingdom. These will have the privilege of reigning over and blessing all nations, dispensing life and joy to all who accept and render obedience to the laws of the new kingdom. They are shown in Revelation 20:4 as "beheaded for the witness of Jesus," and then they live and reign with him.

QUESTIONS:

Did Jesus try to convert the Gentiles in his day?

In what sense will each true Christian be a well of water?

Has it been God's purpose to convert the world during the present age?



"And Keep Thee"

"The Lord Bless Thee"

Numbers 6 : 24

THROUGHOUT the world, as December 31 merges into January 1, there will be heard from countless millions of lips those oft repeated words, "Happy New Year!" Surely mankind can stand a little more happiness than it has been enjoying in recent years; or has ever enjoyed, for that matter, for genuine joy has been a scarce commodity with every generation of the fallen race. But in the world the Happy New Year greeting will be extended to one another with greater misgivings than usual this year, for from the standpoint of human wisdom the fortunes of 1947 are very uncertain indeed.

And, as for those experiences which are common to all men, such as material blessings, or the lack of them, 1947 is just as uncertain for Christians as for others. We know not the way that is before us, but what we do know is that all of our affairs are be-

ing overruled by the Lord for our very best eternal welfare. In this confidence we find peace and joy. We will have a happy 1947, not because we are sure to prosper in material ways, but because we have learned that the blessing of the Lord maketh rich, and that he addeth no sorrow thereto; so we will be happy in the Lord.—Prov. 10:22

An appropriate salutation for the Lord's people to use is that recorded in Numbers 6:24-26: "The Lord bless thee, and keep thee: . . . the Lord lift up his countenance upon thee, and give thee peace." "The Lord bless thee"—in what way could we expect God to bless us? He may not manifest his blessing by giving us good health, or steady employment, or the best of clothes, or the most palatable food. Indeed, his richest blessings for us during 1947 may be manifested in the trials which his wisdom permits to come upon us; but we can rejoice in spite of these because we know they are for our "good." (Rom. 8:28) God may bless us during 1947 by permitting us association with his people; or he may bless us by allowing us to be measurably isolated in order that our faith may learn to grasp his arm of strength more firmly, that we may look to him alone to bring us the blessing desired.

God may bless us by granting us opportunities of bearing witness to his glorious truth. No richer blessing than this could come to us while still in the flesh. We all know what a rich blessing it has been to receive the truth and to experience its joys. How barren indeed life would be today without a knowledge of the divine plan of the ages! Having received the truth in the love of it, we rejoice with exceeding joy. What a happy lot is ours! Yet from the standpoint of the development of character likeness to the Lord it is more blessed to give than to receive, which means that if in 1947 it becomes our happy lot to disseminate the truth, either personally to our friends and neighbors, or co-operatively in association with others in a general ministry of the Gospel, what a rich blessing that will be!

One of the richest blessings God bestows upon his people throughout every year is the privilege of studying his Word and through it becoming better acquainted with him and his plan. And what blessings he has provided in the *Studies in the Scriptures*! We know of no better way to keep up an orderly study of the Bible during the year than to make it a point to read these wonderful volumes all the way through again. This year we will not publish

the daily reading schedule necessary to read the entire set during the year, because this schedule can be readily referred to in the monthly Dawns for 1946. Keep up with these assignments if you can. God will bless you by it if you do.

Another means of divine grace, a channel through which flows the blessings of the Lord, is prayer. May 1947 be a year of prayer, a year of going often to the throne of grace, there to obtain mercy and find help in every time of need. (Heb. 4:16) Through prayer we claim the promises of God, and by claiming those promises faith lays hold upon blessings rich and full which assure us peace and joy even amidst the turmoil and trials with which we may be surrounded. We will rejoice in hope, and can be patient in tribulation, if we continue instant in prayer.—Romans 12:12

Yes, "The Lord bless thee, and *keep* thee!" How much we depend upon the Lord's keeping power! How necessary that we be kept by him, if we are to continue enjoying his blessings! He will keep us from falling, if we do our part. "If ye do these things, ye shall never fall," writes Peter; and "these things" are "adding to our faith virtue and to virtue knowledge and to knowledge temperance and to temperance patience and to patience godliness and to godliness brotherly kindness and to brotherly kindness charity, or love."

God's keeping power will be vouchsafed on our behalf if we humbly walk with him, keeping our hearts pure and our consciences attuned to his will, for he shows himself strong on behalf of such. God's keeping power will be enlisted on our behalf if we co-operate in his arrangements. We must make use of his helpers, which are all of his people with whom we are associated and who minister to us in the holy things of his Word. It is his plan that we build one another up in the most holy faith. As "sheep" of his, we are in great danger if separated from the flock and out in the wilderness alone, or possibly with a few others who erroneously imagine that their safety lies in isolation.

"The Lord make his face to shine upon thee, and be gracious unto thee: the Lord give thee peace." In the symbolic language of the East the lifting up of one's countenance upon another is a token of favor and friendship. God has shown his favor toward us by the gift of his Son to be a propitiation for our sins, permitting us thereby to draw near to him, no longer to be aliens and strangers, but

friends, yea, his children. (1 John 2:2) And in addition to this he continues to shower his blessings upon us, causing thus his face to "shine" upon us. We have the rich blessing of knowing him and enjoying his fellowship. And what a joy to realize that Jesus is our elder brother, our Advocate with the Father, our Redeemer, our King! And we have one another. What a blessing this is! Let us prize ever more highly the blessed fraternity which is ours as new creatures in Christ Jesus. Let us not exploit it for selfish advantage. Let us always remember that we are all brethren, and that One is our Master, even Christ.—Matt. 23:8

God has also "shined" upon us with the truth—"present truth." (2 Pet. 1:12) This truth is becoming more precious and more wonderful with each passing year. We are sure it will continue to be thus during 1947. Daily the truthfulness of God's Word is being verified to us and becoming more apparent, and daily the evidences are being multiplied that the consummation of our hopes is near, even nearer than when we first believed. O that we may be among those found worthy to live and reign with Christ a thousand years!

With fervor and enthusiasm, then, we wish the Lord's blessing and keeping power upon all of our brethren everywhere—in America; in Great Britain; in Australia; New Zealand; in India; France; Switzerland; Germany; Poland; Italy; Denmark; Greece; and Sweden. A year ago we were out of touch with our brethren in many of these countries; but since then, we have made contact with them, and to us this has been one of the richest blessings of the year. Whether or not they speak English, they are our brethren, and we pray the same blessings upon them as we do for ourselves. We are all "one" in Christ.—1 Cor. 12:12; Eph. 4:4-6

We know that for us 1947 will be a richer, more blessed year because of this widening circle of brotherhood. And we rejoice that through The Dawn there is made possible a deeper realization of the blest tie that binds all of our hearts together in Christian love, even though some of those hearts are separated from the others by thousands of miles and by continents and oceans. Our thoughts and our prayers, and our love, can and will bridge these expanses. We are happy indeed that the world over there are those who are rejoicing in our most holy faith and who are looking for the full establishment of Christ's kingdom; and together with us, are lifting up their voices in bearing witness to the blessed truth of the kingdom.

May God bless you, then, one and all! What more can we say at the beginning of a new year, for if he bestows his blessing, we will lack no good thing. (Psa. 84:11) We will be rich in all the spiritual treasures which mean so much to us now, and which will abide for eternity, if God blesses us. But even if we gained the whole world, and lost God's blessing, we would be poor and miserable indeed. Let us therefore not only wish for one another the blessing of the Lord, but endeavor by every means possible to put ourselves in the way to receive those blessings as he pours them out without stint for the good of all his people.

*May heaven sustain thee day by day,
And make thy generous heart of love
Rejoice through all the pleasant way
That God directs thy feet to move,
Inclining thee, just, generous, true,
Nobly thy Christian work to do;
Honored and loved and blessed of God,
O! sweet may be the pathway trod;
May heavenly light around thee shine,
Divinely blessing thee and thine.*

A Widening Circle

East of the Atlantic

WE ARE glad to be able to announce at this time that there is now a limited variety of Dawn publications available in Great Britain, including tracts for free distribution. On the inside back cover of this issue will be found a list of items now on hand in the British Isles, together with prices in British currency. The tracts, of course, are free. Other literature will be made available in Great Britain as rapidly as possible. We had hoped to make this announcement much earlier, but shipping difficulties due to the marine strike, obtaining necessary import licenses for literature in quantities, and other post war handicaps

have caused unforeseen delays. Now again, an embargo has been placed on overseas shipping due to the coal strike here in America. But we will continue doing the best we can, with the assurance that in the Lord's due time sufficient literature will be available in Great Britain to enable the brethren to carry on an effective general witness for the truth.

There has been much cause for rejoicing during recent months in what is undoubtedly the Lord's overruling in connection with openings for disseminating the message and serving the brethren in other countries east of the Atlantic. An edition of **The Divine Plan of the Ages** in the Italian language is now off the press, and requests from Italy are being filled. There are a considerable number of brethren in Italy, and they are anxious to obtain Italian truth literature for themselves, and for general circulation. At the present time there is a fair degree of religious liberty in that country which was at one time wholly dominated by the Catholic Church.

In Greece, also, there are many of the Lord's dear people; and recent reports indicate that there is quite a breaking away from "Society" bondage, especially in Athens. It will be encouraging to all, we believe, to learn that a Greek edition of *The Dawn* is now going to Greece regularly each month. Tracts in Greek are also being supplied, and **The Divine Plan of the Ages**.

From France, too, and the French part of Switzerland, we have received a macedonian call for literature. A French "Where Are the Dead?" tract has already been published. The booklet, "God's Plan" is now being printed in French; and work has started on a French edition of **The Divine Plan of the Ages**. We believe it will soon be possible to publish at least some articles from *The Dawn* each month in the French language.

The brethren in Germany want literature also, and the work of translating has begun. There are many dear brethren in Germany who, having survived the horrors of the war, are now anxious to resume their associations and activities in the truth; and we will do all we can to co-operate with them.

Some time ago we published a letter from a dear brother in India. We have heard from this brother again, and learn that the brethren there are arranging to hold a New Year's Convention. The brother who writes is desirous of entering full time into the colporteur work. A supply of literature has been sent to him and more will follow.

The brethren in Australia report continued encouraging results from their broadcasting of the message in that country. Surely the Spirit of the Lord is working in his people everywhere. What a blessed privilege it is to be one of his people at this most wonderful time in the outworking of his plan. May we appreciate more and more the high honor the Lord has thus bestowed upon us.

ENCOURAGING LETTERS

From Field Workers

We are still following up the radio requests, and have had some fine experiences and have found some fine new brethren, but as you know, it requires much time for them to separate themselves from the denominations and to take a personal stand for the truth and to actively associate themselves with this unpopular little group. For your encouragement we want to tell you that we have found that the four years of the Frank and Ernest broadcast in Knoxville have made a definite dent in some of the old false doctrines, and though they still belong to the churches, their hearts are not in them. Everywhere we call they mourn the fact that the churches are not preaching the truth. For instance, last night we called on a man and wife who are at least seventy-five per cent in the truth, and all through the Frank and Ernest programs. Their only fear seems to be that in leaving the Presbyterian Church they would have no church home or S. S. for their children.—The Pattersons

Appreciation from Athens

Dear Brethren in the Lord: Rejoice in him alway, and again I say, Rejoice! First of all I make known unto you that the mailed two paper boxes with clothes in them were received by me days ago. The clothes I will give to the needy here, and for this great gift you send we express our thanks. It is wished to you that the Lord Jesus pay to you a thousand times with rich blessings. Also we express our thanks to our beloved Father, God, through our dear Redeemer and Savior, Jesus Christ, that he hath kept us in the holy faith till this day. Let be glorified his holy name to ages of ages. By the Greek brethren in New York we have been informed of you, and we are happy for it. Now, I do make known unto you that the Ecclesia of

Athens stand fast in the holy faith as it came to us by the Lord Jesus through Brother Russell. We shall stand fast in it till the end of our life, because we know what we believe. The ecclesia here assembled six times a week in different places, and all send to you their Christian love. Pray for us as we do the same for you. Yours in him, D. C., Greece.

Every Day a Feast

Dear Brethren: I feel like giving a general testimony. It has been about a year ago since I heard the voice of the Lord through the echo of that wise and faithful servant, Pastor Russell, by the way of the Frank and Ernest broadcast. Every day since has been a great feast day, because by the grace of our Heavenly Father, through our Lord Jesus Christ, I have not failed for one day to follow the Dawn's calendar in reading the Studies in the Scriptures. I feel sure that if I had done this twenty-two years ago it would have been impossible for me to have wandered through the wilderness as I did for over twenty-two years, longing for the fellowship of the Lord's sheep. In view of the dark night that is just ahead, dark because of the confusion that shall come as a result of Satan's last effort to hold on to his usurped position, I feel that it will be a wall of protection for all of the Lord's people everywhere to make use of the Lord's provision—the calendar readings of The Dawn.

This year has been the best year of my spiritual existence, because of the daily study of the Studies in the Scriptures originated by the Lord through Pastor Russell, and that includes The Dawn and the Daily Manna text. May the Lord richly bless you all, as you seek to serve him and his Son, Christ the Head, and his brethren. Yours truly, W. V. A., Calif.

Still Some Who Threaten

Dear Friends of The Dawn: Have heard Frank and Ernest broadcast this morning. They were discussing a very important matter on the Bible. It was really very interesting. They also were offering to anyone who wishes to read it, the Gift Edition of The Dawn magazine. I have received one, but I would like that my brother would receive one too. Herewith I enclose a dollar, to forward The Dawn magazine every month to him, for it indeed is a great Bible help. I have studied the Bible a lot for the last three or four years and I feel that I am much closer to Jesus now than when I went to the Catholic Church, for I now realize what a snare and deceiver this modern religion is. It wants to entrap or ensnare every person, especially persons of good will. If it can ensnare anyone with diplomacy, it is fine, but if not, it would threaten anyone with hell-fire or everlasting punishment. But thanks and glory to the Almighty God and our King Christ Jesus through whom we have received light and wisdom, who has called us out of darkness into the marvelous light, for the whole world is in darkness, and gross darkness the people. Yours very truly, F. M., B. C., Canada.

No Longer Worries

Dear Friend: I am glad to receive your letter. I am enjoying The Dawn magazine, and The Dawn program over the radio. A friend here has also asked me to tell you he is unable to write to you but he wants you to know that The Dawn magazine and the program are the best he has ever found and he is studying the book very carefully and loves it and he is praying for you daily. I am very glad to tell you I have the full set of Berean Studies and other books, the teachings of Pastor Russell. I have had them since 1918. The Lord has blessed me very much through them and the Bible. The talk on the radio a few weeks ago was the first I heard of Pastor Russell's teachings since that time. We have a class of "awake" people here but they will not take the Pastor's teachings. They tell me that his teachings are of the

devil. At one time I did worry but not now. I am stronger in the Truth. I thank the dear Lord for calling me out of darkness into his marvelous light. And he has given me the rest of faith. The Lord preparest a table before me, spiritual food, the Pastor's help with the Bible. Now I will close with Christian love, Your sister in Christ, D. S., B. C., Canada.

Spreading the Word

Dear Sirs: Kindly send me fifty copies of free literature, including tracts, kingdom cards, and consolation cards, etc. How nice it is of you to make it possible for the Word of God—the Gospel—to reach even those who can't afford it, by the publication of free literature. As a worker of God in Christ, through Christ, I shall see, as it is not only my duty but desire, that it—the Word of God reaches as many as possible. May God bless you in this great work. Already I enjoy reading The Dawn. I find it not only interesting and delightful, but inspirational and lifegiving. Sincerely yours, L. D., Va.

"What a Consolation"

Dear Friends: You will never know what a consolation I have received through reading your books. Had I not got this truth since my dear son passed away and was not Christian, I could not have lived. If I had believed this awful thing the Protestants preach—eternal torture—I could not serve and love a God that would do that. Thank you for everything; and may God bless you. Your friend in Christ, J. D., Ky.

Convinced

The Dawn: I just picked up a copy of "God and Reason," read it carefully, and I am convinced of its truthfulness, and desire to learn if you still are in the publishing business. Let me know as I am eager to get the material for myself and others. I want to distribute this information all I can. Kindly advise me as to your publications, prices, and so on. Thanks. Respectfully, L. C. C., Ark.

Speakers' Appointments

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

H. E. ANDERSON

Wilmington, Del. (Morning)	Jan.	19
Philadelphia, Pa. (Afternoon)	....	19

W. T. BAKER

Brooklyn, N. Y. (Afternoon)	Jan.	5
Wilmington, Del.	.....	9
Washington, D. C. (Evening)	....	11
Washington, D. C. (Morning)	....	12
Baltimore, Md. (Afternoon)	.....	12
Richmond, Va.	.....	13
Roanoke, Va.	.....	14
Greensboro, N. C.	.....	15, 16
Hendersonville, N. C.	.....	17
Dana, N. C.	.....	19
Knoxville, Tenn.	.....	21, 22
Atlanta, Ga.	.....	24
Augusta, Ga.	.....	25, 26
Jacksonville, Fla.	.....	28
Riverhills, Fla.	.....	29
Orlando, Fla.	.....	20, 31
St. Petersburg, Fla.	..... Feb.	1, 2

N. T. CONSTANT

Groton, Conn. (Evening)	.... Jan.	18
Groton, Conn. (Morning)	19
New London, Conn. (Afternoon)	19

JENS COPELAND

Urbana, Ill. Jan.	12
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S. C. DE GROOT

Chicago, Ill. Dec. 29-Jan.	1
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O. D. DEIFER

Wilkes Barre, Pa. Jan.	19
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D. DINWOODIE

Brooklyn, N. Y. (Afternoon)	Jan.	12
Hartford, Conn.	19

I. C. FOSS

Whittier, Calif. Jan.	12
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W. J. HOLLISTER

Paterson, N. J. Jan.	19
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GEORGE O. JEUCK

St. Petersburg, Fla. Jan.	12
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G. S. KENDALL

Brooklyn, N. Y. Dec.	29
Laurelton, N. Y.	31
Paterson, N. J. (Afternoon)	Jan.	5
Brooklyn, N. Y. (Evening)	5
Scarsdale, N. Y.	.....	6
Rutherford, N. J.	.....	9
New Brunswick, N. J.	.....	10
Albany, N. Y.	.....	12
Springfield, Mass.	.....	13
North Brookfield, Mass.	.....	14, 15
Worcester, Mass.	.....	16, 17
Boston, Mass.	.....	18, 19
Lynn, Mass.	.....	21, 22
Providence, R. I.	.....	23
New Bedford, Mass.	.....	24-26
Groton, Conn.	.....	27
New Haven, Conn.	.....	28
Waterbury, Conn.	.....	29

P. KOLLIMAN

Chicago, Ill.	..... Dec. 29-Jan.	1
Kalamazoo, Mich.	.....	2
Jackson, Mich.	.....	3
Detroit, Mich.	.....	4
Toronto, Ont., Can.	.....	5
Tonawanda, N. Y.	.....	6
York, Pa. (Evening)	.....	25
York, Pa. (Morning)	.....	26
Lancaster, Pa. (Afternoon)	.....	26

R. A. KREBS

Phoenix, Ariz.	..... Dec. 29-Jan.	1
Yuma, Ariz.	.....	2
Los Angeles, Calif.	.....	5
Alhambra, Calif.	.....	8
Eagle Rock, Calif.	.....	10
San Diego, Calif.	.....	12
Pomona, Calif.	.....	14
San Bernardino, Calif.	.....	15
Riverside, Calif.	.....	16
Redlands, Calif.	.....	17
Riverside, Calif. (Morning)	.....	19
Pomona, Calif. (Afternoon)	.....	19
Glendale, Calif.	.....	22

SPEAKERS' APPOINTMENTS

Los Angeles, Calif. (Southwest) 23
Hawthorne, Calif. (Morning) 25
Los Angeles, Calif. (Afternoon) .. 26
Santa Ana, Calif. 29
Whittier, Calif. 31

RAY KRUPA

Chatham, Ont., Can. Jan. 12

J. Y. MAC AULAY

Phoenix, Ariz. Dec. 29-Jan. 1
Tucson, Ariz. 7-20
Ft. Worth, Tex. 23
Minerals Wells, Tex. 24
Weatherford, Tex. 26
Sunset, Tex. 27
Iowa Park, Tex. 28
Electra, Tex. 29
Nocona, Tex. 30
Bowie, Tex. 31
Dallas, Tex. Feb. 1, 2

E. R. MAC JILTON

East Liverpool, Ohio Jan. 12

M. C. MITCHELL

Paterson, N. J. Jan. 12

EVERETT MURRAY

Chicago, Ill. Dec. 29-Jan. 1

A. OBENLAND

Phoenix, Ariz. Dec. 29-Jan. 1
Los Angeles, Calif. 2
San Luis Obispo, Calif. 3
Redwood City, Calif. 4
Berkeley, Calif. 5
Oakland, Calif. 6
Sacramento, Calif. 7
Stockton, Calif. 8
Modesto, Calif. 9
Fresno, Calif. 10
Los Angeles, Calif. (Afternoon) .. 12
Los Angeles, Calif. (Evening, 116th St.) 12
Santa Ana, Calif. 13
San Diego, Calif. 14
Yuma, Ariz. 16
San Antonio, Tex. 19
New Orleans, La. 22, 23
Cleveland, Ohio 26

HARRY PASSIOS

Monessen, Pa. Jan. 12

G. R. POLLOCK

Phoenix, Ariz. Dec. 29-Jan. 1

LEO POST

Mattoon, Ill. Jan. 19

M. A. STAMULAS

Binghamton, N. Y. Jan. 19

J. I. VAN HORNE

Duquesne, Pa. Jan. 5

Washington, Pa. 12

C. R. WEIDA

Pottstown, Pa. Jan. 26

G. M. WILSON

Chicago, Ill. Dec. 29-Jan. 1

W. N. WOODWORTH

Phoenix, Ariz. Dec. 29-Jan. 1
Los Angeles, Calif. 5
Kansas City, Mo. 11, 12

E. G. WYLAM

Indianapolis, Ind. Jan. 19

H. L. YOUNG

Lehighton, Pa. Jan. 12

C. W. ZAHNOW

Kentucky and Arkansas territories
Jan. 1-31

BRITISH APPOINTMENTS

G. A. FORD

Kettering Jan. 26

H. R. KIPPS

Anerley (London) Jan. 19

F. LINTER

Lincoln Jan. 12

Leigh, Lancs. 26

J. H. MURRAY

Maidstone Jan. 12

W. MERCER

Stockport Jan. 5

C. T. WARD

Luton Jan. 19

CONVENTIONS

CHICAGO, ILL., Dec. 29-Jan. 1—"Our Convention opens at 9:45 Sunday morning, and will continue four days—through January 1. All sessions will be held in Central Masonic Temple, 910 N. LaSalle Street, in the usual large auditorium. Services will include a special Watchnight Meeting, and ample time will be arranged for fellowship between the meetings. Meals will be served in the building. Accommodations in the homes of friends will be arranged as far as possible. For further information and reservations, write to the secretary, Mr. Adam Miskawitz, 937 N. Karlov Avenue, Chicago, 51, Ill. It is expected that the following brethren will serve: Brothers J. L. Butler, St. John's, Newfoundland; Peter Kolli-man, Rutherford, N. J.; Edward Fay, Los Angeles, Calif.; Everett Murray, Columbus, Ind.; L. H. Norby, Minneapolis, Minn.; C. A. Sundborn, Saginaw, Mich.; G. M. Wilson, Pittsburgh, Pa.; and C. W. Zahnnow, Saginaw, Mich. Others speakers are also in prospect."

PHOENIX, ARIZ., Dec. 29-Jan. 1—All services for the four day convention will be held in the Roosevelt Neighborhood House, Southern Avenue and 7th Street. The following speakers are expected to serve: Brothers J. B. Brown, Los Angeles, Calif.; J. W. Cole, Buena Park, Calif.; L. Paul Davis, San Luis Obispo, Calif.; W. L. Evans, Long Beach, Calif.; Earl Fowler, Los Angeles, Calif.; R. A. Krebs, Rutherford, N. J.; J. Y. MacAulay, Rutherford, N. J.; A. Obenland, Cleveland, Ohio; G. R. Pollock, Los Angeles, Calif.; J. H. L. Trautfelter, Baltimore, Md.; and W. N. Woodworth, Rutherford, N. J.

BERKELEY, CALIF., Jan. 5—Bible Hall, 1942 Bonita Avenue, near University. For details, write the secretary, Mr. C. R. Miles, P. O., Box 351, Pt. Richmond Sta., Richmond, Calif.

LOS ANGELES, CALIF., January 5—All day gathering, Foresters Hall, 1329 South Hope Street. Brothers Robert Krebs and Norman Woodworth will serve.

KANSAS CITY, MO., Jan. 11, 12—Convention opens at two o'clock in Room 205 of the 621 E. 31st Street Bldg., Kansas City, Mo. For further details, write the secretary, Mrs. Leona Brink, R. F. D. 10, North Kansas City, Mo.

ALBANY, N. Y., Jan. 12—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., Jan. 12—311 N. Jefferson Street.

MINNEAPOLIS, MINN., Jan. 19—Regular third Sunday gathering. Pioneer Hall, Main Floor, Lumber Exchange Bldg., 5th and Hennipen Avenues.

CHICAGO, ILL., Jan. 26—Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., Jan. 26—Maccabees Bldg., Woodward Avenue at Putnam.

BRITISH CONVENTIONS

ALDERSBROOK ECCLESIA, Jan. 4, 5—High Road, Ilford, Essex. A cordial invitation is extended to all. For details, write to the secretary, Mr. W. R. Chandler, 29 Woodlands Ave., Wanstead, London, E. 11.

WARRINGTON, ENGLAND—We are informed that the annual Easter Convention which has been held at Warrington, Lancashire, for the past fourteen years, and which has been the means of much blessing to many brethren throughout the country, is once again to be held, D. V., next Eastertide.

TRUTH LITERATURE FOR OUR TIMES

FIVE CENT BOOKLETS

As Angels of Light—Discusses the subject of spiritualism.

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God and Reason—Supplants credulity with faith.

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

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

FREE BOOKLETS

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

The End of the World—Presents biblical truth concerning this important subject.

God's Remedy—The only solution.

God's Restitution Project—Will work.

Good News—Refreshing.

The Father, Son, and Holy Spirit—Reveals error of trinity doctrine.

The Judgment Day—Removes gloom.

Divine Intervention Near—Reassuring.

The Everlasting Gospel—Discusses sabbath and millennial doctrines: 15 cents; 25 or more, 10 cents each.

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

Chosen People—Historically revealing.

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

prophetically informative: 15 cents; 25 or more, 10 cents each.

"Created He Them"—Refutes evolution theory: 15 cents; 25 or more, 10 cents each.

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To Us The Scriptures Clearly Teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a partaker of the divine nature and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 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