

The DAWN



DECEMBER

1944

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FRANK AND ERNEST BROADCAST SCHEDULE 8

A Herald of Christ's Presence

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The DAWN

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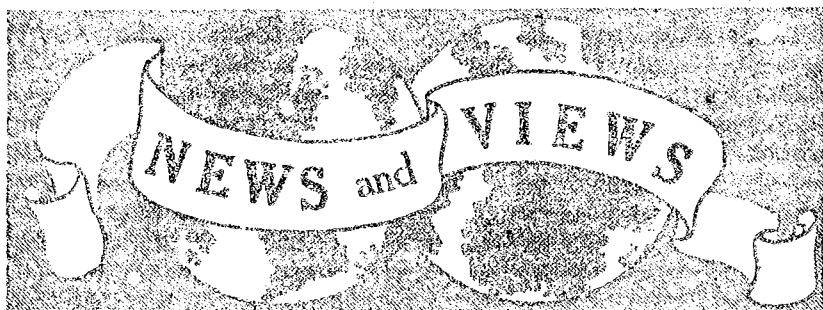
One Dollar a Year

Season's Greetings

*"Thou crownest the year
with Thy goodness"*



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Longing for the Day

*"Arise, shine; for thy light is come, and the glory of the Lord
is risen upon thee. For, behold, the darkness shall cover the
earth, and gross darkness the people: but the Lord shall
arise upon thee, and His glory shall be seen upon thee.*

*And the Gentiles shall come to thy light, and
kings to the brightness of thy rising."*

—ISAIAH 60:1-3.

HOPE springs eternal in the human breast," wrote Alexander Pope, but added, "Man never is, but always to be blest." The experiences of mankind during the year 1944 have been in keeping with this viewpoint. It was the hope of the United Nations at the beginning of the year that victory would crown the efforts of their armies, bringing peace, at least in the European theatre of war, before the end of the year. Those in responsible positions are now saying that in all probability the war in Europe will continue until the spring of 1945. "Hope de-

ferred maketh the heart sick," wrote the prophet (Prov. 13: 12) and the deferred hopes of coming peace are bound to weaken still further the morale of men and women in all countries.

But even when peace is officially declared in Europe, and also in the Pacific, will it mean to the people the realization of their hopes? It will be a cessation of hostilities in so far as the nations are officially concerned, but it is problematical as to whether it will result in the near-utopian order of things for which millions have been induced to hope. With their

cities destroyed; governments, industry, and the general public bankrupt; millions of their youth dead; the end of the war in Europe will, at the most, be a first step toward the restoration of anything like normal conditions.

Allen Raymond, writing in *The Saturday Evening Post*, declares that "Bankrupt Italy is capable of anything. This country is profoundly corrupt. It is trained in corruption and steeped in corruption, from the lowest functionaries to the highest." Mr. Raymond also writes that "Roaming this country today are many thousands of Italians—hungry Italians with guns." These, he explains, are the patriots who have been fighting Fascists and Nazis "underground." Some of this class, the report indicates, have been persuaded to hand over their arms, but others have not, and have no intention of doing so until the social order of their dreams has been established.

What is true in Italy is undoubtedly true of other countries in Europe, even in Germany, so it is not difficult to foresee the condition of chaos and suffering which will continue to exist in those lands, even after the Nazis have been defeated. The great struggle of the masses for liberty from the oppression of their rulers, civil

and ecclesiastical, will continue. Clashes between groups inspired by conflicting ideologies will break out here and there.

The dominant position of Russia accorded her by the success of her armies will be conducive to the further spread of the Russian form of government. Those opposed to communism will endeavor to combat this trend toward anti-capitalism by political intrigue, and when they deem it advisable, probably by armed force. Thus the official ending of the global war will leave the world still merely hoping to "be blessed."

What is true with respect to the hopes of mankind relative to the outcome of the present war applies on a larger scale in connection with the experiences of Christendom during the entire lifetime of the present generation. Fifty years ago it was the hope of the Evangelical churches to convert the world to Christianity during this generation. Should the world have been actually thus converted it would have been the best possible safeguard for peace, for nations truly Christian would not go to war against each other. All now know only too well how utterly these hopes failed.

That eighteen centuries and more should have passed with so small a part of the world even

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professing to be Christian, might well have caused the leaders of world opinion inside and outside of the churches to question the possibility of accomplishing within the lifetime of one generation what had failed to be accomplished in so many hundreds of years. But it would seem that the hope which "springs eternal in the human breast" blinded the people to reality, although they were keenly aware of the need of Christian reform. More than sixty years ago *The Watchman*, the Y. M. C. A. journal of Chicago, commented on the outlook for Christianity as follows:

"The ideas of some are very misty and indefinite in regard to the world's spiritual condition. We hear of the glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the Gospel, and of large sums being devoted to its spread: and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated today that the world's population is 1,424,000,000. . . . Considerably more than one-half—nearly two-thirds—are still totally heathen, and the remainder are mostly either followers of Mohammed or members of great apostate churches whose religion is practically a Christianized idolatry, and who can scarcely be said to hold or teach the Gospel of Christ. Even

as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country have lapsed into infidelity—a darkness deeper, if possible, than even that of heathenism—and how many are blinded by superstition, or buried in extreme ignorance; so that while eight millions Jews still reject Jesus of Nazareth, and while more than 300 millions who bear His name have apostatized from His faith, 170 millions more bow before Mohammed; and the vast remainder of mankind are to this day worshipers of stocks and stones, of their own ancestors, of dead heroes, or of the devil himself; all in one way or other worshiping and serving the creature instead of the Creator, who is God over all, blessed forever. Is there not enough here to sadden the heart of thoughtful Christians?"

This statement from *The Watchman* was republished in *The Divine Plan of the Ages* in 1886, and commented upon by the author as follows:

"Truly this is a sad picture. . . . Some might at first suppose that this view with reference to the proportion of Christians is too dark and rather overdrawn, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance, the 116,000,000 put down as Protestants is far in excess of the true number. Sixteen millions would, we believe, more nearly express the number of professing church members of adult years, and one million would, we fear, be

far too liberal an estimate of the 'little flock,' the 'sanctified in Christ Jesus,' who 'walk not after the flesh, but after the Spirit.' It should be borne in mind that a large proportion of church members, always numbered in the reckoning, are young children and infants. Especially is this the case in the countries of Europe. In many of these, children are reckoned church members from earliest infancy."

In the sixty years which have passed since the above was written, the picture has not brightened. Christianity has failed to take a deeper hold upon the consciences of the people, either individually or nationally. As a matter of fact, even smaller percentage of the adult population of countries called Christian are interested in religious matters than sixty years ago. In Great Britain today only about ten per cent of the people attend church; in the United States about eight per cent. In Russia, where the total population was counted Christian fifty years ago, only small remnants of professed believers remain. Instead of converting heathen nations to Christianity, heathen missionaries are busy in America, and have succeeded in establishing a considerable following in many of the larger cities.

HUMANITY'S DARK NIGHT

Thus seen from a purely hu-

man standpoint, the darkness deepens. The blighted hopes of this generation, furthermore, are in keeping with the experience of the human race during the entire six thousand years of its existence. It has been one long nighttime of sorrow and weeping. Nevertheless, the hope which springs eternal in the human breast has kept the people encouraged, and almost by instinct they have waited for, longed for, and prayed for the coming of a golden age. True, men have groped blindly, because they have been unaware of the actual provision for their blessing which the loving Creator has planned and provided for them. Because of this lack of knowledge, their highest conceptions of a utopia of peace and joy fall far short of what the reality will be.

The Bible describes this long period of human suffering and death as a nighttime of weeping. The prophet declares that "weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5) Thank God for this assurance that a morning is coming, and that it will be a morning of joy! Using a similar figure of speech, the Scriptures, in revealing to us the provision through which joy will come to the nations, refer to Jesus as the "Light of

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life." (John 8:12) Simeon, speaking under the inspiration of the Holy Spirit concerning the child Jesus, said, "For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." —Luke 2:30-32. ,

This beautiful statement of truth concerning Jesus was uttered more than nineteen centuries ago, and still the Gentiles are almost wholly without the foretold light that was to come to them through Jesus, and Israel continues to reject the Messiah who is to give them glory. This is the picture which presents itself to the professed Christian world of today. It would be a sad one indeed if we had no other way of viewing it except through the distorted and beclouded lenses of human wisdom.

Our purpose in calling attention once more to the utter failure of man and the continued blasting of his hopes by human selfishness is to emphasize the need for a re-examination of the Word of God, that we may understand better His purposes for the human race. If God's plan, through Christ, has been what the majority have supposed it to be, then that plan is a miserable failure, and the God who made

it would be wholly unworthy of our worship.

The Bible, on the other hand, reveals to us a God wholly capable of accomplishing what He purposes to do. "My Word," He declares, "that goeth forth out of My mouth: it shall not return unto Me void, for it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) Not only is God abundantly able to accomplish His purpose, but His plans are infinitely better than anything the human mind has ever conceived. God Himself declares through His prophet that as the heavens are higher than the earth, so are His thoughts and ways higher than ours. (Isa. 55:9) We should expect this to be true concerning the Creator.

Our text suggests the manner in which the Lord will enlighten and bless mankind. It was addressed to natural Israel, but the promise is inherited by spiritual Israel, made up largely of Gentiles due to the failure of the Jewish nation to accept the light when it shined upon them at the first advent. The great light long looked for by Israel was their Messiah, who came in the person of Jesus, the true Light, who will yet enlighten every man who cometh into the world. The prophecy had a

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partial fulfilment to fleshly Israel, but as a nation they knew not the time of their visitation. (Luke 19:44) "The light shineth in darkness, and the darkness comprehended it not."—John 1:5.

Consequently, the glory of the Lord was then seen upon Israel in fulfilment of the promise in our text. The Jews did not know their King, nor did they enter with Him into His Kingdom, although the opportunity was then offered to them. Because they did not embrace the opportunities offered, they did not arise and shine, hence darkness came upon them; and as a nation they were blinded to their highest interests. It is in keeping with this that Jesus said, "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you."—John 12:35.

The real fulfilment of the promise is to be realized through spiritual Israel, the Zion, or Kingdom class of this Gospel age. Jesus said to His disciples in the beginning of the age, "Ye are the light of the world." (Matthew 5:14-16) All the light that has been seen in the world during the entire Gospel age has emanated from the followers of Jesus. This light has not been appreciated by the world. Indeed, the darkness has hated the

light.

This shining of the light of Christ through the church during the Gospel age is likened to a candle. The full shining forth of Christ, through the spiritual Zion class, is likened to the light of the sun. It will be this brighter and world-wide shining of the light that will fulfil the prophecy of our text. It will be then that the Gentiles will come to the Light, and kings to the brightness of His rising. This will be after spiritual Zion has been glorified with Christ. Jesus' own promise to these is that they shall shine forth as the sun in the Kingdom of their Father.—Matthew 13:43.

Malachi 4:2 describes Jesus as the Sun of Righteousness. How precious is the promise that those upon whom He shines during the Gospel age, and who yield themselves humbly and enthusiastically to the influences of divine light which enters their hearts, are to shine forth with Him as the sun, for the enlightenment and blessing of both Jews and Gentiles during the Kingdom period. It is the rising of this prophetic Sun of Righteousness that will bring the daytime of peace and happiness for which the world has so long waited. Then the hopes of all mankind will be more than realized, not because man in his

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fallen condition has found a remedy for the ills which plague him, but because the love of God has provided a Redeemer, a King, and a great Light- and Life-giver for the people.

What a wonderful hope this is for the church! May it inspire us to be faithful now in reflecting the light of Christ and the truth. Let us be faithful to the light, by walking in that light for if we prove unfaithful, it will be withdrawn from us.

The prospect of blessing for all mankind through the establishment of the Kingdom of Christ, is, to the Christian, one of the most inspiring features of the Gospel. One who rejoices only in that which God has provided for him alone has not caught the true spirit of Christianity. It is because God's plan of salvation offers hope for others besides ourselves that we are inspired to lay down our lives in its service.



A Song Unto The Lord

*"O sing unto the Lord a new song!
Sing unto the Lord all the earth.
Sing unto the Lord, bless His name;
Show forth His salvation from day to day!
Declare His glory among the nations,
His marvelous works among all the peoples!
Tremble before Him, all the earth!
Say among the nations that the Lord reigneth;
The world also is established, that it cannot be moved;
He shall judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice!
Let the sea roar, and the fulness thereof!
Let the field exult, and all that is therein!
Then shall all the trees of the wood sing for joy before
the Lord;
For He cometh, for He cometh to judge the earth.
He shall judge the world with righteousness,
And the peoples with His truth!"*

—DAVID



BROADCAST SCHEDULE

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, N. F. VOCM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Augusta, Ga. WGAC 10:15 a.m.
Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WBNF 10:00 a.m.
Detroit-Windsor CKLW 6:45 p.m.
(Saturdays)
High Point, N. C. WMFR 9:45 a.m.
Jacksonville Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 5:30 p.m.
New York, N. Y. WMCA 9:30 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.

CENTRAL TIME

Chatanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 8:45 a.m.
Cincinnati, Ohio WCPO 10:15 a.m.
Clinton, Iowa KROS 9:45 a.m.
Columbus, Ohio WHKC 11:30 a.m.
Dallas, Texas KSKY 9:30 a.m.
Dayton, Ohio WHIO 12:30 p.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 9:15 p.m.
(Thursdays)
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Texas KMAC 9:00 a.m.
Toledo, Ohio WTEL 9:15 a.m.
Wausau, Wis. (Fridays) WSAU 4:45 p.m.
Wichita Falls, Texas KWFT 9:5 a.m.
Winnipeg, Man. CKRC 12:15 p.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.

Durango, Colo. KIUP 9:45 a.m.
Edmonton, Alta. CFRN 10:45 a.m.
Grande Prairie, Alta. CFGP 10:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Mandan, N. D. KGCU 9:45 a.m.
Nampa, Idaho KFXD 4:00 p.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. CKOV 8:45 a.m.
Portland, Ore. KWJJ 5:15 p.m.
Riverside, Calif. KPRO 12:00 m.
San Diego, Calif. KFMB 9:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, B. C. CKMO 10:00 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Walla Walla, Wash. KUJ 12:45 p.m.
Wenatchee, Wash. KPQ 8:45 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 7:00 p.m.
Mpls.-St. Paul, Minn. WMIN 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.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 227 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.

The Bible Answers



Good Tidings of Great Joy

Frank: "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed.
". . . And all went to be taxed, every one into his own city.
". . . And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)
"To be taxed with Mary his espoused wife, being great with child.
"And so it was that while they were there, the days were accomplished that she should be delivered.
"And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for Him in the inn.
"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.
"And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.
"For unto you is born this day in the city of David a Savior, which is Christ the Lord.
"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Broadcast Topics

December 3—Jesus, the Son of God
December 10—The Holy Spirit
December 17—Joy in the Morning
December 24—Good Tidings of Great Joy
December 31—No More Death

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

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

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

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

"... And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."—Luke 2:1-20.

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

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

Frank: That's right, Ernest, but the tax problem which confronted the nation of Israel at the time of Jesus' birth was of far more serious significance to them than our tax problems today. To the Israelites, it was a reminder that they had lost their national independence. Unlike the days when, under King Solomon the nation occupied a position of glory and respect among other nations, at the time Jesus was born, these chosen people of God were under the relentless and exacting domination of the Romans. That is why they were compelled to pay tribute to Caesar.

Ernest: How long had Israel been a vassal nation?

Frank: Almost entirely from 606 B. C. That was the year when their last king was overthrown. He was overthrown by Babylon, whose king at that time was Nebuchadnezzar. Practically the whole nation was taken captive to Babylon where they remained for seventy years. By that time the world empire of Babylon was overthrown by the Medes and Persians, and the Israelites were permitted to return to Judea, not as a free people, but to be under the domination of the Medes and Persians, then the Greeks, and finally, the Romans, as at the time Jesus was born. At the time Israel's last king was overthrown, God's prophet declared that their kingdom authority would be overturned three times, until He came whose right it was,

GOOD TIDINGS OF GREAT JOY

and that it would be given to Him.

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

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

Ernest: According to that, then, the birth of Jesus is of far greater significance in the outworking of God's plan than many have supposed. While destined to be earth's greatest King, yet He was born in a manger.

Frank: Yes, and that's the way God wanted it to be! There was no worldly fanfare or splendor associated with the birth of this King. Nor was His birth announced to the great and learned of Israel, but rather to humble shepherds.

Ernest: That's true enough; but, at the same time, never before nor since has the birth of a king been announced by an angel.

Frank: Yes, God and the angels honored His birth, but the great ones of earth were not advised. And how surprised those shepherds must have been, and evidently very much startled also, for the angel said "Fear not." If the shepherds realized that angels were appearing to them they might well have thought that some further dire calamity was to befall their nation, Israel. But they were quickly assured to the contrary—"Fear not," came the words of the angel through the quietness of that holy night, "for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."

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

Yes, that is true, but the message of the angel shows that the Christ of promise was to be a Christ and a Savior not only to Israel but to all nations. When Jesus was eight days old He was presented at the Temple in Jerusalem, and while there the Prophet Simeon, speaking under the inspiration of the Holy Spirit, said of Jesus as He took the child in his arms, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."—Luke 2:29-32.

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Ernest: Frank, in the passage you just quoted the word "salvation" is used, and in the angelic message Jesus is referred to as a "Savior." It may seem like a childish question, but just the same I would like to ask what is meant by these terms "Savior" and "salvation." From what were the shepherds and the Israelites to be saved? From what were the "all people" of the prophecy to be saved?

Frank: The shepherds to whom this message was first delivered were, of course, Jews, and to them it probably meant a salvation, or liberation, from under the Roman yoke of bondage. However, the Scriptures show that the prophecy had a far greater depth of meaning than that of national salvation for the Israelites. The prophetic message of the angel is an assurance that both the Jews and Gentiles—all people—are to be saved from the bondage of sin and death. Jesus was God's gift to the world, and the Bible declares that those who believe on Him are to have everlasting life.—John 3:16.

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

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

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

Frank: No, Ernest, it was not. The angel's message was a prophecy concerning future developments in the plan of God. Jesus was born to be the Savior of the world, but His death as man's Redeemer was necessary before anyone could be saved. But even though Jesus died to redeem the world nearly two thousand years ago, the opportunity to escape death through faith in Him, and to live forever upon the earth, has not yet been offered to anyone. During all of these centuries, those who have believed in Jesus have been given the opportunity of laying down their lives sacrificially, as Jesus did. Through faith in His shed blood, the Christian life of sacrifice is acceptable to God, and the Scriptures show that all who are faithful unto

GOOD TIDINGS OF GREAT JOY

death will, in the resurrection, be rewarded with glory, honor and immortality. (Rom. 2:7; Rev. 2:10) But this arrangement is for Christians only, and is operative during the Gospel dispensation. Those who gain this which the Scriptures describes as the "prize of the high calling of God in Christ Jesus" will be associate kings with Him during the thousand years of His reign. (Phil. 3:14; Rev. 20:4, 6) It will be during that age that believers will not grow old and die, but will have the opportunity of living forever if they obey the laws of the Kingdom.

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

Frank: Do you think, Ernest, that there has ever been genuine peace and good will on earth at any time during the past?

Ernest: Of course not! That's why I asked the question. Many think of the angelic announcement concerning peace and good will on earth as merely the expression of a beautiful sentiment or idealism, which unfortunately has not yet been realized by the nations of earth. If it is really a prophecy of what God intends to do for mankind through the establishment of Christ's Kingdom, then it has a real meaning for us all at the present time. Well, it is a prophecy, Ernest. It is a prophecy in which Jesus is identified as the foretold Prince of Peace. The expression, "Good will toward men," has more particular reference to God's good will expressed on behalf of mankind through the birth of Jesus. It was further emphasized by Jesus' death as the Redeemer of the world. His good will is finally to be revealed to all the nations through the establishment of Christ's Kingdom. The Prophet Isaiah declares that then all the ends of the earth shall see the salvation of God.—Isa. 52:10.

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



TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character was known as “the friend of God”? What do you consider the greatest test of his faith?

2—The title “Messiah” is from the Hebrew language. The title “Christ” is from the Greek. What is the English language equivalent of these titles?

3—Who were awakened from death by Jesus during His earthly ministry? Can you recall their names?

4—Complete this Scripture: “Forasmuch as this people draw near Me with their mouth and with their lips do honor Me, but have removed their heart far from Me, and their . . .”

5—You have heard the expression, “Am I my brother’s keeper?” What is its origin in the Bible?

6—Is Christ’s Kingdom established before or after His second coming?

7—What is the fifth Commandment?

8—Which is correct, (a) As a result of the curse which God placed on the ground, the earth will always bring forth weeds and thistles, and only by the sweat of man’s brow will he eat bread, or

(b) The curse placed on the earth will be removed?

9—Jesus was perfect. Did He receive His perfection of nature from His mother or His father? Who was His Father?

10—How long a period does the Day of Judgment cover.

11—In Genesis 13:14, 15, God promised to give Abraham all the land which he could see from the place where he stood. Did Abraham ever receive the land thus promised? If not,

when will God’s promise be fulfilled?

12—What book of the Bible contains this prophecy?—“And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. . . . Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.”

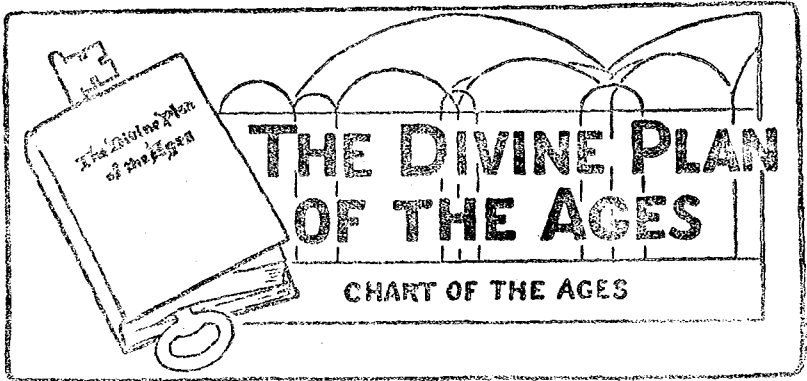
13—What fundamentally important truth does this prophecy teach concerning the principles of divine laws as they will operate during the thousand year reign of Christ?



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

All Human Plans are Failing
BUT GOD HAS A PLAN



"The title, 'The Divine Plan of the Ages,' suggests a progression in the divine arrangement, fore-known to our God and orderly. We believe the teachings of divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other.

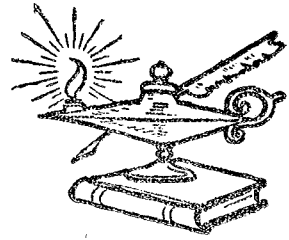
"The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and

blessing, will more than counter-balance the dreadful night of weeping, sighing, pain, sickness, and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'—Psalm 30: 5.

"As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's purposes, but their highest conceptions of such an age fall far short of what the reality will be."

The foregoing quotation is from the three hundred and fifty page book, "THE DIVINE PLAN OF THE AGES." This wonderful key to the Bible is available in cloth binding at fifty cents each; in paper binding, only twenty-five cents.

The Christian Life



At the Turning of an Age

RELIGIOUS convictions and emotions are usually deep-rooted in the human breast, and well they might be, for they represent our endeavors to worship and serve our God. One who holds his religious views halfheartedly and who considers them to be subject to change with each new theory he may happen to hear and like, is but little, if any, better off than one who is not a believer at all. The desire to be established in what one believes is commendable, for only thus is the Christian safe from being blown about by "every wind of doctrine."—Eph. 4:14.

Of course one should endeavor to be established in the truth, not in error. One who is established in error and who refuses to consider the direct testimony of God's Word which reveals the truth might properly be styled a religious bigot, but one who is established in the truth is not

a bigot. He not only knows what he believes, but why, and is ready always to give a reason for his hope—the only reason which a Christian should ever give, which is the testimony of the Word of God.

Truth is progressive in the sense that we learn to understand it better, but it doesn't change. That which is the truth today will be truth tomorrow. We may understand it better tomorrow than we do today, but that's because we have developed, not because the truth has changed. Besides, there are due seasons for certain truths to be understood, and if it is given to us to be living at a time when the plan of God moves forward from one point of development to another, we may be blessed with the understanding of new truth. But if our new knowledge is truth it will be in harmony with old truths and not contradictory to them.

AT THE TURNING OF AN AGE

It was this great blessing which came to the apostles and other Jewish disciples at the closing of the Jewish age and the beginning of the Gospel age. Since the death of Jacob, when God began to deal with his twelve sons as the nucleus of the Jewish nation, He had restricted His blessing to this one people. God Himself had said, "You only have I known of all the families of the earth."—Amos 3:2.

preach the Gospel, beginning at Jerusalem. (Matt. 28:19; Acts 1:8) Even then the due time for the Gentiles to hear had not fully come, but Jesus knew that if His disciples began their work at Jerusalem it would be some time before they were able to reach out to the Gentiles, and that then, it would be the due time. Probably Jesus also knew that merely this one statement to the disciples concerning the full scope of their work would

"Of a truth I perceive that God is no respecter of persons."—
Acts 10:34.

Jesus, who knew the plan of God and was loyal thereto, confined His ministry to the "lost sheep of the house of Israel;" and in sending out His disciples to represent Him, He charged them not to go in the way of the Gentiles, nor to any city of the Samaritans. (Matt. 10:5, 6; 15: 21) This was not because Jesus didn't love the Gentiles, nor because no provision had been made in the plan of God for the blessing of the Gentiles. It was simply because He was loyal to the truth of the divine plan as it applied at that particular time.

Following His resurrection, and before His ascension, Jesus widened the scope of His commission to the disciples, telling them to go into all the world and

not be sufficient to lead them into the new truth concerning the Gentiles.

DANIEL'S PROPHECY OF THE SEVENTY WEEKS

God had set a definite time limit to His exclusive favor to the Jewish nation. This is set forth in Daniel 9: 24-27. The total length of time outlined in this prophecy is described as "seventy weeks." These, of course, are symbolic weeks of seven years each, computed upon the basis of a day for a year. Seventy times seven is four hundred and ninety years. This allotted time was to begin with the issuing of a decree to rebuild the city of Jerusalem, and would reach to "Messiah, the

Prince."

More specifically, the close of the sixty-ninth week would be the time for the appearance of the Messiah, and in the midst, or the center of the seventieth week He would be cut off in death, "but not for Himself"—that is, not on account of His own sins, but as the Redeemer of the world. The Prophet Daniel adds, however, that the "covenant" would be confirmed with many until the full end of this seventieth week. God had entered into a covenant with the natural descendants of Abraham, and this covenant of exclusive favor was to be continued with a remnant of the Israelites until the end of this seventy weeks' period.

As each of these symbolic weeks was seven years in length, as the Messiah was cut off in death in the midst or center of the seventieth week, it follows that not until three and one-half years after His death would it be due time for the Gospel message to go to the Gentiles.

In passing, it might be well to observe an important point in connection with the beginning of this seventy weeks of favor to the Jews. The prophet explains that it would date from the time that a decree would be issued to rebuild the city of Jerusalem. The prophecy was given at the time that the Jewish

nation was held captive, first by Babylon, and then by Medo-Persia. In 536 B. C. Cyrus, king of the Medes and Persians, issued a decree authorizing the rebuilding of the temple in Jerusalem. Students who are not too careful in their study of the prophecies have erroneously concluded that this was the decree referred to by Daniel, but not so.

Apparently God wished to conceal this time measurement to some extent; so, in His providence, the decree foretold by the prophet is often overlooked. Actually, it was a decree issued eighty years later than the one given by Cyrus which marks the beginning of the seventy symbolic weeks. On this point we suggest a careful reading of the two historical books of Ezra and Nehemiah. It will be found that Cyrus' decree applied to the temple only, and that the rebuilding of the city was not started because no decree had been issued giving the Jews authority to do it. Finally, the matter was brought to the attention of King Artaxerxes and he issued the necessary decree of authority and the building of the city and the walls got under way.

This was 483 years before the baptism of Jesus, for He was not the Messiah until He had received the anointing of the Holy

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Spirit. This was at the close of the sixty-ninth symbolic week. Three and one-half years thereafter (in the midst of the week of 7 years) Jesus died, and another three and one-half years would be the full end of exclusive favor to the Jews.

CORNELIUS THE DEVOUT

When God's time clock strikes the hour of change, the divine timekeeper sees to it that the called-for change is made. There are never any delays in the plan of God. If there are seeming delays it is because of our failure to read the time clock of prophecy correctly. His ways are unlimited, His methods unique and effective. In a city named Caesarea there lived a devout Gentile named Cornelius. He was a praying man, and unselfish in the giving of alms. He was a centurion of the band, called the Italian band. Apparently this was somewhat of an honored position, and Cornelius was respected because of it, and looked up to also on account of his nobility of character.

The wonderful story of Cornelius is recorded in the 10th chapter of Acts. There we learn that his whole family were likewise God-fearing people. But they were not Christians. It requires more than devotion in prayer, and the giving of alms to make one a Christian. A

knowledge of Christ, the acceptance of Him, and a full consecration to do God's will as it is outlined in His Word, are the conditions upon which one may become a disciple of Christ. Cornelius did not have this knowledge. God's due time to favor Gentiles had not yet come. Not until the full end of the seventy weeks of favor to Israel, could His prayers be answered.

But what blessings were in store for this devout soul when the due time arrived! He was favored with a vision. An angel appeared to him and explained that his prayers had come up as a memorial before God. Yes, his prayers had been heard, although not answered. They were remembered by God, nevertheless, and because they revealed the wholehearted sincerity and devotion of Cornelius he was being selected as the first Gentile to be accepted into the church of Christ. And not only so, but in connection with his acceptance there was to be such a miraculous weaving of divine providences as to silence forever all doubts that a great change of dispensation had occurred—that those previously considered to be mere dogs and outcasts were now eligible upon conditions of faith and obedience for joint-heirship with the Messiah in His glorious Kingdom.

The angel who spoke to Cor-

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nelius instructed him to send for Peter. He told Cornelius just where Peter could be found, even naming the home in which he was being entertained. At the time, Peter, was in Joppa, living in the home of Simon the Tanner, located by the edge of the sea. This information was given to Cornelius in detail and he was told to send at once for Peter who would instruct him in what to do.

THINGS UNCLEAN

Meanwhile God was also preparing Peter. This was too important a matter to be left to chance. All God's business is too important for that. Nothing in a Christian's life just happens. His providences are not always as outstanding nor as clearly manifested as were His dealings with Cornelius and Peter, but they are just as real. Let us take comfort in this assurance.

Peter had been in Joppa for some time. The Lord had blessed his efforts there. He had been used by God to awaken Dorcas from the sleep of death, and this had brought considerable popularity to the truth in that district. We can imagine him in the home of Simon on this particular day. It may have been a day of rest, or of fellowship with the family. Or, perhaps he had been about the city bearing witness to the truth and

had come back for the evening meal and for the night.

Whatever the circumstances, Peter was tired, and went up on the flat roof of the house to rest while waiting for the meal to be prepared. And he was hungry too, the account tells us. While on the roof resting and waiting, he fell asleep and was given a vision by God. It was a wonderful vision, one which Peter never forgot. He saw a basket, formed by holding together four corners of a sheet let down from heaven. This basket was filled with all sorts of reptiles and birds, etc., which according to the Jewish law were unclean and not fit to eat.

As the basket was lowered he heard a voice bidding him to "rise, kill and eat." But Peter said, "Not so, Lord." His loyalty to the Law would not permit him to eat that which was unclean, so he refused. But the Lord insisted, telling him that whatever God had cleansed he was not to consider common or unclean. Three times the sheet was let down and the invitation repeated to partake. Then Peter awakened, and the Spirit said to him that messengers were in front of the house to see him.

Peter was now alert. He pondered in his heart what the vision might mean and he carefully watched every providence of God that he might find out. He

AT THE TURNING OF AN AGE

went down where the messengers were waiting and learned that they had been sent by the Gentile, Cornelius. They told him of the wonderful experience of their master, and that they had come by his request, and as they also believed, in the providence of God, to bring the apostle to Caesarea to explain the truth to Cornelius.

Peter, probably still wondering what all these strange events might mean, but not wishing to stand in God's way, invited the messengers into the home for the night. Evidently Simon the Tanner had turned the home over to Peter's use, or least a part of it, to serve as a headquarters for the Gospel work, hence the apostle felt free to invite these Gentiles to remain overnight.

Great events were in the offing. That, Peter knew! He did not want to trust too much to his own judgment as to what these events might mean, so that evening he contacted certain other believers in Joppa and arranged with six of them to accompany him to Caesarea and to the home of Cornelius. This was a wise procedure. Peter, although one of the apostles, felt his own lack of wisdom and great need of counsel. Too often the Lord's people do not take this humble and wise view of matters. We are often too

prone to think we are so brilliant and such good students that we don't need the advice of others. The most-used servants in the church are those who are willing to learn from others. Peter was humble, and he was wise.

The journey to Caesarea required considerable time during which Peter, no doubt, pondered over the meaning of things. He was not altogether surprised when they reached the home of Cornelius to find a considerable company of Gentiles gathered for a cottage meeting. Cornelius met him with rather more than due respect, falling at his feet in worship. Peter corrected this immediately, explaining to him that he was a mere man like himself.

Entering the home of Cornelius, and realizing that he was in the company of Gentiles, contrary to the Jewish tradition, the full meaning of his vision now seemed to dawn upon Peter. Now he saw what it was that God was saying to him by insisting that he eat unclean animals. These unclean Gentiles were to be made clean by God's arrangement and accepted into the fellowship of the saints.

But perhaps even now Peter was not fully convinced. His fellow-countrymen, the Jews, were God's chosen people. All God's prophets had said so. To

them Jesus had ministered exclusively. Upon them only the Holy Spirit had descended at Pentecost. Certainly this was true. Could it also be true that God now had in His plan a place for Gentiles? Peter is to be commended for being cautious. Much was involved, and he wanted to be sure that he was right.

When he put all the facts together—Cornelius' vision, his own vision, the perfect timing of the two, and the Lord's providence in bringing him to Caesarea—it made him reasonably sure of one thing, which was that God wanted him to preach the Gospel to Cornelius and his household and the guests which were assembled. This he did, and while he preached the Holy Spirit came upon them as it had come upon the Jewish disciples at Pentecost.

Now there could be no doubt. The apostles considered the Spirit's manifestation at Pentecost as an evidence of their acceptance into the spiritual house of sons. Could they deny the meaning of this same evidence now that it had come to the Gentiles? Certainly not! Peter was established in the faith of His fathers, but he was not a bigot. Here was new truth! It didn't deny that God had dealt exclusively with the Jews for a time. That still was true, but

now a change had come. God's plan had taken a step forward. Now believing Gentiles were to enjoy the same blessings of divine favor as believing Jews.

Yes, Peter had learned a new truth. His mind, and his heart too, had been enlarged. "I perceive," he said, "that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him." (Acts 10: 34, 35) Thus was the opening of the narrow way to the Gentiles clearly marked. The door to the high calling had swung back to let them enter. Of that there could be no mistake.

Later, when the news of what had occurred reached Jerusalem, it became an important topic of discussion among the brethren, and to set the minds of the church at rest, Peter related all that had taken place. The brethren generally agreed that he had placed the proper construction upon the events, and they were glad to learn that from then onward other Gentiles were accepting the Gospel and receiving the blessing of the Lord.

LESSONS FOR TODAY

Who can doubt when reading this story that God is taking care of His affairs? Certainly, had the matter been left to Peter, or to any of the apostles, they nev-

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er would have started missionary work among the Gentiles. True, Jesus had told them to do so, but truth often is hard to learn. We are loath to change our viewpoint. We are slow to broaden out beyond our accustomed and oftentimes very circumscribed spheres of life and perspective. Peter had to be forced into this enlarged service. Blessed are they who enter into larger fields when, as was the case with Peter, the Lord's providences so clearly indicate His will.

Peter's ministry in Joppa had been richly blessed. It was no doubt in the Lord's providence that he was cared for so comfortably in the home of Simon the Tanner. Perhaps he felt that now he could settle down in this one place and work for God, but God ruled otherwise. The call came and he moved on. Because he responded, God used him mightily as the work of the Gospel expanded to take in the Gentiles as well as the Jews. Since Peter was worthy of the honor, the promise of Jesus to him concerning the keys of the Kingdom was now wholly fulfilled. He had used one of the keys at Pentecost, and the other he used in the home of Cornelius, the first Gentile convert.

It is well to note the manner in which the work of the Gospel age started. Both Jews and

Gentiles had definite assurance of their acceptance and of the gift of the Holy Spirit. Is it not reasonable to conclude that the closing of the work of this age will be just as definitely marked? We may not know how this will be accomplished even as the apostles did not know in advance how the work of the new age would begin. But this we do know, that the truth is still being preached, Gentiles and Jews are still accepting it, and these are manifesting the evidence of the Holy Spirit's reception in their lives. Because of this, we know that the door to the high calling is not yet definitely closed. Those coming into the truth now should be assured by these facts and not permit the imaginings of the narrow-minded or ill-informed to rob them of their confidence and hope.

As the Gospel age work continued to expand into ever enlarging fields, it offered greater opportunities for the early believers to sacrifice their lives in the service of the truth and the brethren. Perhaps our flesh would like to be convinced that the work is now all over, but let us not yield to this cunning sophistry. As long as there is even one more saint of God to be reached by the message ere the work of the Gospel age comes fully to a close, it is our

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privilege to spread the Gospel far and wide that that one may be found and blessed.

Another lesson to be learned from the experiences of Cornelius is that what we believe is essential to what we are to be in the plan of God. There is no doubt that God was pleased with the devotional attitude of Cornelius, but the Holy Spirit was not given to him until he accepted the Gospel message. It does make a difference what we believe, and especially so today. God has given us the truth that we may be sanctified by it. Let us cherish that truth and not treat it lightly or as something

commonplace. Let us treasure it and use it to His glory.

Let us remember, too, that God's providences are overshadowing us, and that no matter what new scenes may rise before us, if we accept them by faith as from the Lord, and make the best possible use of them, all our experiences will work together for our good. If we are ever inclined to be discouraged let us think of Peter and Cornelius; indeed, of all God's servants of the past. The God who blessed and kept them is keeping us, and will bring us off conquerors through Him who loved us and died for us.



"HE HATH SHEWED THEE, O MAN,
WHAT IS GOOD."

MICAH 6: 6-8

*What gift shall I bring to the Lord
To the high God what gift shall I bring?
Burnt offerings and calves a year old
Shall I take to the feet of my King?*

*Will the Lord be well pleased with the blood
Of thousands of rams, shall I slay
My firstborn to ransom my soul
And wash my transgression away?*

*He cares not for rivers of oil,
But him shall the Master applaud
The merciful man, and the just,
Who humbly doth walk with his God.*



Evidences of Faith, Love and Hope

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father."—1 Thessalonians 1:3.

THEIR text indicates that the brethren who made up the church at Thessalonica abounded in faith, love and hope. Their faith worked, their love labored, and their hope enabled them to wait patiently for the return of their Lord, when all the precious promises pertaining to their share in His Kingdom would be fulfilled. It was because all three of these Christian graces were so well blended and manifested in the lives of the Thessalonian brethren that Paul was able to write to them in such a complimentary manner.

The apostle loved all his brethren in Christ, especially those to whom he was instrumental in giving the truth; and those at Thessalonica were among the many who first heard the Gospel from the lips of this inspired servant of God. This local group of Christians was composed mostly of Greeks, but there were a number of Jews also, these having been convinced by Paul's preaching that Jesus was their Messiah. When Paul and Silas went to Thessalonica following

their imprisonment at Philippi, they first visited the Jewish synagogues in order to witness to their own countrymen. On three successive sabbaths they proclaimed the Gospel, with the result that a few Jews were convinced and accepted Jesus as their Redeemer and Messiah.

But their work among the Greeks, from the standpoint of numbers, brought greater results for we are told that "of the devout Greeks a great multitude, and of the chief women not a few" believed. (Acts 17: 4) The Jews of the city who did not believe as a result of Paul's preaching began to oppose the work. They succeeded in stirring up a mob spirit among the citizens of Thessalonica and the mob sought to lay hands upon those who had become followers of Jesus.

Apparently, the group held more or less regular meetings in the home of one of the brethren named Jason, for there the infuriated crowd gathered to assault the house and force the brethren to appear before them. Perhaps the brethren had been

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warned; anyway, the majority of the ecclesia were not there at the time. Jason and a few others were taken by force, brought before the rulers of the people, and charged with conspiracy against Caesar. The rulers, however, did not press the charge too severely. They allowed Jason and his friends to go free under a bond to keep the peace.

Meanwhile Paul and Silas went to Berea, there to give the witness of Jesus Christ and Him crucified. Paul did not remain in Thessalonica long enough to observe the growth of grace in the hearts and lives of the new converts. As time went by he doubtless often wondered how the class was getting along, whether the seed he had planted there had fallen on good ground, or on stony ground, or among thistles. He knew that some of the seed had started to grow, but only the test of time and circumstance could prove how deep-rooted it was in hearts of sincerity and truth.

Paul knew that the storms of persecution had burst upon the budding Christians at Thessalonica. He knew that these experiences would test their faith, and love and hope. No wonder he was anxious to know about them. He endeavored to visit the Thessalonian brethren, but,

as he explains, Satan hindered him. Still anxious to learn of their welfare in Christ, he sent Timothy to serve the ecclesia and to bring back a report of the brethren's spiritual growth.—1 Thess. 3:2.

Timothy brought a good report, and Paul was much pleased. His first letter to this church seems to have been written partly, at least, as an expression of his joy in learning that these dear brethren of his were standing fast in the Lord and in the truth. In the letter he refers to them as his "glory," his "joy," and the "crown" of his rejoicing.—1 Thess. 2:19, 20.

A TRUE BROTHERLY VIEWPOINT

Paul's interest in the brethren at Thessalonica indicates how richly the Spirit of God filled his own heart. Nothing should bring greater joy to the Lord's people than to know that their brethren are prospering spiritually. Proper love for the brethren prompts to sacrifice in order to serve them. And our hearts should reach out to all our brethren, everywhere. It may be proper to conclude that "true charity begins at home," but a Christian who has the welfare of all his brethren at heart will not be satisfied to have his love find expression only on behalf of those who may happen to

cross his pathway.

In nominal church circles this universal interest in one another is seldom manifested. Members of a Methodist congregation in one section of a city are usually total strangers to Methodists who attend church in another part of the same city. It is not thus with true followers of the Master. They want to know and fellowship with their brethren not only in their own community, but so far as possible, in other places as well. The fraternity of the saints is international, and if we are members of this fellowship we will be genuinely and deeply interested in our brethren the world over. Paul was not satisfied to know that once he preached the Gospel in Thessalonica and that some believed. He wanted to know how the believers were prospering in the truth, and when he learned that they were holding fast the profession of their faith, he rejoiced.

From the apostle's letter to them we can understand somewhat the nature of the report Timothy brought to him. Our text speaks of their "work of faith," their "labor of love" and their "patience of hope." Evidently, however, the report was more specific than merely that they had faith, love and hope. It indicated that they had a faith

which worked, a love which labored, and patience which was the practical outgrowth of the hope with which they were inspired.

HOW FAITH WORKS

The Apostle James tells us that faith without works is dead: (James 2:17) But the faith of the Thessalonian brethren was very much alive. "From you," Paul wrote to them, "sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing." (1 Thess. 1:8) What a testimony of a working faith! They not only believed the Gospel themselves, but they believed in it so wholeheartedly that they were laying down their lives to let others know about it. Thus they were "examples to all that believe in Macedonia and Achaia."—1 Thess. 1:7.

We may say to ourselves and to others that we have absolute faith in the truth, but is our faith working? True faith always works. By faith "Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11:4) By faith "Enoch walked with God." (Heb. 11:5; Gen. 5:22) By faith Noah built the ark. (Heb. 11:7; Gen. 6:13, 22)

By faith Abraham left his native country and dwelt in tents in a strange land. (Heb. 11:8, 9; Gen. 12:1, 4) By faith he prepared to offer Isaac in sacrifice. (Heb. 11:17; Gen. 22:1-9) By faith Moses led the children of Israel out of Egypt and through the Red Sea. (Heb. 11:24-29) All the great things which were accomplished by the ancient worthies were wrought by faith. —Heb. 11:13, 39, 40.

Yes, faith is a moving power in the lives of the faithful. Faith in God and in His cause makes that cause our own for which we are willing to die and without asking how, when, or why. If we really believe the divine plan nothing can prevent us from talking about it. Faith that, in the near future, the Creator of the universe will use His power to establish a righteous government upon this earth which will bring peace and health and life to the people, is a power leading all who possess it to sacrifice even life itself in appreciation of such knowledge.

LOVE THAT LABORS

While work of faith and labor of love are closely related and, in reality, inseparable in the true Christian life, Paul's use of the two expressions helps to give us a more comprehensive understanding of the manner in

which the zeal of the Thessalonian brethren was demonstrated in what they did for others. Their work of faith was an expenditure of energy along the lines of evangelism, while their labor of love was the practical evidence of their interest in the brethren. We get this thought from the apostle's language in Hebrews 6:10, where we read, "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."

Timothy's report to Paul of the condition which prevailed in the Thessalonian church must have convinced the apostle that these brethren did indeed have a true love for all the Lord's people. He writes to them, saying, "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more."—1 Thess. 4:9, 10.

Just as the faith of the Thessalonian brethren had caused them to engage in extension work far beyond their own immediate vicinity, so their love prompted them to serve the brethren outside of their own

FAITH, LOVE AND HOPE

group. Evidently, Jesus' commandment to love one another had taken on a wider meaning to them than that of doing what they could merely for their own ecclesia. Their labor of love for the brethren had reached out and become a blessing to the saints throughout all Macedonia. The fact that Paul complimented the Thessalonian brethren for this all-embracing love indicates that without doubt he shared their viewpoint and was pleased with their efforts.

Could any other viewpoint be wholly pleasing to God? Were not the last words which Jesus uttered to His apostles in the nature of a command that they should go into all the world and preach the Gospel, making disciples from among all nations? (Matt. 28:19, 20, margin; Acts 1:8) Making disciples involves a great deal more than giving them the opportunity to hear the Gospel. Those who hear and believe need to be built up in the most holy faith. They need to be comforted and strengthened. They need sympathy and understanding. They need to be warned against the encroachments of the Adversary, who is ever on the alert to attack the saints through false teachers and teachings.

All the opportunities of service thus represented are as uni-

versal in scope as is the command to preach and make disciples. Our vision of them should embrace "all the world," and our use of them should be limited only by circumstances which make it impossible for us to reach out farther in our labor of love. "All Macedonia" was a wide field of service for the one ecclesia at Thessalonica, and their labors in this wide field indicate that they took seriously the command of Jesus to serve in all the world if possible.

In chapter 5, verse 11, Paul writes, "Wherefore comfort yourselves together, and edify one another, even as also ye do." The expressions "yourselves together" and "one another," are evidently intended by Paul as references not merely to the church in Thessalonica, but to all the brethren they so lovingly served. Paul admonished them to comfort all of these, not because they were failing to do so, but because he wanted them to know how pleased he was that they were doing it—"even as also ye do."

Not only was their labor of love manifested in their comforting the brethren throughout Macedonia, but they were also to warn the unruly, and support the weak, and be patient toward all. They were to see to it that none rendered evil for

evil, and were to encourage the brethren to follow that which is good, both among themselves, and to all. It was the doing of all these things that constituted their labor of love.—1 Thess. 5: 14-23.

"PATIENCE OF HOPE"

"For we are saved by hope," writes Paul to the church at Rome. But, as he explains, "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Romans 8:24, 25) All the unfulfilled promises of God to the followers of Jesus combine to give them hope. Outstanding among these are the promises concerning the coming and appearing of the Lord Jesus. Paul speaks of this particular hope in his letter to Titus, saying, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus 2:13.

In both of Paul's letters to the church at Thessalonica, there is much to indicate the brightness of their hope in the return and appearance of Christ. Evidently their "patience of hope" was manifested particularly by their keen interest in the subject of our Lord's return. But their interest in the second coming

of Christ was by no means unrelated to their Christian activity. Indeed, the outgrowth of their hope in the Lord's return, and their patient waiting for the fulfilment of that hope, was their faith that worked and their love that labored. Paul wrote to them saying, "And the Lord make you to increase and abound in love one toward another, and toward all, even as we do toward you. To the end that He may stablish your hearts unblameable in holiness before God, even our Father, at the coming [presence] of our Lord Jesus Christ with all His saints."—1 Thess. 3:12, 13.

Brethren in the early church did not realize that the second coming of Christ would not occur until many centuries after they had fallen asleep in death. James wrote that "the coming of the Lord draweth nigh. (James 5:8) Peter and Paul understood that Christ would not return until after their death, but how long afterward they do not indicate. In Peter's second epistle he writes much about the second coming and explains that he wanted the epistle to be a means of establishing the brethren after his decease.—2 Peter 1:15.

In Paul's first letter to the Thessalonians he writes about the second coming and explains

to the brethren that they were to comfort one another with "these words." (1 Thess. 4:16-18) He knew, apparently from the report brought to him by Timothy, that they were well grounded in the truth on this subject, for he remarks that "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." He explained, however, that the brethren would not be in darkness that that day should overtake *them* "as a thief."—1 Thess. 5:1-4.

Doubtless the reason they "knew perfectly" concerning the manner of Christ's second presence was because they were students of what Jesus Himself had taught on the subject. Perhaps, though, it was a new thought to some of them that, when the Lord returned the brethren themselves would not be in darkness or unaware of His presence, and some of them built more upon this viewpoint than Paul intended. In their eagerness to experience the fulfilment of their blessed hope which was so inseparably related to Christ's return, these developed the theory that Christ had already returned, using what Paul had said about the subject in an attempt to prove their conclusion.—2 Thess. 2:1-3.

A little lack of patience in

waiting for the fulfilment of this blessed hope could easily lead to an erroneous conclusion concerning what the apostle wrote to them. 1 Thessalonians 4:16, 17, indicated to them that following Christ's return there would be a short period during which those who are "alive and remain" would continue here in the flesh. This, coupled with the further thought that Christ's presence would be unknown during this period to anyone except the brethren, was evidently misinterpreted to mean that He had already come. It was a wrong conclusion, but expressive nevertheless, of their enthusiastic desire for Christ's return in order that their Kingdom hopes might be realized.

FIRST, A FALLING AWAY

That some in the Thessalonian church did get this wrong thought from Paul's first epistle is apparent from what he writes in his second epistle. We quote: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a fall-

Hilddar from Hymns

"Life! great mystery! Who shall say
What need hath God of this poor clay?
Formed by His hand with potent skill—
Mind, matter, soul and stubborn will;
Born but to die: sure destiny—death.
Then where, oh! where this fleeting breath?
Not one of all the countless throng,
Who lived and died and suffered long,
Returns to tell the great design—
That future, which is yours and mine.
We plead, O God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessings here,
This restless mind, with bolder sway,
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as Thou art—
Our place with Thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Lift up this ve'l obscuring sight;
Command again: 'Let there be light!'
Reveal this secret of Thy throne;
We search in darkness the unknown."

Now Made Known

"Life's unsealed mystery soon shall say
What joy hath God in this poor clay,
Formed by His hand with potent skill,
Stamped with His image—mind and will;
Born not to die—no, a second birth
Succeeds the sentence—"earth to earth."
For One of all the mighty host,
Who lived and died and suffered most,
Arose, and proved God's great design—
That future, therefore, yours and mine.
His Word discloses this new ray
Of light, for guidance on our way;
Based now on faith, but sure as sight,
Dispelling these dark clouds of night:
The doubt, the dread, the trembling fear,
The thoughts that marred our blessings here.
Now, Lord, these minds, whose bolder sway
Rejects the dogmas of today,
Taught by jarring sects and schools,
Fettering reason with the'r rules,
May seek, and know Thee as Thou art—
Our place with Thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Uplifts the veil, revealing quite
To those who walk in heaven's light
The glorious mystery of His throne
H'dden from ages, now made known."

ing away first, and that man of sin be revealed, the son of perdition."—2 Thess. 2:1-3.

Paul did not say that the brethren at Thessalonica had misunderstood what he had written concerning the manner of Christ's coming and presence. He did not say that none of the saints would remain on the earth for a time following Christ's return. The only argument he offers to counteract a wrong conclusion that Christ had already returned, was that an important prophetic event must first take place. This was the development of the great antichrist system which he terms, "the man of sin," "the son of perdition," "the mystery of iniquity," and which is depicted in the Old Testament under the figure of "Babylon." The apostle explains not only that this antichrist would develop and become manifest before Christ's return, but also that the brightness of Christ's presence would be the power which would destroy it in the early phase of His Kingdom reign.—2 Thess. 2:4, 7, 8.

Thus we are furnished with a helpful example of proper and improper interpretations of prophecy. All of us at times may become impatient in our waiting for the fulfilment of our hopes and, because of our im-

patience, indulge in speculation concerning the date for the glorification of the church and the full establishment of Christ's Kingdom. Our position with relation to the prophecies is, of course, somewhat different from that of the Thessalonian brethren. What some of them erroneously concluded as having then occurred, is now a reality. The day of the Lord is here. The great falling away and the development of the antichrist are matters of history, and the bright shining of the Master's presence is even now exposing its hypocritical claims and preparing for its complete destruction.

It is given to us to be of those who are "alive and remain." It is our portion to experience the foretold blessedness of those who would be here at the conclusion of "the thousand three hundred and five and thirty days." (Dan. 12:12; Rev. 14:13) But we still need to exercise the patience of hope. Not until we are "caught up" or exalted to meet our Lord in the "air"—the spiritual phase of the Kingdom—will our hopes be realized. (1 Thess. 4:17) We long for that consummation, and would hurry it if we could: but we should remember always that our times are in the Lord's hands and be willing to leave them there.

FAITH, LOVE AND HOPE

We know that we can't actually change God's times and seasons, but there is a temptation to speculate concerning them. It is well to be watchful, to be alert, and earnestly to desire the speedy fulfilment of all our hopes; but we should not run ahead of the Lord by attempting to decide dates and events of which He has given us no certain knowledge. To do this, it seems to us, would indicate an impatient waiting rather than "patience of hope."

It is well to remember that we have dedicated ourselves to the Lord for all eternity. Whether it is His will for us to serve this side of the veil or on the other side should not be permitted to weigh against our endeavor to make our calling and election sure. (2 Pet. 1:10) It is a privilege and an honor to serve God in any capacity and under all circumstances and conditions. How blessed indeed is our lot, while patiently waiting for the consummation of our hopes to have the opportunity of proving our faith by our works and of

laying down our lives in a "labor of love" on behalf of our brethren.

Well might we all take to heart Paul's admonition to the saints in Thessalonica, "Be not weary in well doing." (2 Thess. 3:13) Even though Christ is now present, until we are glorified with Him, we must still patiently wait, just as the "husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." —James 5:7.

While waiting, we can rest in the assurance that there is no actual tarrying of the divine program, hence in God's due time we will hear the "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." (Hab. 2:3; Matt. 25:21) Yes, we will hear these blessed words of reception into the Kingdom if we have been "good and faithful" servants—if we have shown our faith by our works; if we have laid down our lives in a "labor of love," and if we have manifested "patience of hope."



Jehovah's Abiding Presence

THE children of Israel had come out of Egypt; they had crossed the Red Sea, and had come to Mount Sinai. Moses had gone up into the Mount, had received the tables of the Law, and had come down and found the nation in idolatry, worshipping the golden calf which they had made. While Moses was still in the Mount, the Lord had told him that Israel had already turned aside from the true God to idols, and was offering sacrifice to a molten calf as the god who had brought them forth out of Egypt; and He instructed Moses to go down to the people. The wrath of God was hot against them, and He proposed to Moses that He consume them and make of him a great nation. But Moses besought the Lord for Israel, and the Lord was entreated of him and spared the nation from annihilation, and promised him that he should still be their leader.

Then Moses went down from the Mount. He realized that Israel had grievously sinned, and his anger was kindled against them. He cast down the tables of the law, which were in his hands, and broke them, when he saw and heard the dancing and

feasting and shouting around the idol which they had set up for themselves. Here was a nation delivered by God from Egyptian bondage. The Red Sea had opened for them to pass over, by the power of Jehovah. They had also received various blessings along their way, notable proofs of divine guidance. Yet in spite of all this, here was rebellion and idolatry! What could he expect of a people who had so little appreciation of God, that they were quickly turned aside? Even Moses' brother, Aaron, led astray by the insistence of the people, felt it necessary to co-operate with them in the making of the golden calf.

Then Moses took the calf which they had made, and burned it in fire, ground it to powder, scattered it upon the water and compelled the children of Israel to drink of it. He reproved Aaron, and then stood in the gate of the camp and said to all the people, "Who is on Jehovah's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate through-

out the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men."—Exodus 32:26-28.

laid aside their ornaments, and humbled themselves and worshiped the Lord. Moses, heavy of heart, felt that unless the Lord would in some special way give him the necessary wisdom and grace for the great task of leading so perverse a people

"My presence shall go with thee, and I will give thee rest."

—Exodus 33:14.

MOSES' CRY AND ITS ANSWER

The day following, Moses explained to the people how great was the sin of which they had been guilty and told them that he would go to the Lord in prayer, if peradventure he might make atonement for their sin. Then he went to the Lord in earnest supplication, pleading that if God would not forgive His people, He would also blot out his name from His book. But God answered, "Whosoever hath sinned against Me, him will I blot out of My book." He promised to send His angel before Moses, but assured him that He was not yet through dealing with Israel for their iniquity. He instructed Moses to tell them of their stiffneckedness and to command them in His name to put off their ornaments, that he might know what course he would pursue with them.

The people obeyed God. They

into the inheritance which the Lord had promised them if they would serve Him, he would be utterly insufficient for the undertaking. So he again appealed to God in earnest prayer. He told Him of his trepidation and his earnest desire for His sustaining help and His presence with him in all the way, pleading, This is too great a work for me!

Then the Lord assured Moses that He would go with him, that he should have His presence throughout the entire journey to to the Promised Land; for he had found grace in His sight. He said, "My presence shall go with thee, and I will give thee rest." Moses then besought the Lord, "Show me Thy glory." It was here that God put Moses into the cleft of a rock and covered him with His hand while He passed by and let Moses see His glory from behind, saying, "No man can see My face and live."

When God speaks of His presence with His servants we are not to think of His being with them in His bodily presence, but by His Spirit and through His angelic messengers, sustaining, blessing and guiding them. He protects them from whatever will harm them. He watches over their every interest and tenderly cares for them.

IDEA OF GOD'S

OMNIPRESENCE AN ERROR

It is a common, but erroneous thought that God is actually present in person everywhere. We do not understand the Scriptures so to teach. This generally prevailing error that God is everywhere present in person, and at the same time, has led many to think of Him as being not a person at all, but merely an influence. We understand the Bible presentation of the matter to be that God has a personal, bodily presence, aside from the power and influence which He exerts; and that He has a central seat of government, where He resides.

"Heaven is My throne, the earth is My footstool," says Jehovah. The one who has His seat in Heaven and whose footstool is the earth is a great God! But this is, of course a forceful figure of speech, showing His all-embracing power and control. God does not

actually sit in a certain part of His universe and have His literal feet in another part. The language of Scripture accommodates itself to the mind of man, and speaks of God as if He possessed the same bodily members as humanity. But actually we know not what a spirit body is like. "It doth not yet appear," even to the saints of the Lord who are still in the flesh.

We understand that the bodily presence of Jehovah is in heaven. Everything in the Bible teaches us that He is very great—infinite in power. We read that "the Lord looketh down from Heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth." (Psalm 33: 13,14) He has beheld men in their distress, and has provided for their deliverance "in due time." But we should clearly distinguish between this thought of God looking down from heaven and the thought that He is personally present on earth. We can see a mile off, or five miles off, by the power of our sight. We can be a hundred or more feet away and be present by the power of our voice; or aided by the modern invention of the telephone, we can be present by our voice several hundred miles away. In that sense of the word the Lord is present everywhere

throughout His mighty universe, and His power can be exerted everywhere. He has means by which He can be cognizant of all earthly affairs and of matters pertaining to all His great domain.

We have these powers only to a very limited extent. The telegraph, the telephone, the telescope, etc., are all means by which our presence, power and influence are extended to a certain degree; but our powers are limited to this small planet, except as we further extend them by means of prayer, and thus set in motion influences whose extent we are not now able to fathom. But this latter privilege is only for a few at present. Not many thus have access to the power which controls the universe. And these who have the privilege of coming to the mighty King of heaven may come only in His appointed way, subject to the conditions which He has made.

We can place no limitations upon the power of Jehovah. The inventions of this time of the end, which have increased our powers of communication, and so have united all parts of the globe, give us but a very faint conception of the infinite powers of the Almighty God. These inventions, we believe, will continue to increase and multiply through the incoming age, thus adding more and more

to the powers and blessings of mankind. These will give mankind a greater and greater appreciation of the majesty, glory and might of their Creator as they come to know Him as He is and to worship Him in spirit and in truth. Yet no human mind, even in perfection, will be able to comprehend the mighty Maker of the universe.

GOD'S GUIDANCE

THROUGH THE WILDERNESS

So God promised Moses that His presence, His power and sustaining grace should go with him all the way. He wished him to understand that he was not to perform his great work alone, without all-sufficient backing. "I will be with you," was the promise. The Lord's presence was indeed with the children of Israel in a very marked manner—continually with them from the time they crossed the Red Sea, guiding by blessings or by chastisements, as they should need. He was with them in the pillar of cloud by day, and the pillar of fire by night, and by His presence in the Shekinah glory which covered the Mercy Seat in the Most Holy of the Tabernacle. After the Tabernacle was set up by God's instructions, these manifestations of His presence, His power and His watchful care never failed. The pillar of cloud

and of fire guided their journeyings; and when these rested, it was an indication from God that they were to abide where they were until the pillar of cloud or fire again moved from its place.

Moses had said to the Lord, "If Thy presence go not with us, send us not up hence"—this is too great a task for any man to accomplish alone. But if Thy presence will continue with us, if I can be shown Thy will and be continually directed by Thee, then I will be able to lead this people through the wilderness journey to the land of Canaan. Frequently, the Lord spoke to Moses through the Tabernacle. Thus we see that the promise of His presence with him was fulfilled. The Lord gave him rest. He lived to be one hundred and twenty years old, yet was not his strength impaired nor his eye dim. We remember that there was a time when Moses realized that the work of judging the people was too great for him. He took the matter to the Lord, and seventy judges were then chosen to share his burden. The matters that were too difficult for them were brought to Moses. He went to God with all His difficulties and burdens and he had continual blessing.

The experiences of natural Israel have very important lessons for Israel according to the Spirit. A people, originally a

part of the world, we have been invited to come out from the world and to journey to a new country, to come into a heavenly inheritance. We are marching toward the glorious Kingdom promised us if we are faithful. There are trials and difficulties along the way. But our God has promised us, as He promised Moses, His servant, that His presence shall go with us. He sometimes seems to withdraw from us and to leave us to ourselves; but He does not really do so. He tests our loyalty and our faith in Him by withholding the sense of His presence at times.

Shall we, then, like Israel of old, conclude that God is no more with us, and turn again to the gods we formerly worshiped—gods of wealth or of pleasure, gods worshiped by the nations around us? Shall we give ourselves up to revelry, worldly merry-making and sin? Shall we forget all the way by which our God has led us, all the great deliverances which the past of our lives have recorded? Shall anything—either "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or life, or death, or things to come or any other thing in creation be able to separate us from the love of God, which is in Christ Jesus our Lord?" Surely not!

The closer we live to Lord,

and the greater our faith, the more we shall realize the divine direction, and the more we shall make use of the means He has provided for our strengthening and upholding. We may call upon Him in time of trouble; we may go to Him in prayer; and He never fails those who put their trust in Him and earnestly seek to walk in His appointed way. This being true, we may go forth upon our journey, in perfect trust and confidence. Having consecrated our all to the Lord, we are to seek for His guidance, for His presence is with us, in all the affairs of our life.

Few have such mighty burdens to carry as Moses had. But all of God's children have burdens to bear, and important responsibilities are resting upon each of us who have taken upon

us the vows of our God. Each member of the body of Christ, the true Israel of God, is privileged to have the continual guidance of the Lord in every experience of our wilderness journey. Heavenly manna is furnished for our daily sustenance. The water of life flows out to us for our daily refreshing, from the smitten Rock of Ages. Our Father's chastening rod restrains us when we are in danger, or when we wander into any forbidden path. How lovingly He brings us back into the right way, and heals our wounds, and graciously forgives our stumblings and weaknesses! Surely we may have implicit confidence in our Guide. Thus we may rest in Him and be kept in perfect peace. Our hearts can truly exclaim with the poet:

*"He has guided my steps where I could not see,
By ways that I had not known:
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise His name for the pleasant palms
And the water-springs by the way;
For the glowing pillar of fire by night,
And the sheltering cloud by day.
"There is light for me on the trackless wild
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place!
Hath He changed for me? Nay, He changeth not;
He will bring me by some new way,
Through fire and flood and each crafty foe,
As safely as yesterday."*

He who so faithfully cared for Israel after the flesh, who were a perverse and fickle people, will surely care more abundantly for His true spiritual Israel, who love Him supremely and are daily seeking more fully to know His will that they may do it.

The Apostle Paul, in warning spiritual Israel not to fall after the same example of unbelief of natural Israel, and thus lose their hold on the Lord, says, "We who have believed do enter into rest." (Hebrews 4:3) It was unbelief that led to the disobedience and perversity of Israel after the flesh, and that led to their final rejection by the Lord as His favored people, to whom should apply the most precious promises. They have lost forever as a nation the special place of favor which was theirs by inheritance. What a lesson this should be to spiritual Israel! And yet we see that today the great mass of spiritual Israel are falling "after the same example of unbelief." And they, too, will lose the chief place of favor, which was offered them when it was taken from unbelieving natural Israel. It is only a faithful "remnant" of both natural and spiritual Israel who will gain the great inheritance held out to them by the Lord.

THE GLORIOUS INHERITANCE OF SPIRITUAL ISRAEL

Those who prove faithful during the present dispensation shall inherit the most precious things which God has to offer, the secret things which were for ages kept hidden, but are now revealed to the true saints of God. The faithful of past ages shall inherit the earth as rulers and princes over mankind, during the glorious reign of Messiah. Gathered to these will be natural Israel then living. They shall have a rich heritage. What remains for them in the ages of glory to follow, we may not know with certainty, but it will be a blessed portion, we may be sure.

The faithful of the present age, have been raised to "sit in heavenly places with Christ Jesus"—"the Lion of the tribe of Judah." These faithful ones are the twelve tribes of Israel who are to reign with Him. These—only a little flock, in all 144,000—are of the faithful remnant of natural Israel, who were gathered at the beginning of this Gospel age, and the faithful remnant from the Gentile church of this age. (Revelation 7:4-8; 14:1-5) These have "the peace of God which passeth all understanding," and which none others can know. "My peace I give unto you," whispers the

JEHOVAH'S ABIDING PRESENCE

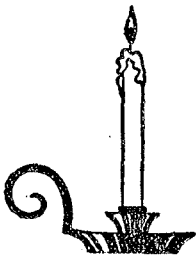
Master to these. We have a rest of faith now; and we are assured that we who have entered into this rest shall in due time, if we faint not, enter into the complete "rest that remaineth for the people of God." This rest we shall enter into when we experience our glorious "change" in the first resurrection, when we are transformed in body and made like our Lord, and shall see and know as we are now seen and known to God. We shall then be blessed with the exceeding glory which He has promised—immortality, His own nature—and a seat with our Savior in His throne.

The God of Israel is indeed ever present with His true people. He never forgets us, but is constantly looking out for our interests, guarding us in every time of danger, providing for our every need, both temporal and spiritual, whatever is best for the interest of the new creature. He reads every thought

of our hearts; He marks every impulse of devotion and love to Him; He shapes all the influences surrounding our lives for our disciplining and fellowship with Him. He is never for even a moment forgetful or off guard. "He that keepeth Israel neither slumbers nor sleeps." (Psalm 121) If we call Him in the busy hours of the day, or in the silent watches of the night, He is near to uphold and sustain and protect, whether we can realize His presence at all times or not.

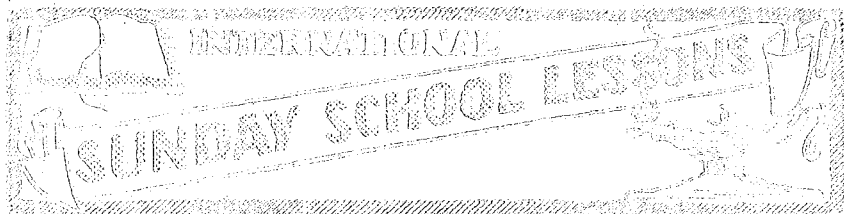
How blessed the assurance of such constant, abiding care and faithfulness! No real child of God is devoid of these evidences of His precious relationship to the Father—the God of Israel. And the saints who have been called with the heavenly calling, and are faithfully responding, are His true Israel in the highest sense, heirs of all His choicest promises. How goodly a heritage is ours.

—Reprints, October 1, 1914



*"How sweet are Thy words unto my taste!
yea, sweeter than honey to my mouth.
Through thy precepts I get understanding:
therefore I hate every false way.
Thy word is a lamp unto my feet,
and a light unto my path."*

—DAVID



—A CHRISTIAN FELLOWSHIP—

DECEMBER 3—John 17:18-23; 1 Corinthians 1:1-3; 12:4-7, 12, 13.

GOLDEN TEXT: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one."

—John 17:20, 21.

JESUS' prayer for the oneness of His church would appear not to be answered were we to judge upon the basis of Christendom's divided condition today. Paul's reference to the many members of the one body does not refer to many denominations which all belong to Christ, but to individual Christians whose hearts and lives are fully surrendered to the will of their Master. It cannot be used, therefore, to cover up the spirit of division which exists among the professed people of God.

Yet we cannot suppose that the Master's inspired prayer has gone, or will go, unanswered. The prayers which are not answered are those out of harmony with the divine will. James explains this point, saying, "Ye ask, and receive not because ye ask amiss." (Jas. 4:3) But it cannot be supposed that Jesus asked "amiss" when He prayed that His followers all be "one."

And the objective of this oneness is important to keep in mind—

"that the world may believe." Without doubt the unbelief of the world is attributable, to some extent at least, to the disunited front of the professed Christian churches. But even if Christendom could be united and present to the people a super world organization, it would not be the fulfilment of Jesus' prayer for unity. It is doubtful also if such a world organization would be especially convincing to unbelievers.

Jesus foretold (in the parable of the Wheat and Tares) that there were to be imitation Christians as well as genuine ones, and His prayer for unity was not concerned with the nominal believers represented by the tares, but with the true, the wheat class. Each one of these is united with Christ, the Head of the true church, and by virtue of this is also united with one another. There have never at any time been very many of these in the world, but to the extent that they have had contact with one another a wonderful spir-

WORLD-WIDE CHRISTIAN FELLOWSHIP

it of unity has existed among them.

But this only partially fulfils the concept of the Master's prayer. The real fulfilment will be when the complete church, exalted to heavenly glory, is united with Him as His bride, and shares with Him the work of dispensing Kingdom blessings to all mankind. This complete, divinely planned unity of Christ and the church will indeed result in convincing the unbelieving world, for, under the direction of this heavenly Kingdom class, the knowledge of the glory of God will be caused to fill the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) Thus will blind eyes be opened to the truth, and all shall know the Lord from the least even unto the greatest.—Jer. 31:34.

Those who entertain a hope of sharing in the united Kingdom work of the future will endeavor to practice the spirit of unity now. The fact that the professed followers of the Master are divided is not a legitimate excuse for yielding to the spirit of disunity and separating ourselves from our brethren over trivial matters. We should not compromise the fundamentals of Christian doctrine and practice in order to associate with others, neither should we separate ourselves from our brethren simply because they do not see eye to eye with us on nonessential interpretations of the Scriptures.

Paul's first letter to the Corinthians (chapter 12) reminds us that unity among brethren does not imply that they should all have the same kind of service in the church. God has placed the mem-

bers in the "body" as it pleased Him. That is true of the church in the flesh and will also be true of the church in glory. Much of the spirit of disunity manifested among Christians is due to their failure to be guided by this fact.

We should not allow personality, selfishness and jealousy to separate us from the brethren. If in God's providence others have work to do for Him which we feel should be our privilege, this should not be allowed to engender bitterness in our hearts which, sooner or later, might cause us to leave the fellowship of the saints. We can't all do what we would like to do. If our faith in God is strong we will realize that His wisdom knows what is best for us and we will endeavor to render faithful service in the place where His providence has indicated we should be.

World-wide Christian fellowship is a wonderful ideal. It is approximated by brethren enjoying the knowledge of Present Truth. These may travel where they will and wherever they find their brethren they find friends with whom they can enjoy sweet fellowship. When the true knowledge of God fills the whole earth this same condition will prevail among all peoples and races. Thus will the spirit of God be victorious over the spirit of Satan.

QUESTIONS:

Are the many members of Christ's body individuals or groups?

How will Christ's prayer for unity be answered?

Should Christians allow trivial matters to cause divisions among them?

—❧— CHRIST IN THE HOME —❧—

DECEMBER 10—Matthew 19:4-6; Luke 10:38-42; 2 Timothy 1:3-6.

GOLDEN TEXT: "These things I command you, that ye love one another."
—John 15:17.

THE Scriptures assigned for this lesson present the home life and influence from three different viewpoints. First, the divinely instituted relationship of husband and wife (Matt. 19:4-6); second, the proper balance between the material and spiritual interests of the home (Luke 10:38-42); and third, the influence of heredity and environment on children in the home.—2 Tim. 1:3-6. As our Golden Text emphasizes, it is certainly important that love enter into and permeate the home at all times.

The oneness of husband and wife is used in the Scriptures as an illustration of the relationship between Christ and the church. In this connection, Christ's love for the church is set forth as a pattern of the loving relationship that should exist between husband and wife. These points are enlarged upon by the Apostle Paul in Ephesians 5:22-33. "The husband," Paul writes, "is the head of the wife, even as Christ is the Head of the church: and He is the Savior of the body."—Verse 23.

Paul continues, "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." But this is not a one-sided arrangement which would lead to the injury of the wives, for the apostle adds, "Husbands, love your wives, even as Christ also loved the church,

and gave Himself for it." If a husband loves his wife as Christ loved the church the wife can certainly have no fear in submitting herself wholly to his headship. Christ's love for the church was a self-sacrificing one. He laid down His life for her. A husband who has the same kind of love for his wife will also lay down his life for her.

The conversation between Jesus and Martha in the home at Bethany is always of interest to followers of the Master. Jesus was visiting the home where Martha, Mary and Lazarus resided. Both sisters realized the importance of the visit, and both wanted to show their appreciation. Mary showed her interest by her desire to hear the truth from the lips of her Master, while Martha chose the very practical method of preparing a meal to satisfy His hunger.

Martha was somewhat annoyed with her sister when she showed no interest in helping to prepare the meal. It was not so much a censure of Martha as it was an indication of His own unselfishness when Jesus explained that Mary had chosen the better part. At the early age of twelve, Jesus wanted to be about His Father's business, and through the years His viewpoint had not changed. The Father's business for Him at the time was to bear witness to the

truth. He would much rather do that than eat. He would much rather have Martha sit at His feet and hear the message than for her to be busy preparing a meal for Him. He would enjoy a "pick-up" lunch much better than a sumptuous meal if it gave Him a greater opportunity to tell of His Father's love and plan.

Martha was evidently a good scholar. Later, when their brother Lazarus died, it was she who first met the Lord and conversed with Him concerning the hope of the resurrection. Her conversation on this occasion reveals a knowledge of the resurrection and a firm conviction concerning it. "I know," she said, "that he shall rise again in the resurrection at the last day." (John 11:24) Martha, even as Mary, had spent much time sitting at Jesus' feet learning of Him, and she too had learned that this was the "better part."

Jesus' statement that Mary had chosen the better part has too often been used as a condemnation of Martha, who was unselfishly serving, rather than as a reminder to all of us that spiritual interests should come before material interests. It does not follow that those who devote their time to the service of the truth are entitled to special consideration along material lines. Jesus did not feel that way about it. He was willing to go without a meal altogether if by so doing Martha could have a better opportunity to hear the truth.

Heredity and environment are potent in the lives of people, but

they do not determine who become Christians and who do not. This is a matter of faith and hearing and is to "as many as the Lord our God shall call." (Acts 2:39) The Scriptures indicate, however, that children of the consecrated are specially favored in connection with the call, provided they are of the right heart condition. Those who have had consecrated parents have much for which to be thankful, but not a few of the called ones have been those whose parents and grandparents have been unbelievers. The importance of this part of the lesson to us is that if we have children we should endeavor to raise them in the nurture and admonition of the Lord.

Solomon says that if we train a child in the way he should go, he will not depart from it. (Proverbs 22:6) Undoubtedly this is true in principle. To the extent that the principle may at times fail is probably due to the parents lack of wisdom in properly training the child, or to powerful subversive influences that came into the child's life in later years. Even so, the effects of early Christian training are never wholly lost, and it should be the desire of all Christian parents that their children grow up to honor and worship the Lord.

QUESTIONS:

Of what do the Scriptures use the relationship of husband and wife as an illustration?

Why did Jesus commend Mary above Martha?

What is the determining factor in all those who are called to be Christians?

DECEMBER 17—Galatians 5:22—6:10.

—Galatians 5: 25.

GOLDEN TEXT: "If we live in the Spirit, let us also walk in the Spirit."

THERE can be no Christian living at all except that which results from the indwelling Spirit of God. And where that Spirit does dwell in the hearts and lives of God's people, its fruit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance is sure to be manifested. Not that these Christian graces will always be apparent in the same degree, because the fallen human organism through which the Spirit of God operates, hinders their perfect manifestation. But we should not excuse ourselves on this account. If we come short in gentleness, for example, we should not say, "Well, that's my way. Others can be gentle, but I can't, so I'll keep right on being rude and sarcastic even though it is a trial to my brethren."

These Christian graces which are the fruit of the Spirit are not like the veneer of politeness worn by the so-called elite of wordly society and in the business world by those who wish to curry favor with prospective customers. Christian character is of the heart—a heart emptied of self and filled with the Spirit of God. Built upon the foundation of Christ and the truth, its lines conform to the principles of righteousness exemplified in God and in Jesus. Its most prominent characteristic, therefore, is love. Not love of self, or self-

ish love for our immediate friends, but the love of God which is unselfish and embraces all.

Christian joy is not that of self-attainment or self-satisfaction, but a joy in the things of God. Everything of material nature which ordinarily contributes to personal joy may be removed from the life of a Spirit-filled Christian, yet the joy of the Lord is still his. A Christian's faith is not in himself, but in the Lord. It is a faith which believes that God's way is best, not for him as a human being, but best for God and the work of God, and best for his own eternal interests. Peace which is the fruit of the Spirit remains peaceful amidst suffering, even long-suffering. That is why a Christian can suffer long and still have peace and joy.

Christian meekness is not an undervaluation of one's self. In Romans 12:3 and Galatians 6:3 Paul warns against thinking more highly of ourselves than we ought to think, which is sound advice. But it isn't wise to depreciate unnecessarily our abilities, either. Such would not be meekness. Meekness which is the fruit of the Spirit is a proper appreciation of the greatness and wisdom of God, and a willingness to be taught of Him through His Word and by those who teach the Word. It is the opposite of meekness to hold to our own ideas regardless of what the

IDEAL CHRISTIAN LIVING

Scriptures may teach.

Temperance is self-control, that is, the bringing of our lives into harmony with the Scripturally prescribed rules of Christianity. If we are filled with the Spirit we will gladly set aside our fleshly preferences in order that the will of God may be done in us and by us.

Paul writes, "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24) This, in a sense, is the secret of the whole matter. The Spirit of God is contrary to the spirit of the flesh. If, under the influence of God's Spirit, we crucify, or deaden the flesh with its interests, it opens the way for the fruit of the Spirit to flourish and be manifested in our lives.

To the extent that the Spirit of God does rule our lives, we will delight to bear one another's burdens, whatever those burdens may be. If one is burdened with a fault, weighed down and discouraged, we will endeavor to restore his faith and courage by assuring him of God's love and the provision for forgiveness through Christ. Our chief interest in life should be, not what we can get out of it for ourselves, but what we can do for others.

"Let him that is taught in the Word communicate unto him that teacheth" writes Paul. (Verse 6) That our chief interest should be in what we can do for others, does not mean we do not receive anything ourselves. First of all we receive the truth—a knowledge of God. The value of such knowledge cannot be estimated. It brought us

to God and to fellowship with Him as His children. But if we appreciate it we will "communicate," that is, become sharers with the ones who brought these things to our attention. The meaning of this is clear, indicating that those who have been taught the truth become co-workers in spreading the message. In the apostle's day this co-operation was often manifested by providing things needful for those who traveled from place to place as missionaries.

This is one of the ways in which the Lord's people may still "communicate" with those who serve in wider fields. There are also now other ways in which we can co-operate in the ministry.

The ideal Christian life is one of "well doing," and the apostle urges us not to become weary in this, for "in due season we shall reap, if we faint not." (Verse 9) Sowing to the flesh is living our life selfishly; sowing to the Spirit is living it for others. "Therefore," or because of this, "as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Verse 10) It is in thus doing good that the fruit of "goodness" is manifested. We can't really do good, unless we are good at heart, but inactive goodness will never assure our reaping everlasting life.

QUESTIONS:

What is the difference between the fruit of the Spirit and worldly good manners?

How do we communicate to those who teach?

How do we sow to the Spirit?

—{ HOPE OF UNIVERSAL JOY }—

DECEMBER 24—Luke 2:8-12; Hebrews 1:1-4; 1 John 1:1-4.

GOLDEN TEXT: "Behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

THE birth of Jesus and the miraculous circumstances associated therewith still captivate the minds of millions despite the fact that the message of good tidings for all is as yet little more than an empty promise to the masses. While the angelic prophecy to the shepherds is still unfulfilled, it does constitute the basis of hope that universal joy and peace shall yet be the common heritage of all mankind. This, in itself, should give joy at this time to all who have faith in the inspired Word.

The thing of immediate importance to the Jewish shepherds who were watching their flocks that first holy night was the angel's assurance to them that the Christ of promise had been born. This marked a definite step forward in the outworking of the divine plan. For many long centuries God had been promising the birth of the Messiah. Devout Jews thoroughly believed that some day this holy "seed" would be born, that thus God would fulfil His promise to Abraham, to Isaac, and to Jacob—the promise that was consistently repeated by one after another of God's prophets from Moses onward.

But now that "seed" was born! And this meant more than anything which had ever occurred in the past. It meant that God's promise had been translated into

reality. The Messiah was born! It was befitting the importance of the occasion that the Messiah's birth should be announced by an angel. We might wonder why such an important announcement should be restricted to a few humble shepherds. Surely the importance of the event would well have warranted the summoning of all the great ones of earth, and at the banquet of such regal splendor have the angels appear to deliver their royal message concerning the birth of earth's greatest King.

Divine wisdom ruled against such a procedure. Having decreed that the Royal Majesty of heaven should be born in a manger, it was also deemed best by God to limit the announcement of His birth to humble shepherds. Jesus' greatness was later to be demonstrated in what He was to do for the world. The symbol of His right to rule was to be that of the cross. No "build-up" was necessary in order to impress the world with His greatness.

Nineteen centuries have passed since Jesus was born, and still the nations turn their backs upon Him as their ruler, and His teachings of brotherly love are almost universally ignored. But God's plan which centers in Jesus has not failed. There has been no miscarriage whatever of the divine arrangements. The good tidings

of the angels are yet to become a reality in the lives of all the peoples of earth. The birth of Jesus was a step forward in God's plan for the salvation of a dying race, but it was not the final step. The plan has been progressing since and will continue to progress until all the ends of the earth shall see the salvation of our God.

A new age began with the first advent of Jesus; not that God's purpose up until that time had failed and He had started all over again, but rather a new phase of His plan was due for development. As the apostle declares, it was the same God who spoke to the fathers through the prophets, who now, in the new age, was speaking through His Son. It was the same God and the same plan which continued to be developed in keeping with the original divine promises.

The "seed" of promise had come in the person of Jesus. But as Jesus and the apostles further unfold the divine arrangements, it is found that the complete Christ is to include the church over which Jesus is the Head. "For as many of you as have been baptized into Christ have put on Christ," writes Paul "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29.

It requires an entire age for the call and preparation of these ad-

ditional members of the "seed" class. This means another long wait before the world's blessings can be realized. The Jews of old must have often wondered why God did not fulfil His promises, even as the professed Christian world today wonders why there is so little peace on earth after the many centuries since the angelic proclamation of peace. But just as Jesus finally was born, so in God's due time His Kingdom will take control over the affairs of men. Unquestionably that time is now near.

The position of the true followers of the Master in the plan of God is unique. John declares of these that their fellowship is with the Father and with the Son. The Greek word translated "fellowship" means partnership; so the apostle is saying that our partnership is with the Father and with the Son. This is the fullness of meaning attached to our glorious privilege of being joint-heirs with Christ as the promised "seed" of blessing. May we walk worthy of this high calling!

QUESTIONS:

Why was the announcement of the birth of Jesus limited to the shepherds?

What has been God's work during the present Gospel age?

In what sense do we have fellowship with the Father and with the Son?



"Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God my God."

—DAVID

—❖— COURAGE FOR THE FUTURE —❖—

DECEMBER 31—Matthew 16:13-20; 2 Peter 3:14-18; 1 John 3:1-3.

GOLDEN TEXT: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Corinthians 15:58.

THE question of whether or not Jesus was the promised Messiah was a vitally important one for the disciples to have settled in their minds. His Messiahship was to be the foundation of all their future activities and it was important that they should have no misgivings on this score. It was probably for this reason that Jesus questioned them concerning their understanding of who He was.

First the Master asked them concerning the opinion of the people generally with whom they came in contact. They reported to Him that the people viewed Him with considerable favor. It was generally believed, it appears, that Jesus was an outstanding prophet of God. There was a difference of opinion as to which prophet He might be, but there was a general agreement that He was a man sent of God. Even more outstanding than this was the people's belief that Jesus was one of the former prophets whom God had raised from the dead. Surely the Jewish public of that day must have been greatly impressed with Jesus' ministry and miracles.

But Jesus was not so much concerned about the public's opinion of Him as He was to find out what His own disciples, particularly His chosen apostles, thought. In relating what the people thought,

the apostles had not committed themselves as to whether or not they agreed with the popular opinion. So He asked them directly, "But whom say ye that I am?" It was then that Peter replied, saying, "Thou art the Christ, the Son of the living God."

This called forth Jesus' words, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Peter had expressed a profound truth, a fundamentally important truth—a truth so inseparably connected with the plan of God as its very foundation, that without it there would be no plan. It meant that Peter had identified Jesus as the One whom God had sent to fulfill all His wonderful promises to bless mankind with peace and joy and life.

Like the Jewish public of Jesus' day, millions since have considered Him to be a great prophet sent of God, but how few have seen Him as the promised Messiah! Even the millions who have called Him Christ have done so with little or no knowledge of the plan of God as it is centered in Him. For this reason the word Christ has been used by the masses of nominal Christians merely as a name, but without a definite meaning of hope for a sin-cursed and dying race.

COURAGE FOR THE FUTURE

It is upon "this rock"—this great fundamental of the divine plan—that the church of Christ has been built. Failing to recognize that the building of the church of Christ is but a preparation for the future blessing of the world through the promised "seed" class, an unsuccessful effort has been made throughout the centuries to induce the whole world to join the church, with the thought that this would entitle such to go to heaven. And many have supposed that in some way Peter has held the keys of heaven.

Peter was given the keys of the "kingdom of heaven." He used these keys to open up Kingdom opportunities, first to the Jews at Pentecost, and later to the Gentiles at the conversion of Cornelius. The use of these keys was associated with the building of the church of Christ. Later, through the church, the world of mankind will have an opportunity to believe and receive life on the human plane. Those who will constitute the church, through faithfulness in sacrificing earthly interests, lay up treasure in heaven; but those who will be blessed through Christ and the church during the next age will participate in the blessings of restitution in a restored earthly paradise.

In Peter's admonition to faithfulness he speaks of a "new heavens and a new earth." He also observes that in Paul's writings there are some things "hard to be understood." Perhaps one of these hard things pertained to the "new heavens" and the "new earth." Today we can see that this expres-

sion describes the two phases of the Kingdom of Christ, the spiritual and the earthly. Few during the whole Gospel age have known that there were to be two phases of the Kingdom, and that the spiritual phase, the church, must first be developed before the blessings of the earthly phase could be realized.

But now we know this, and the knowledge explains the apparent delay in the outworking of God's plan. This knowledge gives us courage to press forward in the narrow way of sacrifice. It helps us to realize that our labor is not in vain in the Lord even though few are willing to listen to our testimony. We know that God's work cannot fail, and for this reason we will abound in that work, even as our Golden Text admonishes us to do. We will abound in God's work because He has asked us to be co-laborers with Him, and the results we will leave in His hands.

The reward of those who are called to be sons of God and joint-heirs with Jesus, defies description. John declares, "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Surely this should give us courage for the future!

QUESTIONS:

Why was it important for the disciples to know that Jesus was the Christ?

What is the rock upon which the church is built?

What are the keys of the Kingdom of heaven, and how did Peter use them?

Chosen People



"To thee will I give it, and to thy seed forever"—thus did God deed Palestine to the descendants of Abraham. For many long centuries they have been a scattered people, barred from the land which is theirs by divine right. Prophetically, God's "set time" for their restoration is here, but the door to the Promised Land has been closed to further large-scale entry of those to whom it belongs. Thus the stage is set for one of the most dramatic developments of the ages. The Jews will obtain Palestine, but how?

What is the meaning of the seemingly paradoxical manner in which God's providences are surrounding His ancient people? Has Israel's "double" of punishment been accomplished? What is "Jacob's trouble," and when can it be expected? When will the Jews as a people recognize their Messiah? These are some of the questions discussed in "Chosen People."

Never has the fulfilment of prophecy been more clearly discernible than it is today in connection with the experience of the Jews. "Chosen People" traces the development of these events as they have unfolded during the transitional period in which we are now living.

It is priced within the reach of all—25 cents a single copy. In quantities for giving away, loaning, or re-sale, five copies to one address, \$1.00. Fifty copies or more to one address, 15 cents each. Post-paid. Be a bearer of good tidings to Jews and to Gentiles! Address, The Dawn, East Rutherford, N.J.



Profitable Bible Study

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
—2 Timothy 2:15.*

THE BIBLE is the Christian's guide book! It is his source of inspiration and comfort. In its sacred pages he also finds reproof for wrongdoing. Through the Bible, God speaks to His people and reveals His will to them. The Bible is a veritable treasure house of divine truth, but its golden nuggets of knowledge do not lie on the surface where they can be seen and gathered by the casual reader. Only to the sincere, consecrated searcher for truth do the Scriptures yield their treasures of information essential to the Christian in order that he may be a workman for God who needeth not to be ashamed.

Blessings are derived simply from reading the Bible, especially if the reader knows something about the plan of God which it contains. However, the truths of the divine plan are not to be found by merely reading the sacred Word. Many make a practice of reading the Bible through each year, yet they do not thereby understand God's plan—although unquestionably they derive benefit from their reading. Certainly it is a blessing to read the beautiful stories of the Bible and to know something of their historical record. But one might know all these, and be comforted by many of the precious promises recorded in the Scriptures, and yet

not understand the doctrines of God's loving program for the redemption and the recovery of a lost world.

TEACHERS NEEDED WHEN Philip inquired of the Ethiopian eunuch, who was reading the prophecy of Isaiah, if he understood what he was reading, his reply was, "How can I, except some man should guide me?" (Acts 8:31) This inability to understand the Word of God apart from teachers has been the experience of all the Lord's people. While the conversion of the Apostle Paul was outstanding and miraculous, and while he was used mightily as an inspired teacher, nevertheless much of God's will was made known to him through the brethren. Like other followers of the Master, Paul needed to be taught. Ananias was sent to him for this purpose, and later he went to Jerusalem to confer with other brethren concerning the will of the Lord.

In these last days the art of printing has been a great blessing to the Lord's people because it has made the instructions of that "faithful and wise servant" available to the entire household of faith. (Matt. 24:45, 46.; Luke 12:42-44) The series of Bible study helps entitled "Studies in the Scriptures," written by Pastor Russell, present an orderly and topical study of the divine plan which takes the student from one step of knowledge to another, until all the glorious doctrines of the Bible are seen in their true light. We believe we can render no better service to the brethren everywhere than to urge that they undertake to read the entire six volumes of Studies in the Scriptures during the year 1945.

By reading from eight to ten pages a day one can go through all six volumes of these wonderful Bible keys in a year. Would it not contribute to the spirit of unity to realize that our brethren in all parts of the country, even in Great Britain and Australia, are studying the same truths each day? We think so, and we will co-operate to encourage all to participate in an arrangement of this kind. Each month, beginning with the January issue of The Dawn, we will publish a reading schedule in order that all who may wish to do so can take part together in this systematic study of God's precious Word.

Even those who have read and studied these wonderful volumes for years find that with each additional reading the Bible becomes more understandable. As an illustration of the wide variety of subject matter they treat and the many points of vital truth they explain, we will compile and publish a list of questions in

each issue of The Dawn, the answers to which will be found in the reading assignment for the month. Look in the January issue for the first list of questions, and start your study of the Bible in this profitable way. We are confident that the Lord will bless the effort of all who participate.



"What Shall I Render?"

*"What shall I render unto the Lord for all His benefits toward me?
I will take the cup of salvation and call upon the name of the Lord,
I will pay my vows unto the Lord now in the presence of the
assembly of His people." Psalm 116: 12-14.*



THIS month we will be reminded once more of God's greatest gift, both to the church and to the world—the gift of His Son. As we meditate upon this divine "benefit" another year draws to a close, and the vista of a new year opens before us. To us as Christians 1945 is certain to be another year of blessing and victory through faith in the promises of God if we are faithful in fulfilling our vows of consecration. There can be no defeat of the divine purpose in and for us if we do our part as best we can.

And our part is to take the cup of salvation and pay our vows unto the Lord. How appropriate that we begin each day with this thought in mind, remembering the benefits we have received and will

yet receive from the loving hand of our Father in heaven. We could do no better, it seems to us, than to resolve afresh to take the cup of salvation, the cup of trial, the cup of fellowship in the sufferings of Christ, saying, even as Jesus said, "The cup which my Father hath poured, shall I not drink it?"

More than ever before, let us resolutely and wholeheartedly pay our vows of consecration unto the Lord by really sacrificing our all upon the altar of opportunity which He provides. We cannot do this in our own strength, but we can call upon the name of the Lord for His grace to help in our every time of need. It is because God has promised to help us—and will help us—that we can be fully assured of victory for the coming year. That all the Lord's people everywhere may be blessed with such victory is our prayer.

"GOOD HOPES" REPORT

October 1, 1943 to October 1, 1944

IT IS a pleasure to present the following encouraging report of donations and disbursements for the fiscal year ending October 1, 1944. A general discussion of the work apart from finances involved was published in the November issue of The Dawn.

In planning the work for the ensuing year, it will be a help to have some idea in advance of funds that may be available. Any who know of amounts they expect to contribute may, if they wish, advise us of their "good hopes."

As in the past, those who wish their contributions to be used for specific purposes should designate whether for the Radio Fund, Free Literature Fund, Traveling Speakers Fund, or Free Subscription Fund. Donations to the General Fund will be used as needed to augment the other funds. This year the General Fund includes donations made especially for the purchase of machinery, and other amounts to be used wherever needed, which we have applied to machinery, the report of which is shown.

GENERAL FUND

Balance October 1, 1943	\$ 2,700.83
Donations	22,656.63
Total	\$25,357.46
Transferred to other Funds	19,500.09
Machinery	3,602.00
Balance October 1, 1944	\$ 2,255.46

RADIO FUND

Balance October 1, 1943	\$ 1,649.81
Donations	12,893.28
From General Fund	14,000.00
Total	28,549.09
Expenditures	23,972.46

Balance October 1, 1944 \$ 4,576.63

Expenditures from Radio Fund covered the cost of 917 individual broadcasts, and also the cost of producing and shipping electrical transcriptions for all stations over which the Frank and Ernest programs are broadcast. This does not include expenditures of local ecclesias for radio broadcasts. We do not have figures for these expenditures, but estimate them to be in excess of \$26,000.00, paying for approximately 2,300 broadcasts of the Kingdom message. Approximate grand total spent by The Dawn and local ecclesias for broadcasting the Kingdom message, \$50,000.00, paying for approximately 3,200 individual broadcasts.

TRAVELING SPEAKERS FUND

Balance October 1, 1943	\$1,063.41
Donations	2,974.10
From General Fund	1,000.00
Total	5,037.51
Expenditures	3,322.52

Balance October 1, 1944 \$1,714.99

The number of class meetings served by the pilgrims during the year was 1,271, with a total attendance of 24,255. There were 101 public meetings served, with a total attendance of 7,963.

"GOOD HOPES" REPORT

FREE LITERATURE FUND

Balance October 1, 1943	\$1,577.02
Donations	513.47
From General Fund	4,000.00

Total	6 090.49
Expenditures	3,578.96

Balance October 1, 1944	\$2,511.53
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Free booklets paid for and sent out of this fund, 14,693. Free Dawns, 7,851. Tract pages of free literature other than booklets, including Kingdom cards, radio circulars, public meeting advertisements, etc., 2,150,750.

FREE SUBSCRIPTION FUND

Balance October 1, 1943	\$ 925.86
Donations	167.57

From General Fund	590.00
Total	1,593.43
Expenditures	381.75

Balance October 1, 1944	\$1,211.68
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Free Subscriptions:

Yearly	360
6 months	29
3 months	29

CANADIAN BRANCH REPORT

Debit Balance October 1, 1943	\$ 199.75
General Fund	\$ 512.88

Ecclesia Donations to Radio	734.10
From Ecclesias for Radio Contracts	3,308.67
Literature and Dawn Subscriptions	795.19
From Head Office	2,420.00

Total Receipts	7,770.84
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Balance	7,571.09
General Office Expense	711.39
Radio Station Time	7,055.30

Total Expenditures	7,766.68
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Debit Balance October 1, 1944	\$ 195.59
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Encouraging Letters

IN AND OUT OF SEASON

"Dear Sirs: Find enclosed my renewal to The Dawn for the next year. The Frank and Ernest programs are so good. The wilderness and desert stage is surely upon churches generally. In season and out of season the Almighty gives me a chance to quote Scripture to some soul reaching for what he has not but can't seem to find. When asked how I know, I simply say that the Frank and Ernest air programs are sound on the Bible. Yours truly, K.R., Oregon."

ENJOYED BY YOUNG

"Dear Frank and Ernest: Just a few lines to tell you how much enjoyment I get out of your radio program. It is

just the sort of program the radio has needed. And I know it especially appeals to young people who like a fast moving Bible study program with every sentence filled with interest. God bless your splendid work, and enclosed you will find \$1.00 to help a little. Please send me your free offer of the book God's Plan. Thank you. Sincerely, G. S. W., Calif."

ENGENDERS LOVE

"The Dawn.-Dear Frank and Ernest: I must write and tell you how much I am enjoying the dear book, The Dawn. It is so very helpful and gives me a very great understanding of many things about the well-loved Book of books, the Bible. So many times I have wondered where I might

THE DAWN

find someone or something to make Bible reading a bit clearer. Dawn does just that; also your radio talks on Sunday mornings. I missed the radio talks for several months as my radio was broken, but last Sunday morning I listened in once more and had great joy in my heart. I have been much helped in reading the article in the August Dawn, 'God's Hand in the Affairs of Men.' Oh dear, when will the people wake up and believe the Word and fully realize that only God is right and knows all? We all forget to be humble enough, and we also forget to have faith and trust in God. I most sincerely thank you for your very great kindness in sending The Dawn to me. Very truly yours, G. W. H., Pa."

A FLOOD OF LIGHT

"Frank and Ernest—Gentlemen: We have listened to your broadcasts for the past four Sunday mornings and are intensely interested. Please send us the book, 'God's Plan.' Thank you so much for explaining the Bible so we can understand it. Your broadcasts about the sons of God mingling with the daughters of men was like a flood of light pouring on a dark corner. Sincerely, C. W. O. and wife, Tex."

MYSTERY DISPELLED

"Dear Frank and Ernest: Feel as as though you were friends, so the friendly salutation. I would appreciate your complimentary copy of 'Dawn.' Was very interested in your discussion of evolution. Please do continue to take the mystery away and alleviate the confusion from Biblical discussions. Sincerely, V. W., N. Y."

A MOTHER'S EXAMPLE

"Dear Brethren: My mother has passed to her glorious reward and in our great loss and grief I have turned to the precious books which were so dear to her and find solace in them. Mother had consecrated her life to her Lord and Master, whom she loved all her life, and we feel sure she is where she has long wanted to be. Mother never lost an opportunity to tell us, and anyone with whom she came in contact, about the glorious things

awaiting us, when God's Kingdom is established. I used to think that as long as mother was here to pray for us and read to us I did not have to do anything myself; and when I knew she wouldn't be with us long, I was afraid I would get away from the Truth and the dear things she taught us. But oh, thank God, through my loneliness for her I have learned to pray for our guidance and comfort, for help in our time of need. I am humbly grateful that I have a mind and heart to accept the precious things she taught me. I pray that I may be drawn closer always to the Truth. I am not afraid anymore that I will ever forget my dear mother's lessons. I love the Lord and believe His Word. Please send me The Dawn and any little booklets that will help me and mine. Thanking you, I am, Sincerely yours, A. R. B., Ill."

BLIND, BUT "SEES"

"Gentlemen: Last Sunday I listened to a discussion, originating in your station and conducted by 'Frank and Ernest', regarding the merits, pro and con, of the contention that man 'evolved' from the 'monad in the puddle' to his present high intellectual state. I cannot accept the evolutionary theory, and hence should be glad to have you forward me additional data on the subject mentioned and contained in the periodical 'Dawn'. Unfortunately, I will be unable to read the periodical myself, due to having lost my sight some twenty-two years ago; but fortunately on the other hand, I can still avail myself of the services of those who will read the article and information to me. Tell Frank and Ernest that I have listened to their discussions on several previous occasions and as I found them meaty I expect to listen to many future conclusions of theirs through the medium of the radio: Thanking you in advance for forwarding the data in question, I am, Very truly, G. R. G., Ill."

A CONTRAST

"Dear Frank and Ernest: I have followed your broadcasts and literature with keen interest and enjoy them so much. There is such a contrast between the interpretations given by you

ENCOURAGING LETTERS

and the views presented by the churches which I attend. Seeing the large numbers who belong to these groups who claim a hope of heaven through faith and baptism, I want to ask a question. "Does not the Bible clearly declare a definite number who shall attain a heavenly home or be members of Christ's church? I gather this chiefly from Revelation 7:1-8; 14:1-5. Do you have any leaflets dealing with the subject of baptism? I would be glad to have them. Thank you so much for your fine work of bringing the true light before the people. Very sincerely, W. B., Miss."

"Replying to your question concerning a definite number in the true church of Christ we wish to say that your viewpoint is correct. The Scriptures you have cited indicate that number to be 144,000.—Editors.

NO MORE FEAR

"Frank and Ernest: I wish I could tell how much I have been helped by listening to the 'Bible Answers.' It makes me feel so different. I used to feel so sad when I would think of the end of this time coming, but now I cry out with joy. Will you send me the booklet 'God's Plan of Tomorrow'? Thank you so much. J. S., Mo."

RUSHES TO HEAR

"Dear Sirs: I'm writing in regard to the 'Plan' booklet I heard advertised over the radio. I listen to your program and enjoy it very much. I rush every Sunday morning to get my work done so that I can sit and listen to your programs. Thanks, C. C., Tex."

APPRECIATES DIALOG METHOD

"Dear Frank and Ernest: It seems to me each copy of The Dawn and each Frank and Ernest broadcast is getting better. That is a fine way to present the Scripture to the public. I wish every living person could read the October Dawn. That is by far the clearest explanation many people have ever heard. No wonder people from foreign countries of the different parts of the earth are wanting to know more about God's Divine Plan of the Ages, which is more precious than gold. I never found its equal. Many have passed on

who never knew or understood anything about God's marvelous plan for mankind. May God bless you in the work. F. P. M., Mo."

TRUTH HARD TO FIND

"Dear Frank and Ernest: Please send me your booklet on 'God's Plan.' I listen to your program and I like it very much. It is very enlightening on Bible topics. Truth is hard to find any more. It seems that the Devil has blinded the truth and tied it into so many knots we wouldn't know it straightened out again without the help of the Holy Spirit to make it known to us through such work as you are doing. Yours truly, A. C., Mich."

ENJOYED EVOLUTION ARTICLE

"Dear Friends: The July issue of The Dawn was handed me on this morning's mail delivery. I immediately began reading it and have just finished the article on Evolution. I haven't had time for the rest of it yet but must tell you how very wonderful this article is in my estimation. I know a dozen ministers of modern Christianity whom I would love to send this article to. It is a really fine bit of work for God and I would suggest you print this article in pamphlet form so that we can purchase it cheaply and mail to such as would benefit by it. I'm sincerely enthusiastic over it. Sincerely, J. K., Ill."



SEND THE DAWN

When deciding what to give for Christmas, think of The Dawn. A Year's subscription will bring cheer and comfort each month during all of 1945. A special Christmas card will be mailed to all to whom The Dawn is sent as a Christmas gift. Make up your list as early as possible and send it in. The price is one dollar for each yearly subscription.

The Dawn, East Rutherford, N. J

SPEAKERS' APPOINTMENTS

H. E. ANDERSON			
Paterson, N. J. (Afternoon)...	Dec.	17	
Rutherford, N. J. (Evening).....		17	
F. A. BRIGHT			
Hartford, Conn.	Dec.	3	
Allentown, Pa.		24	
S. C. De GROOT			
New Haven, Conn.....	Dec.	10	
Syracuse, N. Y.		15	
Tonawanda, N. Y.		16	
Toronto, Ont., Can.....		17	
Windsor, Ont., Can.		18	
Kalamazoo, Mich.		20	
Grand Rapids, Mich.		21	
Chicago, Ill.	Dec. 30-Jan.	1	
G. S. KENDALL			
Delaware, Ohio	Dec.	1	
Dayton, Ohio		3	
Fiqua, Ohio		4, 5	
Cleveland, Ohio		6, 7	
Detroit, Mich.	8, 15-17		
Saginaw, Mich.	10-11		
Flint, Mich.	12		
Grand Rapids, Mich.	13, 14		
Ypsilanti, Mich.	18		
Jackson, Mich.	19, 20		
South Bend, Ind.	21		
Elkhart, Ind.	22		
Chicago, Ill.	Dec. 24-Jan.	1	
St. Louis, Mo.		4	
P. KOLLIMAN			
Pottstown, Pa.	Dec.	10	
Pittsburgh, Pa.		27	
Gary, Ind.		28	
Chicago, Ill.	Dec. 30-Jan.	1	
Grand Rapids, Mich.		2	
J. Y. MAC AULAY			
Rutherford, N. J. (Evening)...	Dec.	3	
New Haven, Conn.		10	
Groton, Conn. (Evening)		16	
New London, Conn. (Afternoon)		17	
W. S. MARSHALL			
Dexter, Me.	Dec.	3, 17	
Guilford, Me.		10	
Ellsworth, Me.		31	
C. H. MEADORS			
Berkeley, Calif.	Dec.	3	
San Francisco, Calif.		10	
Stockton, Calif.		17	
Oakland, Calif.		24	
M. C. MITCHELL			
Waterbury, Conn.	Dec.	17	
R. E. MITCHELL			
Paterson, N. J.	Dec.	10	
R. E. NASH			
San Luis Obispo, Calif.	Dec.	1	
Redwood City, Calif.		2	
Berkeley, Calif.		3	
Sacramento, Calif.		4	
Stockton, Calif.		5	
Fresno, Calif.		6	
Tulare, Calif.		7	
Taft, Calif.		8	
G. R. POLLOCK			
San Diego, Calif.	Dec.	3	
T. G. SMITH			
Belgrade, Me.	Dec.	10	
Wilton Me.		17	
Augusta, Me.		31	
H. V. WARREN			
Riverside, Calif. (Morning) ..	Dec.	17	
Pomona, Calif. (Afternoon)....		17	
G. M. WILSON			
Wilmington, Del.	Dec.	3	
Baltimore, Md.		3	
Chicago, Ill.	Dec. 30-Jan.	1	
W. N. WOODWORTH			
Reading, Pa.	Dec.	3	
New Haven, Conn.		10	
Philadelphia, Pa.		17	
Paterson, N. J.		24	
C. W. ZAHNOW			
Nelsonville, Ohio	Dec.	1	
Columbus, Ohio		3	
Zanesville, Ohio		5	
Crooksville, Ohio		6	
Toledo, Ohio		10	
Detroit, Mich.		11	
Elyria, Ohio		13	
Cleveland, Ohio		14	
Kent, Ohio		15	
Akron, Ohio		17	
Newark, Ohio		27	
Muncie, Ind.		28	
Chicago, Ill.	Dec. 30-Jan.	1	

CONVENTIONS

BERKELEY, CALIF., December 3—Y. W. C. A., 2085 Allston Way. (Near Shattuck Ave.) Opens 10 A. M.

READING, Pa., December 3—City Hall Auditorium, Eighth and Washington Streets. Meetings at 10:30 A. M., and at 3 P. M.

NEW HAVEN, CONN., December 10—Fraternal Hall, 19 Elm Street.

REXFORD, N. Y., December 10—Home of C. F. Plath. Take Saratoga Bus at Schenectady and get off at Blue Barns.

SAGINAW, MICH., December 10—Woman's Club, 311 N. Jefferson Street.

ITHACA, N. Y., December 10—Home of Miss R. Mae Holmes, 205 E. Falls Street.

LOS ANGELES, CALIF., December 31—Forrester's Hall, 1329 S. Hope Street.

BROOKLYN, N. Y., December 31—Lecture Room, 104 Clark Street.

VANCOUVER, B. C. CAN. December 30 to January 1—All meetings in the hall, 154 E. 7th Avenue. For further details, write the secretary, Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C. Can.

CHICAGO, ILL., December 30 to January 1—Convention opens Saturday morning at 10 o'clock, continuing through Sunday and Monday. Watch-night services at 910 North LaSalle Street. Address inquiries for rooms, programs, etc., to Mr. Adam Miskawitz, 1916 S. Christiana Avenue, Chicago, 23, Ill.

WARRINGTON, ENGLAND, March 31 to April 2—St. Johns Hall, Wilderspool Causeway, Warrington. Details later.

Holiday Gift Suggestions

LEESER'S TRANSLATION of the Old Testament: cloth, \$1.50.

ROTHERHAM'S TRANSLATION, 4 volumes: Set, \$9.00; Separate, \$2.25.

STRONG'S EXHAUSTIVE CONCORDANCE: Complete; contains every word in the Bible; also dictionary definition of all Hebrew and Greek words used in the Bible; 1600 large pages, \$7.50.

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

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

PICTURES, Restitution "Peace"—on French mat, unframed—sepia, 85 cents and \$2.00; colored, \$1.00 and \$3.00. Hoffman's subjects, sepia or colored, 60 cents and \$2.50.

ATTRACTIVE PLAQUES: Assorted sizes and designs, on pressed wood and crystal background. Prices range from 30 cents to \$2.00.

EMPHATIC DIAGLOTT: cloth, \$2.10.

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

GREETING CARDS. Christmas Cards: Box of ten, 50 cents; Box of twenty-one, \$1.00. Birthday and Friendship cards: Box of ten, 50 cents, Swiss colored prints: Assorted Scripture text, 60 cents a dozen. Biblical picture cards and birthday assortments: 20 cents a dozen. Bradlee folders with envelopes: Scripture text, Birthday and Christmas, five and ten cents each.

STATIONERY. Ten Scripture assortment texts. Boxed, Monarch size, Negosa Bond, 100 sheets and 100 envelopes, \$1.50. Packet-Medium size, Ripple Bond, 100 sheets, 50 cents; 100 envelopes, 50 cents.

Notice: The cloth bound Daily Heavenly Manna is temporarily out of stock. We can still supply orders for the deluxe edition at \$1.00.



ANSWERS

To Test Your Knowledge Questions (See Page 14)

1—Abraham. (James 2:23) Possibly his greatest test of faith was in being asked to offer his son as a sacrifice upon the altar.—James 2:21.

2—The Anointed.

3—Three. The son of a widow in the city of Nain. (Luke 7:11-15) Jairus' daughter. (Mark 5:38-42) Lazarus.—John 11:32-44.

4—"fear toward Me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people. . . for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The doctrine of eternal torment is a precept of men, and it teaches fear.—Isa. 29:13.

5—Cain originally made the statement when asked where Abel was, after he had slain him. It is often applied to one who is unwilling to accept proper responsibility.—Genesis 4:9.

6—After His second coming. "And God shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-21) Christ's

Kingdom will accomplish this.

7—"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12.

8—(b) is correct. Revelation 22:13 reads: "And there shall be no more curse." This final chapter of the Bible pictures the Kingdom when God's will is done as fully on earth as in Heaven, and when the curse will have been removed.

9—He received His perfection from His Heavenly Father. John 1: 14 states that Jesus was "The only begotten of the Father, full of grace and truth." Mary, his mother, was imperfect as was all of Adam's race.—Rom. 3: 10, 23.

10—One thousand years.—2 Peter 3:7, 8; Revelation 20:4, 6; Acts 17: 31; 1 Corinthians 6:2.

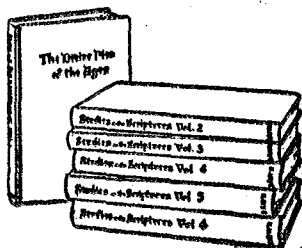
11—He has not yet received the land. Acts 7:5 says, "No, not so much as to set his foot on." The promise will be fulfilled in the resurrection of Abraham when he and other ancient worthies shall be made "princes in all the earth."—Psalm 45:16.

12—Malachi 3:15-18. In God's Kingdom, soon to be established on earth, the only course that leads to the blessing of life is one of righteousness and consecration to God.

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of 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.