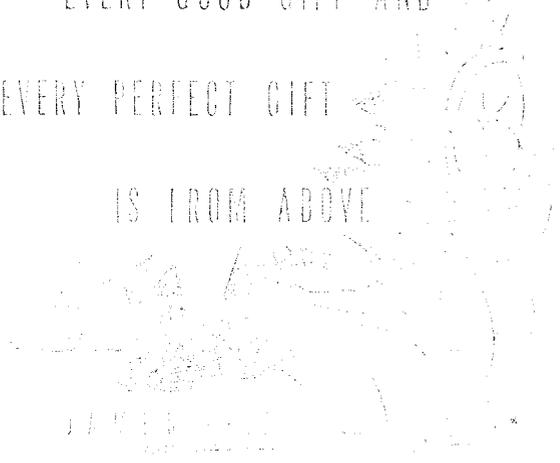


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THE NEW BOOK FOR CHILDREN

ON PAGES 32 and 33 the new edition of the children's book, "God's Promises Come True," is announced. Ever since the first edition was exhausted two years ago, inquiries have continued to reach us from all over the country as to when the new edition would be ready, so it is with joy that we now make this announcement. To those acquainted with the first edition of "God's Promises Come True," nothing need be said except that the format of the new edition is more suitable for children, and the book in many ways is more attractive. Many of the illustrations are in two colors.

Those not acquainted with "God's Promises Come True," will find it a book which not only holds the interest of children but at the same time teaches the truth of the divine plan. Whether for your own children, or for those of your relatives and friends, "God's Promises Come True" is the book you have been waiting for. For details turn to the center pages of this issue.

*"For unto you is born this day in the city of David a Savior,
which is Christ the Lord."*

—LUKE 2:11

THERE is a special force or meaning in the word Savior—it signifies life-giver. Man had lost earthly life and human perfection. And Jesus declared that he "came to seek [and to recover] that which was lost." Hence he was provided with a perfect human life, that "he by the grace of God might taste death for every man," and that by his suffering, the Just for the unjust, he might become the Redeemer of Adam and his race. "Glory to God in the highest!"

World Peace-- Not Now, But Soon

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." —Isaiah 32:17

BECAUSE the angel which announced the birth of Jesus to shepherds on the Judean hills used the expression, "Peace on earth, good will toward men," each year when his birth is commemorated the longing for universal and lasting peace among the people of all nations comes to the fore. It is expressed from pulpit and in song, and the spirit of good will warms the hearts and cheers the lives of millions. It will be true again this year, even though there is no more assurance of a lasting peace among the nations than there was a year ago, or nineteen hundred years ago, soon after the Prince of Peace was born.

When we say there is no assurance of lasting peace, we speak from the standpoint of human efforts. From God's standpoint, we have the same assurance now as we did when Jesus was born, that assurance being that through him a government of righteousness would be established that will guarantee lasting peace for all the people of the world. In that well-known prophecy of his birth in

which Jesus is given the title, "The Prince of Peace," it is said that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

This promised "increase of his government and peace" is just as certain as the fact that Jesus was born. His birth was a miracle, and the accomplishment of the ultimate purpose of his birth will also be brought about by miracle-working power. The establishment in the earth of a divine government of peace and righteousness has been promised by the Creator, and he sent Christ to fulfil his promise. God has not been depending, and never will depend, upon the frail and misguided efforts of man to fulfil his promises.

The apostles and Early Church in general understood this. The first disciples of Jesus thought that he would establish the kingdom of promise at once, and through its agencies deliver Israel from the Roman yoke of bondage and extend his sphere of influence throughout the world. They were, of course, mistaken in this. To

correct their misunderstanding, Jesus related a parable in which he likened himself to a "certain nobleman" who went into a "far country to receive for himself a kingdom, and to return." (Luke 19:11, 12) From this parable they understood that Jesus would first go away, and that they were not to look for the kingdom to be established until he returned.

Nevertheless they continued to believe that the promises of God would be fulfilled through him, and not by human efforts; so the great hope of the Early Church was for the return of the Lord and the setting up in the earth of that glorious government of peace, that kingdom in which they expected to be co-rulers with their Master. Their chief concern was to prove worthy of an "abundant entrance" into that glorious kingdom, this being made possible by virtue of the fact that they would be raised from the dead in the "first resurrection" to live and reign with Christ a thousand years.—II Pet. 1:10, 11; Rev. 20:6

Failure of Human Efforts

After the apostles died the church began to lose sight of God's part in the fulfilment of his kingdom promises. The hope of Christ's return to set up a world-wide government became dim, and in time was almost entirely blotted out as the adherents of Christianity endeavored by one means or another to put into practice their own formulas for peace on earth. The church-state governments of

Europe represent one of the efforts which was not sanctioned by God, and not blessed by him.

Today, of course, the evils of the church-state concept of Christ's kingdom are generally recognized. The Protestant world at least would not think of returning to such an unholy system of government. But the blackout of the true Christian hope which it caused during the Dark Ages remains, so that today there is not an orthodox church in the world which entertains the hope set forth in the Word of God that Jesus, the Prince of Peace, the King of kings, will actually set up a government of peace on this earth in which the church will rule with him a thousand years.

A few of the smaller denominations which are on the outer fringe of orthodoxy hold somewhat to the hope of a divinely empowered kingdom, but fail to realize the full scope of its operation, not understanding the divine purpose to bless all the families of the earth—the dead and the living—through the agencies of that kingdom. So, with the real hope of the kingdom lost, millions of earnest men and women look out on the chaos of the world today and are in confusion when they try to harmonize what they see with the continued failure of the churches to bring about the conversion of the world and to establish the promised peace on earth.

Signs of the Times

When we take God at his word, and trace the meaning of the whole testimony of the Bible, there is no

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need to doubt the final triumph of his messianic purpose in the earth. Jesus and the apostles emphasized that the kingdom of promise would not be set up until the second advent. Furthermore, the prophecies of both the Old and New Testaments are harmonious in their testimony that the world at that time would not be converted to Christ, but the reverse. They show that human sin and selfishness would by then, become so rampant in the earth that so-called civilization itself would be threatened by destruction in a "time of trouble such as never was since there was a nation."—Dan. 12:1; Matt. 24:21, 22

And it is interesting to note that human wisdom would feel so secure in its supposed accomplishments that this trouble would burst upon the world quite unawares. The Apostle Paul refers to this when in his epistle to the Thessalonian brethren he wrote, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child."—I Thess. 5:2, 3

The Greek word here translated "sudden," in the expression, "sudden destruction," would be more correctly translated, "unexpected," or "unawares." The thought is that one of the evidences of the "day of the Lord" would be the world's assurance of peace and safety—false assurance, however, proved by the unexpected destruction which would come upon its

institutions "as travail upon a woman with child."

In Jeremiah 6:14 the prophet tells of a time when there would be a cry of "peace, peace," yet there would be no peace. Ezekiel 7:24-26 reads, "Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor."

The Apostle Paul apparently caught the significance of these and similar prophecies of the Old Testament and, writing under the inspiration of the Holy Spirit, summed up their meaning in his statement that when they shall say, "Peace and safety, then sudden [or unexpected] destruction shall come upon them." This foretold time of destruction, or as Daniel described it, "time of trouble," was due to begin in 1914. This date, prophetically, marked the end of the "times of the Gentiles," that period of Gentile rulership depicted by the human-like image which Nebuchadnezzar saw in his dream, and was interpreted by Daniel.—Dan. 2:31-45

While it is not possible to understand all the details of prophecy prior to fulfilment, those pertaining to the destruction which would come upon civilization at this end of the age, when the due time would come for the establishment of Messiah's kingdom of peace, have already been fulfilled suffi-

ciently to enable the student to trace to some extent the pattern of the foretold "time of trouble."

One aspect of the prophetic pattern is that the destruction would come in spasms, as "travail upon a woman with child." Another, apparently, that this "evil" would come out of the "north." (Jer. 1: 13, 14) Jeremiah 50—verses 3, 7, and 9—speaks of forces coming out of the "north" to destroy "Babylon," and of course the destruction of mystic Babylon is closely linked with the overthrow of the entire present social order. Jeremiah wrote, "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations."—Jer. 50:46 See also Jeremiah 51:13, and Revelation 17:1, 12, 17, 18; and 18:9

Even if we should limit the "north" to Russia and her satellites, it would still be true that out of the "north" came the two World Wars, for Russia was one of the dominant powers involved in both; and the communist revolution was made possible by the first "spasm." It is also true today that the great fear of "Babylon" is the "evil" coming from the same source. Because of it, there is speculation as to when the Holy See might have to be moved out of Italy. And, of course, Bible students generally recognize that out of the "north" will also come that final attack upon Israel, in which the Lord will intervene and bring the time of trouble to an end.—Ezek. 38:15

One of the major developments among the nations toward the close of 1954 seems significant in view

of these prophecies with respect to the "north." We refer to the decision to give West Germany her sovereignty and permit her to rearm. There are many "trouble spots" throughout the world, particularly in Asia, any one of which could suddenly become the starting point of a world conflagration, but thus far this has not occurred. In the decision to rearm West Germany, many will remember that this was also done—although under different circumstances—just prior to the outbreak of the second global struggle. Both the United States and Great Britain helped in the rearmament program of that time, the motive being, even as now, to keep back the forces of communism. Could the present move in this direction indicate that the next spasm of world destruction will have its beginning in the same general territory as did the others? It will be interesting to watch.

"Peace and Safety"

The prophecies which indicate that these spasms of destruction would come in connection with claims of "peace and safety" also help to reveal the pattern of events during this "day of the Lord." Sometimes prophecies are fulfilled in an outstanding manner, yet not recognized even by the "watchers" at the time. We might be inclined, for example, to be waiting for a world-wide cry of "peace and safety," when in reality the prophecies pertaining to such a proclamation have progressively been fulfilled through the years and particularly in connection with

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each of the major spasms of the "time of trouble."

Throughout much of the year 1913, and up until the actual outbreak of the first World War in 1914, there was much ado about peace the world over. Nearly all the nations in one way or another were assuring themselves and each other, that war was a thing of the past. It was in 1913 that Carnegie's Peace Palace at the Hague was dedicated amidst great pomp and ceremony. This palace was dedicated for use as an international meeting place for the world's "ambassadors of peace." All the great powers of the world evinced their interest in this palace by donating its trimmings and furnishings. In many other ways 1913 witnessed a rising tide of what appeared to be international good will; and the cry of "peace and safety" was the order of the day.

How "unawares," therefore, did the World War break upon the nations—and they have never recovered from the shock! It did not wholly destroy the nations, although it revolutionized most of them. It was only the first spasm. That military spasm came to an end on November 11, 1918, and the people of all nations were wild with joy that the war was over and that peace had come.

Then there came into being the League of Nations to keep the peace. The World Court was also designed to keep the peace. Hundreds of peace societies were formed throughout the world, the larger proportion of them in America. Clergymen who pro-

moted the first World War declared that never again would they preach the boys into war.

But all the time the seeds of war were maturing. Indeed, minor wars continued in one place or another almost continuously, even as has been the case since the close of the second World War. China, Ethiopia, and Spain, suffered from the minor symptoms of a sick and dying social order. But the cry of peace continued.

Major crises finally developed, one of the outstanding of which was in September, 1938. A "peaceful" solution was found at Munich, called the "Four-Power Pact." Jubilantly it was announced throughout Europe and the world that "peace had been saved." In Great Britain Neville Chamberlain announced that the Munich agreement had saved the peace "for our time." Later, when Herr Hitler charged Great Britain with an attempt to encircle Germany, the reply was that the British were merely attempting to establish a "peace front." And in all the years since there has again been the almost constant cry of "peace, peace."

Peace was the excuse for the Nazi-Communist pact which helped to precipitate the second World War, and virtually destroyed the "peace front" of the Allies. The Russian armies marched into a slaughtered Poland to keep the peace. So much was said about peace before the second World War started, and there was even then so little evidence that peace had been saved, that Pope Pius XII, in his Easter sermon that year,

applied the prophecy of Jeremiah 6:14 to the situation—"They cried peace, peace, and there was no peace."

Thus the second major spasm of destruction started, as did the first, amidst the cry of peace. At its close, civilization was left wounded and bleeding, with particularly all of Europe and Asia in chaos and starvation. And since then we have again heard the cry of "peace and safety." The United Nations, which Anthony Eden said was the world's last chance, was formed to keep the peace. Armies have been sent thither and yon throughout the earth to fight for peace.

Peace, is the magic word of the times that is being used as a camouflage for hatred and aggression on the part of the aggressors. It is woven into the propaganda of those who would keep the peace if they could, in a labored effort to help divert the minds of the people from the grim possibilities of another world-wide conflict which all fear will mean the destruction of the present world-order.

Obviously, no prophecies of the Bible have had a truer fulfillment than those which describe this dizzy clamor for peace and safety, when no genuine peace and lasting safety can be found. We use that word "dizzy" advisedly. In Isaiah 24:20, the present social order is symbolized by the word "earth," and the text declares that it would "reel to and fro like a drunkard." Is not this what we see everywhere today? Each nation seems staggered by the announced plans of the others; or when they discover by

secret means the potential power of enemy nations to spread destruction.

But is there no hope for real peace? Yes, thank God, there is! We have emphasized the grim and disappointing situations in the world today merely to call attention to the prophecies which foretold them and declare them to be the events which were to occur just before the manifestation of the kingdom of Christ in power and great glory. The glorious Prince of Peace is soon to speak peace to the nations—to all the nations.

The year that is ending has been one of uneasiness, during which additional millions of the human race have been brought under the communist orbit of influence. Actual fighting was brought to an end in Korea and Indo-China, but those countries are now divided and bleeding, and no genuine solution for the problems of any part of the world has yet been found.

How happy we should be for the assurance that the Prince of Peace, in the Lord's own due time, will change this situation! This is our hope as we look ahead to 1955. While the prophecies do not indicate the exact time when the power of earth's new King will assert itself to deliver the groaning creation from its fears and wars, we know that the answer to our prayer, "Thy kingdom come," is not far distant. With this hope and assurance we can go into the new year with confidence, determined to be more faithful than ever in telling the world the glad tidings of the kingdom.

LESSON FOR DECEMBER 5

A Cry Out of the Depths

GOLDEN TEXT: "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."
—Psalm 86:5

PSALM 130:1-6; 86:3-5, 11-13

THE Lord referred to David as a man after his own heart. (Acts 13:22) One reason for this was David's deep and genuine sorrow over his many sins and shortcomings. David loved the Lord, and desired to please him and to enjoy his favor and fellowship, but his flesh was weak and imperfect, and this caused him bitterness of soul and prompted him to plead for the Lord's mercy and forgiveness.

Our lesson presents the psalmist in this penitent attitude and exploring the Lord to be attentive to the voice of his supplication. He acknowledges that if the Lord dealt with him according to the measure of his unrighteousness he could not stand otherwise than guilty before God—"If thou, Lord, shouldest mark [or keep account of] iniquities, O Lord, who shall stand?"—Ps. 130:3

This was true not only of David, but of the entire human race. "There is none righteous, no, not one"; "All have sinned, and come short of the glory of God." (Rom. 3:10, 23) The psalmist's petition was based wholly on his confidence

in the mercy of God, a mercy that would manifest itself through forgiveness. The realization that God was merciful was one of the contributing causes for David's great reverence for him, and his desire to know and serve him better.

"In his Word do I hope," wrote the psalmist. (Ps. 130:5) Hope is made up of the elements of desire and assurance. The Law and the promises of God which were known to David gave him the desire to know and please him, and he had confidence in the integrity of God to fulfil all that he had promised; thus he had hope.

Secure in this hope, David continued to "wait" for the Lord "more," he says, "than they that watch for the morning." Mary who have "watched for the morning" can testify how slowly the time seems to go as they wait for the long, dark hours of the night to pass. But they know that the morning is sure to come. It is this certainty that enables them to continue watching. So David was certain that when he cried unto the Lord out of the "depth" the answer would eventually come.

QUESTIONS

- Why did the Lord speak of David as being a man after his own heart?
 Have any of the human race been worthy of life upon the basis of their own righteousness?
 What is "hope," and how did it give David courage to pray for forgiveness?
 When will the heart longings of the righteous in all ages be fully satisfied?
 What is the relationship between God's justice and his mercy?
 Upon what basis does the church of this age receive the life-giving benefits of Jesus' shed blood?
 What did David mean by being delivered from the "lowest hell"?
-

In this attitude of assurance, while waiting for the Lord to manifest his favor and blessing, David's experience is typical of the attitude of all the Lord's people during the long reign of sin and death—this time when "darkness covers the earth, and gross darkness the people." (Isa. 60:2) The fulness of blessing for which David longed and hoped and prayed will not be realized until the morning of earth's new day, when the "Sun of Righteousness" will arise and the people are given the opportunity of walking over the "way" which leads to holiness and perfection.—Micah 4:2; Isa. 35:8

David properly had a great appreciation of the Lord's mercy, but in the fuller revelation of the divine plan it is seen that for him to forgive sin permanently and set aside the penalty for sin, which is death, a "ransom" was necessary—a "corresponding price." This was provided by Jesus, "who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

Some of the sins committed by David were of such a character that, according to the strict requirements of the Mt. Sinai Law, he should have been put to death; but God's mercy spared him. David may have been referring to this when he wrote, "Blessed is the man unto whom the Lord imputeth not iniquity." (Ps. 32:2) But this forgiveness resulted only in temporary benefits. David still was not released from the necessity of dying as a member of the sin-cursed race. It is the death of Jesus as the Redeemer that makes possible

a resurrection of the dead, and an opportunity then to live forever.

The antitypical David class during this age receive the benefits of Jesus' death upon the basis of faith. This makes them acceptable to the Lord as joint-sacrificers with Jesus, and they are "planted together in the likeness of his [sacrificial] death." (Rom. 6:5) These are promised that if they are faithful unto death they will be given a "crown of life."—Rev. 2:10

David speaks of having been delivered from "hell." The word in the Hebrew text is "sheol," meaning the death condition. David was temporarily delivered from death, although he had committed sins worthy of having this penalty imposed upon him. Indeed, some of his sins were so gross that David felt they might justly incur a penalty of permanent death, poetically described by him as the "lowest hell." In this, however, he recognized again that the mercy of God had been extended toward him.

Hearing for the Living God

GOLDEN TEXT: "For this God is our God for ever and ever: he will be our guide even unto death."
—Psalm 48:14

PSALM 42:1-8; 84:4, 5; 102:25-27

THE normal attitude of every human being is one of worship. Man was created in the image of God, and despite his fall into sin and death there are still millions who are reaching out to find God that they might thank him for his benefits toward them, and seek his guidance and help. Satan, the great adversary of God, takes advantage of this heart longing of the people and often is able to turn it in the direction of worshipping false gods, as practiced in so many parts of the world today.

And even in the countries where the true and living God of the Bible is allegedly worshiped, Satan has been able to distort the people's conception of him so that many fail to understand and appreciate him as they will when, in keeping with his promises, the knowledge of his glory fills the earth as the waters cover the sea. Many still believe that God will torture his enemies, and also those who, through no fault of their own, fail to accept Christ before they die.

Undoubtedly God appreciates the desire of the honest-hearted to contact and worship him, even though frequently their conceptions of him are crude and dis-

torted, and in his own due time he will reveal himself to them in all his glory and beauty, and they will praise and serve him forever. But he has a due time for doing this. The present age is his due time for only a limited number to find him in the full sense, and to worship him, not only in spirit, but in harmony with the truth of his glorious plan of the ages.

Jesus told his disciples that many righteous men of old, and prophets, had desired to see the things which it was the due time for him to reveal but they were not permitted. (Matt. 13:17) "Unto you," he said, "it is given to know the mysteries of the kingdom of God." (Mark 4:11) Peter speaks of a day of "visitation" for others than the church class of this age. (I Pet. 2:12) While we can be thankful that the "eyes" of our understanding have even now been opened to understand something of the length and breadth and height and depth of God's love, we can rejoice that the time is coming when "all shall know him, from the least of them unto the greatest of them."—Jer. 31:31-34

Our lesson speaks of "thirsting" after God. Jesus said concerning those whom the Lord would honor during the present age, "Blessed

are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) The expressions "hunger" and "thirst" suggest great sincerity, a very genuine desire to know God and to serve him.

Many of the Lord's true people have, like the psalmist, experienced sorrow and trial without apparent help from the Lord, with perhaps their friends inquiring, "Where is thy God?" This is a severe test of faith and of one's ability to hope in the Lord. But there is no need for doubt, for we have the assurance that even in these dark hours of trial the Lord will eventually show his smiling face which, for our good, he has been hiding behind a frowning providence.

In the bright "daytime" experiences of life we recognize the loving-kindness of the Lord, and even in the night watches we are able to sing songs of praise to him. How wonderful is the God of our salvation, the true and living God! We know that he will be our helper and our guide "even unto death." His people of this age have been invited to die in his service, to be planted together in the likeness of Jesus' death. In the next age it will be different; then the Lord will guide his people over the way of holiness that will lead, not to sacrificial death, but to life—to life everlasting.—Isa. 35:10; John 10:10

God is eternal—"from everlasting to everlasting." (Ps. 90:2) To emphasize this, the psalmist speaks of the "foundation of the earth: and the heavens" which, he said, "are

QUESTIONS

What is the cause of so many conflicting conceptions of God?

Is it possible for anyone who wishes, at any time, to find the true God, and to know his will?

When will the knowledge of the Lord fill the earth as the waters cover the sea?

Why does God at times withhold the smile of his approval from his people?

At what period in the divine plan are the Lord's people called upon to be faithful unto death?

How many "heavens" and how many "earths" does the Apostle Peter refer to in the 3rd chapter of his 2nd epistle?

the works of thy hands." "These shall perish," he wrote, but the Lord will "endure," or "stand," as the margin states.

We are not to understand this as referring to the literal heavens and earth, for the destruction of these would mean the end of the entire universe. The Apostle Peter speaks of a "world" composed of a "heavens and earth" which perished at the time of the Flood. (II Pet. 3:6, 7) The sun and moon and stars did not perish then, nor was the planet earth destroyed. But the spiritual and human phases of the then existing social order, did perish.

Peter speaks also of "the heavens and the earth, which are now." These—symbolic of the present social order—are already perishing, making way for "the new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) This will be the kingdom of Christ through the agencies of which the true and living God will be revealed to all mankind.

Glory to God in the Highest

GOLDEN TEXT: "O come, let us worship and bow down; let us kneel before the Lord our Maker."
—Psalm 95:6

PSALM 148:1-3, 11-13
MATTHEW 1:18-25

THE birth of Jesus to be the Redeemer and Savior of the world was an outstanding evidence of divine love for the fallen and sin-cursed human race, for "God SO loved . . . that he gave his only begotten Son." (John 3:16) To be conscious of this is therefore abundant reason to "bow down" before the "Lord our Maker," to kneel before him in praise and adoration.

Throughout the nineteen centuries since the birth of Jesus countless millions have in one degree or another praised God for his "unspeakable gift," even though the majority have not had a clear conception of what actually occurred that night in Bethlehem, nor the full scope of the divine purpose represented thereby. In our lesson the psalmist calls upon all creatures in heaven and in earth to praise the Lord for his goodness, and the Scriptures assure us that the time will yet come when they will do so.

It was our Heavenly Father who sent his Son into the world to be the Redeemer, and his Son willingly laid aside the glory he had with his Father, and humbled himself to become a man and a servant in order that he might manifest his

Father's love for his fallen human creatures. Thus he is the One referred to in Revelation 5:12, 13 as being "worthy" to share the honor and glory which has always been proper to ascribe to God, the Creator. So we read:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:12, 13

While our Heavenly Father was always worthy of such praise being ascribed to him, with Jesus it was first necessary that he prove his faithfulness by becoming the "Lamb that was slain." Jesus was born perfect, and during his maturing years he remained holy and separate from sinners. Respect was due him for his righteousness, but not until he had proved his faithfulness to the divine purpose by laying down his life on Calvary was he proclaimed worthy to share the worship and praise ascribed to his Father.

Hebrews 1:1-9 sets forth this

QUESTIONS

What great attribute of the Creator was manifested through the birth of his Son, Jesus?

When will "every creature" praise and honor both the Father and the Son?

Does the name Immanuel, applied to Jesus, imply that he was God, or merely that he represented God?

What did Jesus mean when he said, "I and my Father are one"?

truth very clearly, although a faulty translation of the 6th verse could indicate that the angels were bidden to worship the child Jesus. The marginal translation reads, when Jesus was "again brought into the world." This clears the matter up, indicating that it was when Jesus was raised from the dead that the angels received the command to adore and worship him.

It is interesting to note in this connection, that no mention is made that the Shepherds to whom the angels announced the birth of Jesus worshiped the babe when they found him in the manger. They returned to their fields praising God for what they had seen, but so far as the account reveals, they did not praise or worship Jesus. The wise men, on the other hand, following the eastern custom of worshiping kingly dignitaries, did bow down and worship the young child, Jesus, whom they found in a "house."—Matt. 2:11

Matthew's account of the circumstances leading up to and surrounding the birth of Jesus is well known, and establishes the fact that he was not the son of Joseph, but of God. Matthew quotes from Isaiah 7:14 in which the virgin birth of Jesus is prophesied and where the prophet instructs the mother to call his name Immanuel, which means, "God with us."

The Old Testament assigns various names and titles to the Son of God who was "made flesh" in order that he might be the Redeemer of the world. Each of them is in-

tended to reveal a particular aspect of his ministry in connection with the divine purpose toward the human race, the name Immanuel signifying that in a very special sense he would represent God among men.

Psalms 8:4 refers to God's plan to "visit" man, and Jesus came to earth to fulfil this design and thus to manifest God's interest in the dying race. A king is represented in a foreign nation by his ambassador, so Jesus came to earth to represent the great and eternal King of the universe.

This was true in a very real sense, so much so that Jesus reminded his disciples that he spoke and did only what was commanded him by the Father. He wanted them to realize that what they heard him say were not his own words, but words which the Father had given him to say.

Jesus did not claim to be the Father, but to represent him. "My Father is greater than I," he said. (John 14:28) True, he also said "I and my Father are one," but he explained this when he prayed that his whole church might be made one with him in the same manner.

Thinking Realistically About Life

GOLDEN TEXT: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

—Ecclesiastes 12:13

ECCLESIASTES 1:2, 3, 13; 2:1, 18; 3:16; 4:1; 5:10-12; 12:1, 13, 14

IT IS generally believed that the "Preacher, the son of David, king in Jerusalem," was Solomon. He had been greatly blessed by the Lord, in wisdom and in riches. The glory of his kingdom exceeded anything which had been known up to that time in the ancient world. His fame spread abroad, and the Queen of Sheba, determined to see for herself, visited Solomon and reported that the half had not been told.

His glory was so great and so renowned that Jesus referred to it when, concerning the lily of the field which depends wholly upon God's care through nature for existence, he said, "Solomon in all his glory was not arrayed like one of these." (Matt. 6:29) During the years of his administration as king of Israel, the temple was built in Jerusalem, a magnificent edifice in which millions of dollars' worth of gold and other expensive material was used. Yet with all this, Solomon finally reached the conclusion that "all is vanity."

In the citations assigned for today's lesson, various aspects of life are mentioned. What profit is there in man's "labor"? Solomon asks.

(ch. 1:3) Verse 13 refers to the attaining of "wisdom." Chapter 2, verse 1, declares that "mirth" is also "vanity."

In verse 18 of the 2nd chapter, Solomon speaks of all his labor as being vanity for the reason that the results of his efforts would fall into the hands of others after he died, and he had no way of knowing whether they would be wise in the use of what he had accumulated, or whether they would be "fools."

He had discovered, accorded to chapter 3, verse 16, that in the religious affairs of life there was considerable hypocrisy, that where there was supposed to be righteousness and truth, iniquity was found.

In chapter 4, verses 1 to 3, Solomon refers to the injustice that exists in human society, and concludes that since those who are oppressed have no way of altering the situation, those who are dead are really better off than those who are alive.

And then, in chapter 5, verses 10 to 12, Solomon notes a fact that even today is often very apparent; namely, that those who succeed in acquiring riches are not made happy thereby, that what they coveted turns out to be vanity. By

comparison, he concludes that the poor man who labors strenuously for his daily bread is probably better off. He may become physically weary, but this leads to a restful sleep, which many of the rich are not able to enjoy.

Evidently Solomon was directed by the Holy Spirit to express these viewpoints of life in order to emphasize the fact that apart from God, and his provision for a future life of happiness, all would, indeed, be vanity, or "emptiness"—something transitory and unsatisfactory, as the original Hebrew text states. The great and the wise and the rich of earth have enjoyed a measure of satisfaction in their attainments, but only temporarily; for they have all had to die and give up the things for which they struggled.

A realization of this is most important to Christians. Their goal in life is to attain and maintain the favor of God, and this frequently leads to the disfavor of men, even to the point of ostracism and persecution. This is one of the reasons why Paul wrote that if in this life only we have hope, we are of all men most miserable. But the sacrifice of all the various "vanities" of the world is made worthwhile by the assurance of "glory and honor and immortality" in the resurrection.—Rom. 2:7

So we realize, as Solomon did, that the vain things of the present life are of short duration—"temporal"—while the future realities which are promised are "eternal." That is why it is wise to keep our hearts centered on the eternal verities.—II Cor. 4:18

QUESTIONS

Who was the "Preacher, the son of David, king in Jerusalem"?

From what standpoint is it true that all human attainments are as vanity?

When is the judgment day for the followers of Jesus?

When will the world in general be judged?

How is today's lesson related to the divine permission of evil?

The conclusion of the whole matter, Solomon declares, is to "fear [reverence] God, and keep his commandments: for this is the whole duty of man." The next verse explains why—"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

In other words, from the strictly human standpoint, all is indeed "vanity," but not so when we consider God's plan of salvation. Righteousness is to be rewarded, and unrighteousness punished. The judgment, or trial day of the church is now, and every follower of the Master should strive diligently to be found faithful even unto death, and thus receive the "crown of life."—Rev. 2:10

The judgment, or trial day for the world in general, is future. However, wilful acts of transgressions even now will have a bearing on that future trial. In that future day of trial, when the knowledge of the Lord fills the earth, the people will come to appreciate the value of the experience with evil through which they are now passing, and have passed.

Need of Patience

**"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."
—Hebrews 10:36, 37**

THE Lord's people in every age have had need of patience. One reason is that they have always been surrounded by evil influences which have warred against them in their desire to serve the Lord and to be governed by the divine principles of righteousness. Our text declares that it is after we have done the will of God that we have need of patience in order to receive the promise. The "will of God" referred to here is evidently the presentation of ourselves in consecration to serve the Lord with all our heart, mind, soul, and strength. But the making of such a consecration is only the beginning. It is in the daily carrying out of its terms that we "have need of patience."

It is one thing to tell the Lord that we love him, and that we desire above all things else to serve and please him, but it is quite another thing to demonstrate by our every day faithfulness under adverse circumstances and conditions that we are really sincere in our determination to serve him, regardless of the cost. Not only are we surrounded with much which tends

to hold us back from serving the Lord, but our own fallen flesh is out of harmony with the stand which we have taken in our heart and mind. Only from the Lord himself, and from his people, may we expect help and encouragement to continue on faithfully and patiently in carrying out the terms of our consecration.

Added to the fact of our own imperfections, and the adverse and unholy influences with which we are surrounded, is the seemingly long time which the Lord permits us to wait for the fulfilment of his promises. It is this time element in God's dealings with his people which the apostle seems primarily to be emphasizing in our text. "Ye have need of patience," he says, "for yet a little while, and he that shall come will come, and will not tarry."

This is in part a quotation from the prophecy of Habakkuk, chapter 2, verses 2 and 3, in which the Lord tells the prophet to write down a certain vision "upon tables." The Lord then asks the prophet to "wait" for the vision; for while it may seem long in being fulfilled,

it would not actually "tarry." In our text Paul applies this prophecy to the second coming of Christ. He uses it to assure the Hebrew brethren that it would be only a "little while" before the Lord would return and they would receive the fulfilment of the exceeding great and precious promises which had been given to them.

The "little while" mentioned by Paul proved to be nearly two thousand years, yet the apostle was not wrong; for compared with eternity this was indeed but a short time. It was a "little while" also from God's standpoint, to whom a thousand years are but as yesterday, and as a watch in the night when it is past. Besides, none of the Lord's people have ever waited longer for the fulfilment of his messianic promises than the span of their natural life. For some, thousands of years have passed since they put their trust in the promises of God, yet most of this time they have been unconscious in the sleep of death, and have not been aware of the passing of time. From this standpoint, the time has been "short" for all those who have put their trust in the Lord.

Ancient Worthies Tested

The Lord has tested the patience and faith of all his people from the standpoint of time. Many long years elapsed from the time God first spoke to Abraham concerning a "seed" before Isaac was born. This was a severe test of Abraham's faith and patience. In some respects his faith failed and he

made plans of his own to carry out the purpose of God. First, he adopted Eliezer, his steward, and thought to make him the promised heir. In this connection, Abraham said to the Lord, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir."—Gen. 15:2, 3

But the Lord did not accept this arrangement, and he said to Abraham, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." (Gen. 15:4) While this refusal of the Lord to accept Eliezer as the promised "seed" must have tested Abraham's faith and patience, he accepted the Lord's will in the matter. However, a little later, acting on the Lord's assertion that the "seed" must be one who would come from his own "bowels," he took Hagar, his Egyptian bondmaid, to wife, and Ishmael was born to him. Here, he knew, was a son from his own "bowels," and surely the Lord would accept him.

But again Abraham was disappointed. Again his faith was tested, for the Lord appeared to him and refused to accept Ishmael as the promised "seed," explaining to Abraham that not only must he be the father of the "seed," but that Sarah, not Hagar, must be the mother. (Gen. 17:15-19) In due course, as we know, God fulfilled his promise. The promised "seed," the son of Abraham and Sarah, was born.

But even so, Abraham still had a long wait before Isaac was grown

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to manhood's estate, and when he was grown, God asked him to offer this beloved "lad," this miracle child, as a burnt offering. God's providences must surely have seemed strange to Abraham. Nevertheless he obeyed, believing that if it were necessary, God would raise Isaac from the dead. It was as a result of Abraham's faithfulness in this experience that God confirmed his promise with his oath, and it became what we refer to as the oathbound covenant.

However, Abraham continued to wait for the complete fulfilment of God's promise to bless all the families of the earth through his "seed." He waited, in fact, until he died. Together with all the other ancient worthies, Abraham died in faith, not having received the fulfilment of the messianic promises God made to him, yet he continued patiently, and by faith, in his course of loyalty to God.

Moses Tested

Time was an important factor in God's dealings with Moses, the great lawgiver of Israel. Through his mother, who cared for him in the palace of Pharaoh, Moses learned that he was a member of the oppressed Israelitish people, and at the age of forty he undertook to do something to bring about their deliverance. God's providences hindered Moses' plans, and he found it necessary to flee for his life; and for forty years he remained in seclusion as keeper of his father-in-law's flocks.

In reading this interesting story of Moses' life perhaps we do not

consider this forty years as seriously as we ought. Actually, however, few of the Lord's people now spend more than a total of forty years serving him. Perhaps many of us would lose our patience and become discouraged, if over a period of forty years we saw no special evidence of the Lord's overruling providences in our lives.

But this was only the beginning of Moses' testing. From the burning bush to his death there was another long and weary forty years during which, while the Promised Land was near, he was not permitted to enter. During this second period of forty years he had many evidences that the Lord was with and blessing him, yet they were difficult years. Doubtless many times during these weary years he cried out in his heart "How long, O Lord, how long?"

Daniel Tested

In the prophecy of Daniel there is much to indicate that he was severely tested from the standpoint of time. Like all of the ancient worthies, he also died without receiving the full answer to his questions as to when his people would be delivered and the messianic kingdom be established. Finally he was told, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12:13

Daniel was one of the Hebrew captives taken to Babylon when King Zedekiah was overthrown. He understood that this captivity was to last for seventy years, but he was given a vision in which a

period of "two thousand and three hundred days" was mentioned. (Dan. 8:13-15) While he did not understand all that this implied, he evidently sensed that it was a reference to a much longer period of time than seventy years. And he was apparently disturbed by it, wondering if the time of the captivity was to be extended.

So, in the 9th chapter, there is recorded Daniel's eloquent and earnest prayer to the Lord that forgiveness might be extended to his people, and that divine punishment upon them might not be continued. In response to this prayer, Daniel was given another vision in which a period of sixty-nine weeks "unto Messiah the Prince" was mentioned, and an additional week during which God's covenant would be "confirmed with many." —ch. 9:3-27

Seventy weeks doubtless seemed much shorter to Daniel than twenty-three hundred days, yet, not understanding either of these visions as we are privileged to do today, he was left with the necessity of maintaining his faith and patience while he waited for God to deliver his people and fulfil his messianic promises. God used Daniel mightily as a prophet, and doubtless he was firmly convinced of the sureness of God's promises, yet it was necessary for him to walk by faith, and not by sight. He knew that in God's due time "Michael" would "stand up," that "great Prince" which would stand for the children of his people; but he doubtless wondered why, at the

same time, there would be "a time of trouble, such as never was since there was a nation." (Dan. 12:1) God's final word to him was that the "book" was to be "sealed" until the "time of the end."

John the Baptist Tested

John the Baptist was the last of the prophets. For thousands of years God had been promising to send the Messiah. Beginning with righteous Abel, and continuing throughout all the centuries, God's people had waited for the coming of the promised "seed." They had all died without seeing the fulfilment of the messianic promises. But now the Messiah had come, and it was the privilege of John the Baptist to announce his presence. In this announcement he said, "Behold the Lamb of God, which taketh away the sin of the world." —John 1:29

On another occasion John announced, "The kingdom of heaven is at hand," meaning that the King whom the God of heaven had promised had appeared. (Matt. 3:2) Evidently John expected that Jesus would almost immediately set up his kingdom and begin to exercise his royal authority and power, first to deliver Israel from Roman bondage, and then to extend the sphere of his sovereign rule until all nations were brought under his control. Because this was not done, John later began to wonder whether or not Jesus really was the Messiah.

Evidently it was the Holy Spirit which guided John to refer to Jesus as the "Lamb of God." Had he

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personally understood the implication of this title, he would have known that before Jesus should become the ruling king of Israel and the world he would have to die as the Redeemer of the people. He would have understood that as a "lamb" Jesus would be "led to the slaughter." In this respect, John made the same mistake as did Jesus' disciples, hence began to doubt.

John's faith was the more severely tested by his imprisonment. Having believed that Jesus was the promised Messiah and King, it would be very difficult for him to understand why the "powers that be" would be permitted to continue their unrighteous rule. He would wonder why he himself, a faithful servant of the Lord and a cousin of the King, would be permitted to languish in prison. In his quandary he sent two of his disciples to Jesus to inquire, "Art thou he that should come, or do we look for another?"—Matt. 11:3

That John the Baptist was in good standing with the Lord, and enjoyed a rich measure of his blessing, there can be no doubt. Indeed, few of the Lord's people have ever been favored with such extraordinary demonstrations of divine power, and such outstanding evidence concerning the divine purpose for their times. John personally heard the voice from heaven witnessing to the fact that Jesus was the beloved Son of God in whom the Heavenly Father was well pleased. Upon the strength of this testimony John was cour-

ageous when confronted by his adversaries, outspoken in his message of repentance, and humble in his acknowledgment of the superiority of Jesus in the divine plan.

Jesus said concerning John the Baptist that there was none greater born of women. (Matt. 11:11) Yet, because he did not fully understand all the details of the divine plan, and particularly its time elements, his faith and patience were severely tested. Responding to his inquiry, Jesus instructed John's two disciples to report what they had seen and heard—that the sick were being healed, the dead raised, and that the poor were having the Gospel preached to them. This was an affirmative answer to John's question. From it he would be reassured that Jesus was indeed the promised Messiah, yet he was allowed to die in prison without being given a further understanding of the divine plan.

And it was better thus! Had John been informed of all the details of the divine plan—that Jesus himself would be crucified, and that more than nineteen centuries would elapse before the messianic kingdom would actually become operative in the earth, it perhaps would have overwhelmed him. As it was, he suffered only a short time and was beheaded. As far as his consciousness is concerned, when he is awakened from the sleep of death to be one of the "princes in all the earth," it will seem to him that next moment after the executioner's axe ended his trial in a Roman prison.

The Disciples Tested

Jesus' disciples were also severely tested from the standpoint of time, and none of them ever fully grasped just how far distant the realization of their hopes really was. Like John the Baptist, they believed that Jesus would establish his kingdom and begin at once to fulfil the many messianic promises of the Old Testament. It was because "they thought that the kingdom of God should immediately appear" that Jesus gave them the parable of a certain nobleman that went into a far country to receive a kingdom and to return.—Luke 19:11, 12

Furnished with the information that Jesus, as the "nobleman" in the parable, was going away and would return later to establish his kingdom, they went to him on the Mount of Olives and inquired as to the "signs" which would mark the time of his return and second presence. (Matt. 24:3) Jesus did not chide them for asking these questions. Indeed, he very patiently outlined many "signs" which today, now that we have reached the time of his presence, serve as infallible proofs of his parousia. But his reply must have seemed very indefinite to his disciples at that time. He told them, in fact, that he did not know the time of his return, and admonished them to "watch," that they might recognize the signs of his presence when it did become a reality.

After his resurrection, when Jesus appeared to his disciples for the last time before his ascension,

they again raised the question of time. "Wilt thou at this time," they asked, "restore again the kingdom to Israel?" His reply was, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6, 7) How their faith and patience must have been tested by this reply, and especially so when he departed from them, and a cloud received him out of their sight! They had accepted Jesus as the Messiah. He had told them that if they became his disciples, and faithfully followed him, they would share in the glory of his kingdom. But he was taken from them and crucified; while they had been convinced of his resurrection, they had seen little of him, and now he was gone.

True, Jesus had promised to send the Holy Spirit to comfort his disciples, and to empower them to be his witnesses, which promise was soon gloriously fulfilled. But, for the moment, they were to "tarry," to wait. With them, as with all the Lord's people, the "little while" of uncertain waiting loomed large in their outlook as patiently, and by faith, they continued to trust the Lord where they could not trace him.

Nor did the coming of the Holy Spirit result in a full revelation of the time features of the divine plan. Peter came to understand that the Lord's second presence would not become a reality before his death. So he endeavored to "stir up the pure minds" of the Early Church, "knowing," as he

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wrote, "that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." (II Pet. 3:1, 2; 1:14) It is doubtful, however, if Peter understood that the kingdom was nearly two thousand years in the future.

Paul also knew that he would not live to see the kingdom established. But he had confidence that a "crown" was laid up for him "which the Lord, the righteous judge," would give to him at "that day." (II Tim. 4:8) However, Paul wrote as though he thought "that day" was very near. "The night is far spent, the day is at hand," he wrote. (Rom. 13:12) And in our text, he wrote, "Yet a little while, and he that shall come will come, and will not tarry."

Paul did not realize how long that "little while" would be. But he knew from Habakkuk's prophecy that the Lord would return and the kingdom would be established in God's own due time. He knew that there would be no tarrying of the vision, even though to the waiting saints of God in every age it has seemed to tarry.

Tested Now Also

The Lord's people in this end of the age are also having their patience and faith tested from the standpoint of time. To them, as to those in previous times, the "vision" has seemed to tarry. This seeming tarrying is due to the fact that now, as in the past, God continues to hold the times and seasons in his own power. He still is permitting his people to understand just enough to guide them in

the doing of his will, and to make it necessary for them to "hope and quietly wait for the salvation of the Lord."—Lam. 3:24-26

That we are now living in the end of the age, and in the beginning years of our Lord's thousand years' presence, there is no doubt. Since the "harvest is the end of the age," the harvest work has been and continues to be accomplished. There is a satisfying definiteness with respect to chronology and prophetic dates which are in the past, and especially so now, when we can understand what was to be expected.

In fulfilment of his own promise, our returned Lord has served the "household" with "meat in due season." (Luke 12:42) Thousands of the Lord's people the world over have been reached and blessed by the glorious message of present truth. The fact of Christ's second presence is more discernible today than at any time since 1874. The truth of the divine plan is itself one of the best evidences of the Master's presence; and besides, the "sure word of prophecy" reveals it in past and current world events.

Throughout all the upsetting experiences of two world wars, the hopes and plans of nominal churchianity as well as their creedal doctrines, have proved utterly futile. Leaders of churchianity have no answer for those who inquire as to the meaning of these unexpected world events. Meanwhile, these world developments have proved the reality of the truth. The truth has stood the test of these chaotic

and distressing years which have brought the world to the brink of ruin. More than ever, the kingdom of Christ is the only solution for the world's woes.

However, despite the firm foundation which the Lord has provided for our faith in these last days, our faith and patience have been tested. When all the "feet" members of the body of Christ did not pass beyond the veil by 1914, it seemed to many that the vision had tarried. Just as John the Baptist and the disciples temporarily wondered whether or not Jesus was the Messiah because they did not understand what to expect at the time, so the Lord permitted his people to lack a full understanding of what to expect when chronologically the "times of the Gentiles" ended in 1914, and their faith was therefore tested.

Now we see that the prophetic date of 1914 was intended to mark merely the beginning of the overthrow of the "kingdoms of this world." It was the date when their lease of power would expire. Now we see that just as Gentile governments and kingdoms existed before the "times of the Gentiles" began in 606 B. C., there was no reason to suppose that they would not continue to exist for some years, in a dying state, after the prophetic lease of power had ended.

Now it is clearly evident that the kingdoms of this world began to fall in 1914. Even so, the time of the overthrow has been much longer than many of the Lord's people expected; so, again, there

has been the testing of faith and patience. We can look back over the years from the beginning of our Lord's presence and see the meaning of all that has occurred. We rejoice in the wonderful manner in which the Lord has led his people in these "last days," yet we still have need of patience as we face the future.

From the standpoint of time, the future is uncertain insofar as the church as a whole is concerned. As individuals, however, the time for each one of us is "short." More than ever there is but a "little while" with each of us in which to make our calling and election sure. In these few years—or perhaps months—it is appropriate that we bestir ourselves and zealously make use of all the provisions of divine providence whereby we are made ready to be united with our heavenly Bridegroom.—Rev. 19:7

Activity Essential

Solomon wrote that "hope deferred maketh the heart sick." (Prov. 13:12) This heart sickness has tended to discourage some from patiently continuing on in the service of the Lord, the truth, and the brethren. But now we realize that the vision of present truth has not tarried, that it was merely our failure to understand all its details which made it seem to tarry. This being true, we should be zealously serving the Lord in every way we can, and especially by making known the glad tidings of the kingdom.

Thousands of the Lord's people are now enjoying the richness of

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Christian experience in the truth and its service as they did in the "former days" when they were first "enlightened." (Heb. 10:32, **Diaglott**) There are places, of course, where liberty to proclaim the Gospel of the kingdom is not granted. But those of us who live in the "free world" should not allow the precious remaining moments on this side of the veil to slip idly by. It is still true that the Lord's people in the flesh are commissioned to be the "light of the world"—the only source of the Gospel light which is in the world.—Matt. 5:14

The time for the general enlightenment of the world is in the future age—the millennial age now dawning. But the Lord wants us to bear witness to the Gospel of the kingdom. It is by so doing that we prove our obedience to the "heavenly vision" of present truth with which we have been so highly and honorably favored. And if we have maintained a clear vision of the truth we will want to make it known to others—whether they hear, or whether they turn away indifferently, or perhaps speak evil of us.

Yes, we have need of patience! It is not enough that in the past we have made a consecration to lay down our lives in the service of the Lord. That was a good and proper start, but we must continue in the way of righteousness and sacrifice. The only way to obtain "glory and honor and immortality" is by patient continuance in well-doing. (Rom. 2:7) Doing well as

Christians consists of adding to our faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love. (II Pet. 1:4-7) Peter explains that if these things be in us and abound, we will not be idle, nor unfruitful in the knowledge of the Lord. So, by continuing to grow in grace and in knowledge, and by actively serving the Lord, the truth, and the brethren, we will be giving "diligence to make our calling and election sure." And, if we do these things, Peter affirms, we shall "never fall," but will have an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:8-11

But to be "diligent" in thus doing the will of God, we have need of patience. We will need patience—which will enable us to be as zealous, as energetic, and as kind and loving tomorrow, as, by God's grace, we are endeavoring to be today. It is only those who patiently endure until they have been faithful unto death who will receive the crown of life.—Rev. 2:10

Faith and patience will carry us through a whole lifetime of doing God's will, but we live that life only one day at a time. Our "little while" of waiting for our kingdom reward need only be until tomorrow, and then, if we trust in the Lord, he will renew our strength for another day. Besides, all our days of patient devotion and service will be only a "little while,"

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especially now, since we know that we have reached the end of the age. Truly, the long nighttime of sin is now far spent, and we can rejoice in the assurance that the day is at hand.

Paul wrote, "Yet a little while, and he that shall come will come." But we can be encouraged in the knowledge that now he who was to come has come, and has not tarried. The bright shining of his presence has enlightened and cheered our hearts. Through the vision of present truth, we see our God "high and lifted up," and the glorious attributes of his character revealed in all their beauty and harmony. (Isa. 6:1) When Isaiah was given a vision of the Lord, and he heard the question, "Whom shall I send, and who will go for us?" he at once responded, "Here am I: send me." (Isa. 6:8) The vision of present truth brought us to the same point of full devotion to the Lord. But we have need of patience in order to continue doing the Lord's will.

Paul wrote, quoting further from Habakkuk's prophecy, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Then he adds, "But we are not of them who draw back." (Heb. 10:38, 39) Can we say with Paul that we are not "of them who draw back"? Does the Lord come first in all our thoughts? Are we seeking first the kingdom of God and his righteousness? Do we treasure the truth above all other possessions, and are we allowing its sweet influences to work in us to will and to do God's good pleasure?

All these things were doubtless true of us when we "first believed." They should still be true; and, patiently and by mountain-moving faith, let us continue on to the full end of the narrow way, that we might, in God's own due time, receive the complete fulfilment of all his gracious promises "to us-ward who believe."—Eph. 1:19-23

WEEKLY PRAYER MEETING TEXTS

DECEMBER 2—"And now, why tarriest thou? Arise, and be baptized."—Acts 22:16 (Z. '01-186. Hymn 14)

DECEMBER 9—"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—Jas. 1:12 (Z. '98-41. Hymn 231)

DECEMBER 16—"How long halt ye between two opinions? If the Lord be

God, follow him: but if Baal, follow him."—I Kings 18:21 (Z. '02-42. Hymn 259)

DECEMBER 23—"A word spoken in due season, how good it is! A word fitly spoken is like apples of gold in pictures of silver."—Prov. 15:23; 25:11 (Z. '02-381, 382. Hymn 275)

DECEMBER 30—"Thou crownest the year with Thy goodness."—Ps. 65:11 (Z. '00-365. Hymn 40)

Much More

**"My God shall supply all your need according to his riches in glory by Christ Jesus."
—Philippians 4:19**

IN THE 5th chapter of Paul's epistle to the Christians in Rome, we are told of God's wonderful provision in Christ Jesus for our salvation and deliverance. In that chapter the expression, "much more," occurs five times. In verses 8 and 9 we read, "But God commendeth his love toward us in that while we were yet sinners, Christ died for us. **Much more** then, being now justified by his blood, we shall be saved from wrath through him."

Verse 10: "For if, when we were enemies, we were reconciled to God by the death of his Son, **much more**, being reconciled, we shall be saved by his life."

Verse 15: "But not as the offense, so also the free gift. For if through the offense of one many be dead, **much more** the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

Verse 17: "For if by one man's offense death reigned by one; **much more** they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

And verse 20: "Moreover the law entered, that the offense might

abound. But where sin abounded, grace did **much more** abound."

We all know something about God's great salvation in and through Christ Jesus. Reference is made by Paul not only to the salvation which we now enjoy, including the salvation from the service of self and sin to the service of the living God and righteousness, but to the salvation which is yet future. This the apostle refers to in Romans 13:11, where we read, "For now is our salvation nearer than when we believed."

We know also something of all the exceeding great and precious promises which as the apostle says in II Corinthians 1:20, are "Yea, and in him, Amen." While we know these things, much depends upon the view we take of them. It means either comfort or discomfort in our Christian life. Our safety comes from the provisions of God—what things really are. Our comfort comes from what we know them to be. If our view is a correct one, then we, too, will have to use the language of "much more" when we speak of God's supply for all our needs.

This matter is of vital importance to every one of us. God declares over and over again in his Word

that his provision is MUCH MORE than enough to meet our needs, whatever those needs may be. If we take any other view of this provision, we are discrediting God's promises. We are laying up for ourselves trouble of some sort. We are laying up for ourselves untold discomfort and discouragement.

Faith takes the view that God's provision through Christ Jesus is "much more," is superabundant. Unbelief, on the other hand, takes the view that it is much less. Yea, we can truly say that "much more" is the language of the unseen, whereas "much less" is the language of the seen.

The phrase, "much less," appears on the surface to be far more reasonable than "much more," because every seen thing tends to confirm it. Our weaknesses, our shortcomings, our imperfections, our foolishness—all these are painfully visible to us: whereas God's promised grace and strength are invisible. Our need is patent before us; God's supply is hidden, hidden in the secret of his presence and can only be realized through faith.

How was it that those men and women of Old Testament times were included in that cloud of witnesses referred to in Hebrews 12:1? The answer is found in verse 27 of the previous chapter, where we are told that they "endured, as seeing him who is invisible." It does seem a paradox, does it not, that we are to see things that are unseen? If our vision is limited to the things that are seen, we can-

not possibly endure and tread faithfully the pathway marked out for us as God's people.

We are reminded of the Apostle Paul's words in II Corinthians 4:17, 18: "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Here the apostle says that our affliction is light; it lasts for a moment, that it worketh for us a far more exceeding and eternal weight of glory only as we look not at the things which are seen, but at the things which are not seen.

We have an apt illustration of the limited viewpoint implicit in looking only at things which are seen, in the feeding of the 5,000 recorded in John 6:5-14. Philip must have had a mind somewhat akin to an accountant's, for in response to the Master's inquiry he made a mathematical calculation, and then said: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

No doubt from the things that could be seen, Philip's calculation, if audited, would be found correct. As for Andrew, his attitude always appeals as being most pathetic. He saw not only the multitude, but he saw also a lad with some loaves and fishes. Timidly and with an apology he said to Jesus: "There is a lad here, which hath five barley

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loaves, and two small fishes: but what are they among so many?"

Both Philip and Andrew saw only the things that could be seen. Philip saw and enlarged upon the greatness of the difficulty. Andrew saw and emphasized the smallness of the provision to meet it. Neither Philip nor Andrew saw the unseen. They did not see the miraculous power and blessing of the Master which, when exercised upon the five loaves and two fishes, not only fed the multitude, but filled twelve baskets with the fragments remaining of the five barley loaves.

What is our viewpoint, brethren? Just how much does our viewpoint affect the outworking of our consecration? If what we see is ourselves, we hold back. If what we see is God's provision for us, we go forward. When we look at self, the seen, we tremble; when we look to God, the unseen, we are strong. Can we, do we, say of God's provision for all our needs that it is "much more"?

Then there is that wonderful instance in the history of the children of Israel when they did see very clearly the unseen. So clearly did they see it that the things around them were powerless to disturb. The instance is recorded in II Chronicles 32:1-23. The experience recorded in this chapter confirms what we have already said, that our safety is made possible from what things really are; but our comfort comes from our faith laying hold of them.

An enemy had come up against

Judah and had threatened to overwhelm them. This enemy had been so universally successful hitherto in all his wars against the nations round about that he had no doubt he would be able to conquer the Israelites. But Hezekiah, the King of Israel, looked not at the seen, but at the unseen; he looked not at the seen enemy, but to the unseen God.

II Chronicles chapter 32 is a very choice portion of Holy Writ. Hezekiah's action makes one think of the apostle's words in II Corinthians 1:3, 4, where we read: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforteth of God."

This was Hezekiah's experience. He was comforted when he realized from whence cometh all help. He then passed that comfort on to his brethren, for we read in verse 6: "He . . . spake comfortably to them." And what did Hezekiah say to his brethren? In effect he said this: that God's provision was "much more" than their need. His words were (verses 7, 8): "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: FOR THERE BE MORE WITH US THAN WITH HIM. With him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles."

And what was the effect upon his brethren? They were comforted with the same comfort wherewith Hezekiah had been comforted. The verse continues: "And the people rested themselves [or relied themselves] upon the words of Hezekiah king of Judah." What a tremendous contrast, brethren! Picture, if you can, that which Hezekiah said: "With the enemy, the arm of flesh; with us, Jehovah our God." Need we wonder the people rested or relied upon such a declaration as this?

What is our declaration, brethren? Does it compare with Hezekiah's? Does our trumpet give forth a sound about which there can be no uncertainty? Is our declaration clear, uncompromising, or is it weak, apologetic? Does it engender in the hearts and minds of God's true people strength and courage to press on in the good fight of faith? Are our brethren made more restful, more reliable, as a result of seeing still more clearly that with our opposers, whoever they may be and whatever the nature of their opposition, is the arm of flesh, but with us is Jehovah our God to help us and to fight our battles? The perilous times of which the Scriptures speak are here, but thanks be unto God, his grace is still able to sustain all those who put their trust in him!

Like many before and since when Sennacherib saw the faith of God's people he was enraged. He upbraided them in being persuaded by Hezekiah to expose themselves to the risk of death by famine and

thirst in the vain hope that Jehovah would deliver. Listen to what Sennacherib said (verse 11): "Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, Jehovah our God shall deliver us out of the hand of the king of Assyria?"

And so Sennacherib carries on in the same arrogant and insolent strain for another three verses until we come to that devilish taunt of "how much less" in verse 15: "Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: HOW MUCH LESS shall your God deliver you out of mine hand?"

Search the Scriptures and see how effectively, all down the stream of time, Satan has used that poisonous arrow of doubt, discouragement and defeat! He employed it back in the garden of Eden, saying to Eve, as recorded in Genesis 3:1, "Hath God said?" He employed the same technique when tempting the Master, as recorded in Matthew 4:3-6, "IF thou be the Son of God." And so in the experience we have before us. What a temptation to doubt; discouragement and defeat is wrapped up in those words, "HOW MUCH LESS shall your God deliver you out of mine hand."

All the seen things were on that side. Facing the fact that all the nations round about had been de-

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GOD'S P



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R U T H E R F O R D . N E W J E R S E Y

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(Continued from page 31)

feated, it did look impossible that the nation of Israel, no stronger, no better equipped, should find deliverance. But Hezekiah kept his eyes, and the eyes of his brethren, fixed, not on the seen enemy, but on the unseen God. The result was they endured as seeing him who is invisible.

Jehovah, in whom they trusted, did not fail them. He sent them a grand deliverance. His provision was "MUCH MORE" than their need. The "HOW MUCH LESS" of the enemy proved to be for the Israelites a "MUCH MORE" of victory.

Later on in that 32nd chapter we read that Sennacherib, who threatened the Israelites with defeat and death was himself defeated and suffered death. As verse 21 indicates, Sennacherib was obliged to return to his own land "with shame of face" and was then slain by his disappointed relatives.

This experience of the children of Israel forms part of that referred to in Romans 15:4 where we read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Has there never been anything in our consecrated life to correspond with this experience? Has there never been a time when the great Adversary of God and his people has endeavored to get in his poisonous arrows of doubt, discouragement and defeat? We doubt very much if anyone who has experienced the way of consecration

has not at some time or other appreciated those words in one of our hymns: "Let not the Christian's trust depart, though life its common gifts deny; though with a sinking, fainting heart he sometimes almost longs to die." Have there not been times when the Devil has taunted us with the "how much less" of doubt, discouragement, and defeat; when, if we had continued to look at the seen things of our overwhelming need, we should have given ourselves over to die by famine and thirst?

But brethren, in full assurance of faith, a faith that is sure and simple, we will take our Heavenly Father at his word! Looking at the things which are not seen, we shall endure, as seeing him who is invisible. All things, evil as well as good, must be and will be overruled for good to us. We shall see that God's provision is "MUCH MORE" than equal to the worst emergency that can ever befall us. Let us settle it here and now that the language of our hearts will always be not the "how much less" of unbelief, but the "how much more" of faith!

In the 5th chapter of Romans, as we have seen, the phrase "much more," occurs five times in connection with God's provision for our salvation in Christ. The apostle is saying: Seeing that God gave his greatest gift, his own dear Son, while we were sinners, "how much more" will his grace be bestowed upon us now that we are no longer sinners but reconciled to him. The five "much mores" of Romans 5

should dispel every discouragement; should quench every poisonous arrow of doubt which would have us call into question or minimize God's provision for our full and complete salvation.

These five "much mores" are beautifully summarized by the apostle himself a little farther on in this epistle to the Romans (8:31, 32, **Diaglott**), which reads: "What shall we say, then, to these things [the things spoken about in the previous chapters]? Since God is for us, who can be against us? Surely he who spared not his own Son, but delivered him up on behalf of us all, how shall he not with him also graciously give us all things!"

In other words, seeing that God, while we were yet sinners, gave freely his greatest gift, surely this should be a sufficient guarantee, now that we have been reconciled to him, that God will freely give us everything else we need. There can be no question as to whether God will or will not, for the greater must necessarily include the less. None of us doubt he did the greater. None of us doubt that while we were yet sinners Christ died for us. In the face of these "much mores" we dare not doubt that God will do the less. If we do, then instead of saying with the "much more" of faith, "Now are we the sons of God," we shall find ourselves in the ranks of those who, with the how much less of doubt and unbelief, say, "I hope I am a child of God." We shall find ourselves in the ranks of those

who say, "Oft it causes anxious thought, am I his or am I not?"

Another text which speaks of the "much more" of God's provision in Christ Jesus is found in Hebrews 9:13, 14, where we read: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: HOW MUCH MORE shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

As we know, God so arranged matters in connection with the typical tabernacle and with his typical people that the blood of bulls and goats and the ashes of a heifer sprinkling the unclean did sanctify to the purifying of the flesh. "HOW MUCH MORE" then, says the writer to the Hebrew Christians, in God's arrangement with the true tabernacle and with his true people, "shall the blood of Christ purge your conscience [notice, not merely purify the flesh] from dead works?"

And why? To serve the living God! This was not possible with the arrangement made in connection with the typical tabernacle, for: "Not all the blood of beasts on Jewish altars slain, could give the guilty conscience peace, or wash away the stain. But Christ, the Heavenly Lamb, takes all our sins away; a sacrifice of nobler name and richer blood than they." As the Apostle Peter wrote (I Pet. 1: 18, 19): "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and

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gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Such is the "much more" of God's provision for our salvation in Christ.

Hebrews 9:13, 14 is one of those passages—and it is in this sense that we use it now—which speaks of our individual relationship to God's provision for our salvation in Christ. "HOW MUCH MORE shall the blood of Christ purge YOUR conscience from dead works to serve the living God?" This we suggest is an individual matter.

The Scriptures also emphasize what we might call the collective viewpoint of the relationship of the church to her Lord. We have the picture of the Lord as the true vine, and the church the branches thereof; the one true temple, Jesus Christ being the chief cornerstone thereof, and the church the living stones therein; the human body, with Jesus Christ the Head, and the church the members. Even with the sacrificial work of Jesus, the same collective viewpoint is emphasized; for we read in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Again in Ephesians 5:25 we read: "Husbands, love your wives, even as Christ loved the church, and gave himself for it."

But he who wrote the last two scriptures quoted, also wrote Galatians 2:20. Here the apostle speaks

of his personal and individual relationship to the sacrificial work of Christ. He says: "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." While keeping in mind the relationship of the church as a whole to her Lord, let us see to it that we do not allow this truth, or any other truth—and certainly no error—to detract one bit from our individual relationship to the "much more" of God's provision for our salvation in Christ Jesus, concerning whom we should be able to say at all times as did the beloved Brother Paul: "Who loved me, and gave himself for me." And what is the purpose of this God given provision? It is that we may acceptably serve the living God.

When speaking of God's providential care for his own, Jesus used the expression, "much more." In Luke 12:27, 28, we read these words: "Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; HOW MUCH MORE will he clothe you, O ye of little faith?"

Consider the lilies, said Jesus, how they grow! How do they grow? Is it because of the ceaseless attention that man gives them? If so, then surely Jesus would have chosen not the lily of the field, but a hothouse plant, which does need the continual attention of the nurs-

eryman for its growth. How do lilies grow? Is it by getting excited, agitated, overanxious? No—for Jesus said they toil not; they spin not. They grow by taking advantage of everything provided for them by a beneficent Creator. And said Jesus, even Solomon in all his glory was not arrayed like one of these!

The glory of Solomon was put on, was outward show, was merely a veneer. Not so the lily of the field. Its glory is inherent—a part of its very nature. There is a perfection in the texture of a flower, created and cared for by an infinite and unseen hand, that is truly wonderful. If, then, God so clothe the grass, HOW MUCH MORE will he clothe you! Let us, as lilies of his planting, take every advantage of the “how much more” of his provision for our every need and see to it that we blossom for his glory.

In Luke 12:24 Jesus says: “Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. HOW MUCH MORE are ye better than the fowls?” Plant and animal life are the recipients of a Creator’s providence. We can say as we meditate upon the “much more” of God’s provision for our needs, “Thy providence is kind and large, both man and beast thy bounty share; the whole creation is thy charge, but saints are thy peculiar care.” Earlier in this 12th chapter of Luke, verses 6 and 7, Jesus is recorded as saying: “Are not five sparrows sold for two

farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.”

“Said the robin to the sparrow,
‘I should really like to know
Why these anxious human beings
rush about and worry so.’

Said the sparrow to the robin,
‘Friend, I think that it must be
That they have no Heavenly Fa-
ther such as cares for you and
me.’

“Then I think we ought to tell
them,” said the robin to his
friend,

“That we have a Heavenly Father
whose love can never end.

Then they would not need to
worry when in trouble or in
woe.

God must think they cannot trust
him when they fret and worry
so.”

Using still another illustration to emphasize this glorious truth of the “much more” of God’s provision for his own, Jesus said, as recorded in Luke 11:11-13: “If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?” No parent worthy of the name would think of giving something that was bad to a child who asked for a good gift. On the contrary, what parent worthy of the name does not take a delight in

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giving good gifts to his children?

The tragedy often is that the parent, because of circumstances over which he has no control, cannot give good gifts to his children. And so Jesus says in verse 13: "If ye then, being evil, know how to give good gifts unto your children: how MUCH MORE shall your Heavenly Father give the Holy Spirit to them that ask him?"

Notice the condition—"to them that ask him." One of the underlying principles governing the bestowal of God's gifts was stated by Jesus: "Ask and ye shall receive." We all know that apart from the gift of his own dear Son, God's greatest gift to the church is the Holy Spirit. We must see our need of it. So needful is it that we are told to be filled with it. Yea, the Scriptures teach that if we have not the Spirit of Christ (which is the Holy Spirit) we are none of his! If we ask for it, we shall indeed receive it.

While Luke makes a special point of the gift of the Holy Spirit, Matthew makes the gift general and allcomprehensive. There is no doubt that both statements were made by Jesus when talking with his disciples from time to time on this matter. Matthew says, chapter 7:9-11: "Or what man is there of you whom if his son asked bread, will give him a stone? Or if he asked a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, HOW MUCH MORE shall your Father which is in

heaven give good things to them that ask him?"

Notice, the same principle is mentioned as being in operation—it is to those who ask. What a comforting thought to know that whatsoever is good for us as new creatures in Christ Jesus will be given to us for the asking! And how does God give? Philippians 4:19 does not read like this: "But my God may supply some of your need according to a system of rationing." What it does say is: "But my God SHALL supply ALL your need according to his riches by Christ Jesus." What a source of supply—"God's riches in glory by Christ Jesus"!

He who loves a cheerful giver is indeed the most cheerful of all givers. Did not Jesus say it is your Father's good pleasure to give you the kingdom? The divine way of giving was referred to by Jesus when he said, "Good measure, pressed down, and shaken together, and running over." (Luke 6:38) Does not the Apostle Paul say in Ephesians 3:20, that God is able to do ALL that we ask or think? He tells us more than that. He says that God is able to do ABOVE ALL that we ask or think. He tells us much more than that. He says that God is able to do ABUNDANTLY ABOVE ALL that we ask or think. He says even more than that. The nearest approach to an answer to those words of Jesus, "How much more shall your Father which is in heaven give good things to those that ask him?" is found in Ephesians 3:20, where

CHRISTIAN LIFE AND DOCTRINE

Paul says that God "is able to do **EXCEEDING ABUNDANTLY ABOVE ALL** that we ask or think."

One of the most helpful meditations we can indulge in, is upon the "much more" of God's provision for our needs. It matters not where we place the emphasis, **HOW** much more, how **MUCH** more, or how much **MORE**. Sooner or later in our meditations we shall all get lost—lost in wonder, love, and praise. The old hymn truly says, "Count your blessings, name them one by one; and it will surprise you what the Lord has done." In like manner we can count our needs, name them one by one, and it will surprise us the **HOW MUCH MORE** there is of God's provision to meet those needs!

Perhaps one of the greatest lessons we have to learn is this fact that God is sufficient for all our needs. One effect of his dealings with us is to lead us to the positive conviction that his provision is "much more" than our needs, whatever those needs may be. The psalmist wrote (62:5), "My soul, wait thou only upon God; for my expectation is from him." If our expectation is from any other source, discomfort, discouragement, and defeat in some form or other await us. Not only in the fertile valley, but in the desert also, the "much more" of God's provision must be and will be our experience.

The apostle says in II Corinthians 3:5, "Our sufficiency is of God." This has been the experience of all God's faithful ones down the stream of time.

Job said out of the depths of sorrow and trial, "Though he slay me, yet will I trust him."—Job 13:15

Said the sweet singer of Israel: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." (Ps. 23:4) The Apostle Paul, notwithstanding his many and grievous trials, triumphantly said, as recorded in Romans 8:38, 39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"God helped his saints in ancient days who trusted in his name; and we can witness to his praise, his love is still the same."

Let our needs be as great as they may, in the "much more" of God's provision there is a supply "exceeding abundantly above all we can ask or think." "My God **SHALL** supply **ALL** your need according to his riches in glory by Christ Jesus." Whatever that need is, God's provision in Christ to meet it is more; "**MUCH MORE**."—Eph. 3:20, 21; Phil. 4:19

Open to God thine inmost heart;
He will his comfort then impart.
He will his grace most freely give,
And peace and joy thou shalt receive.

Proper Form of Words

At a recent convention several people were baptized "in the name of the Father, Son, and Holy Spirit." I can find no instance in the Bible where any of the Gospel church were baptized other than in the "name of the Lord Jesus." Please explain why this rule is not more often followed.

IN MATTHEW 28:19, the words of the Master, as he instructed his disciples, are as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." We have, then, the very best authority for using this expression in performing the symbol of water baptism.

In the Book of Acts, it is true, in a number of instances the account speaks of being baptized "in the name of the Lord Jesus" or "in the name of the Lord." (Acts 19:5; 10:48) Although no reference is made in these texts to the Father and the Holy Spirit, we do not believe that this would prove that the early disciples did not fully comply with the Lord's instruction; rather, we believe that the account of the actual words used is not the consideration of these texts. For instance, in the account of Philip and the eunuch we read in Acts 8:38, "And he baptized

him." But we would not conclude that no names at all were mentioned on this occasion; instead, as in the other texts, there is no intention of reporting the actual words used, but only that the eunuch had been baptized. The disciples knew the Master's instructions in this matter and no doubt complied with them.

More important, however, than the use of a certain formula of words, is that the one who has submitted himself for baptism in water realizes that this act is but a symbol of his true baptism into Jesus Christ. This true baptism is possible only through a complete consecration of one's heart to God. The Apostle Paul says concerning this true baptism, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) When one is baptized "into Jesus Christ" he is then a member of the body of Christ with the responsibility of laying down his life sacrificially in the service of God. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-6

The significance of being baptized "in the name of the Father, and of the Son, and of the Holy Spirit," is that the one baptized should first recognize the Father as his Creator and the One who has brought into existence the

great plan of redemption through which everlasting life may be attained. He should also accept the Son, Christ Jesus, as his Redeemer, and pattern of life; for the Son is the one whom the Father has used to open the way to eternal life through the ransom. Only through the Holy Spirit, the power of God, is he begotten to a new life and given the ability to understand the "things of the Spirit of God."

Sealed As Israelites

In Revelation 7:4 we read: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Then verses 5 to 8 enumerate the various tribes. Why do you apply this number to the Gospel church and not to the tribes of Israel as does the Revelator?

THE heavenly calling was first offered to natural Israel, and, even in our Lord's day, the privilege of partaking of the spiritual inheritance was restricted to the Jewish people. It was because of this that our Master, as recorded in Matthew 10:5, 6, commanded his disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

Had a sufficient number of the Jews been found worthy to make up that 144,000 to complete the church which is His body, the invitation to that "high calling"

would not have been extended to the Gentiles at all.

Those individuals of the Jewish nation who accepted Christ, maintained their relationship with God and were transferred "from Moses into Christ," while those who did not were "broken off," separated from that relationship; thus making it necessary for the number yet to be supplied from among the Gentile nations. Many scriptures attest to this truth.—Rom. 9:25, 26; 11:17-26; 1 Pet. 2:9, 10

The work of the Gospel age, from the time of the conversion of Cornelius, the first disciple from among the Gentiles, until the present time, has been to fill up the places vacated by the unbelief of the Jews, and these vacancies are filled by consecrated believers from among the Gentiles. This subject is discussed by the Apostle Paul in Romans, chapter 11. He likens Israel to the branches of a "good" olive tree, and Gentile believers to branches of a "wild" olive tree. Writing to the Roman Gentiles he said, as recorded in verses 17 to 21:

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the

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natural branches, take heed lest he also spare not thee.”

Another illustration that has been used to clarify the text of your question has been that of replacements in a regiment. A regiment which originally was made up of men, all from one state in the union, because of emergency may receive replacements of men from many other states, that the complement may be full, without changing the name of the regiment. So with “them which were sealed,” the Lord, in his providence, has called us to take the place of those unworthy of their privileges so that the full number—12,000 from each of the twelve tribes, or a total of 144,000—may be found who will be accounted worthy to reign with Christ. (Rev. 14:1-3) This conclusion is supported by Romans 11:25, which reads: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

“In All the World”

Colossians 1:23 has puzzled me greatly; it reads: “If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.” Are we to believe that the Gospel was preached to every human being who lived in the days of the apostles?

THIS present generation has done much in missionary effort. The Bible has been translated into almost nine hundred different languages and dialects and the radio encircles the globe with the Gospel message; but in spite of all this, more than one-hundred and fifty thousand people die every day who have never even heard the name of Jesus Christ, let alone to have learned the “hope of the Gospel.” This being true, it doesn’t seem reasonable to believe that “every creature which is under heaven” had heard the message of the kingdom of God away back there when they had none of the modern methods of communication that we have today; and there are still multitudes who haven’t heard of the only “name under heaven given among men, whereby we must be saved.”—Acts 4:12

In order to know the meaning of our text, we must understand the subject of the apostle’s discussion. Some of the Jews who had accepted Christ as their Savior were slow to believe that God’s grace had extended the same privilege of salvation to the Gentiles. They had not learned that the favor which at one time had made Israel the chosen people of God, had been taken from them, because as a nation they had rejected the Master, even though some individuals of that nation had accepted him and had become “the sons of God.” It was because of this national rejection that our Master told them, “Your house is left unto you desolate.”—Matt. 23:37, 38; 24:14; Amos 3:2; John 1:11, 12

The Apostle Paul knew that God's favor had been extended to the Gentiles, and in the matter under discussion he wanted his Jewish brethren to know this truth and accept the Gentile Christians into their fellowship. The thought of the text is not that everyone had heard the message, but that now no barrier existed and God's favor was extended to Jew and Gentile alike.

The apostle appreciated his privilege to preach the message of Christ to the Gentiles, for in Ephesians 3:8 he says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Instructing the Children

Should young children be compelled to submit to religious instruction? Many adults testify that their rebellion against religion and their present unbelief is because too much religion was forced upon them as children.

WE BELIEVE that many adults who refuse to serve the Lord, selfishly excuse themselves, by blaming their parents wrongfully. The teaching of Bible truths to children is of inestimable benefit, and helps the children throughout their lives. Of course the Christian parents of small children have the primary responsibility to teach those whom the miracle of birth has given to them as a peculiar care. To whatever extent they shirk the duty of teaching their children the truths

which God gave to them, they are unfaithful servants, and their influence for good is proportionately lost. One hour a week in a Sunday School class can never take the place of parental instruction, for the finest sanctuary of religious teaching and example is the Christian home.

Just as a child of primary school age could learn little by attending a class in high school, so many children are too young to profit by attending an adult Bible class. On the other hand, Bible study classes for children have been helpful in supplementing home instruction.

A knowledge of Bible stories which illustrate the care of God for his people is a valuable background of education, for through this knowledge the child has a bulwark against the storms of doubt and unbelief which, later in life, will come to test his faith. For parents to leave it up to a child as to whether he desires religious instruction is wrong. If it were left to a child to decide whether he would go to public school, many would not go, to their own disadvantage in later life. Compulsory education has proven a blessing, and Christian parents who feel compelled to tell their children of the goodness of God, are also blessed.

To aid parents and teachers in this work of the ministry, the publishers of The Dawn Magazine have just printed a revised edition of "God's Promises Come True." It is a book of Bible stories suitable for children. It will be sent to you upon request; the price is \$2.00. See pages 32 and 33.

The Gifts of God

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning.”—JAMES 1:17

FOR centuries the year's end has been a season for the giving of gifts. It is a beautiful custom, the practice of which temporarily lifts the world somewhat out of its otherwise self-seeking course, and gives millions a taste of the revolutionary changes which will result in human relationships when, under the laws of Christ's kingdom, the unselfish spirit of giving takes the place of the selfish spirit of grasping.

The spirit of giving is the spirit of God, and he is the greatest of all Givers. Giving manifests the spirit of love, and “God is love.” The love of God which prompts him to give is described by the Greek word *agape*, which in our Common English Version of the Bible is sometimes translated “charity.” The original and true meaning of charity is the act of giving to those in need, where there is no hope of repayment. And this is truly the case with respect to the gifts of God, both to his people and to the world in general.

Nothing that any of God's creatures can give to him would add to his riches, and regardless of what they might withhold, he would not be made poor. He gives because he loves, and the rejoicing of those who receive his gifts is his joy. This, we believe, is true even in the case of his human creation, and despite the present fallen and dying condition of man. Solomon expressed this thought, saying, “Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.”—Eccl. 5:18, 19

Here Solomon describes the sheer joy of living here on the earth as a natural man. All the natural things which contribute to this joy are the gifts of God. We are reminded of this in the Genesis record of the creation of man, in which we are told of the Garden which God prepared for his human creation “eastward in Eden.”

In that garden, we are told God placed "every tree that is pleasant to the sight, and good for food." (Gen. 2:9) It was all designed for the joy of man. David wrote, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Ps. 115:16

In bestowing the blessings which make for human happiness, God has been impartial. Jesus assures us that his Heavenly Father causes the sun to shine and the rain to fall on the evil and on the good, the just and the unjust. (Matt. 5:45) It is true, of course, that during the dark night of sin and death, when God has been permitting evil to reign, there is no assurance to any individual or group of enjoying an adequate share of the natural earthly blessings. Today, seventy-five percent of the human race is existing on scanty provisions of food and other necessities of life.

This is largely because of human selfishness, and the failure to provide adequate means of distribution prevents the bounties which the earth provides to be shared in measure by all. The Lord's own people, living in various parts of the world, are subject to the conditions with which they are surrounded, sharing the common experiences of the world, whether they be lean, or full and rich. But these have learned, as did the great Apostle Paul, to be content with whatever the Lord's providence may permit, whether they "abound" or at times "suffer need." (Phil. 4:11-13) They have learned that "godliness with contentment is great gain."—I Tim. 6:6

Greeting to Our Brethren

As we near the close of another year our hearts go out to our brethren in Christ the world over. We know that in many parts of the chaotic world of today the temporal affairs of the saints are far from abounding, that in many places they may even "suffer need," as did Paul on occasion. But we know, that like him also, they are "content," realizing that the "light afflictions" which they are now "enduring" will continue but for a "moment," and therefore are not worthy to be compared with the "eternal weight of glory" which has been provided by the many and various spiritual gifts of God.—II Cor. 4:16-18

The year that is ending has been a blessed one for the Lord's people in every land. Being in contact with many of them through correspondence and through the personal visits of a number of the brethren to foreign shores, we have come to know the dear ones

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overseas better than before, and thus to appreciate and love them more. Yes, dear ones in Europe, in Asia, in Africa, and in Australia, we convey to you our Christian greetings and very best wishes for a blessed new year in the Lord! We greet our American brethren also, and are confident that the Lord's people in every country are lifting their hearts and voices to God in prayer on behalf of the "called-out" ones everywhere throughout the earth. What a blessed fraternity it is to which we belong; a spiritual fraternity brought into being by the gifts of God!

The Gift of Salvation

In order to be a member of God's family, and to sense the sweetness of the "blest tie that binds our hearts in Christian love," it was necessary to be a partaker of God's gift of salvation. We say the "gift of salvation." We could have as well said the gift of God's dear Son, or the gift of eternal life through the Son. (John 3:16; Rom. 6:23) "By grace are ye saved through faith," wrote Paul, "and that not of yourselves: it is the gift of God."—Eph. 2:8

And even this wonderful gift of salvation through Christ had to be preceded by another gift of God, which, shall we say, was the gift of discernment. When Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus replied to him, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." (Matt. 16:15-17) One cannot know and enjoy the truth and its blessings by reason of his own ability to interpret the Scriptures. Human reasoning ("flesh and blood") is not able to discern the "mysteries of the kingdom of heaven." This also is a gift of God.—Matt. 13:11

Psalms 119:144 reads, "The righteousness of thy testimonies is everlasting: give me understanding, and I shall live." The "testimonies" of the Lord are his declarations, promises, and laws which reveal his divine plan of the ages. But it is only those to whom he gives understanding that are able to grasp their meaning, and it is through their obedience to this God-given understanding that they receive everlasting life. To know the truth alone does not put one in the way of life. It is through the truth that we learn to know God, and it is when we know him, and yield ourselves in complete and hearty submission to his will, that his gift of life through Jesus becomes ours. In prayer to his Heavenly Father Jesus said, "This

is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”—John 17:3

“All Things”

Paul wrote, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.” (Rom. 8:32) This is a wonderful promise! It does not mean, of course, that the Lord gives his people all that they might desire of temporal blessings and advantages. The reference is to the spiritual needs of the consecrated people of God. These are all supplied, and abundantly so, in keeping with the riches of God’s grace through Christ Jesus.

In the context of the “all things” promise, Paul is discussing the efforts, particularly of our great adversary, the Devil, to separate us from the love of God. One of his methods is through discouragement, based upon our fleshly imperfections. But as Paul says, “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth?” (Rom. 8:33, 34) Certainly it is not God who condemns his people, for he has made provision through Christ Jesus for the forgiveness of their unwilling imperfections. Yes, from him we have received the gift of forgiveness.

Failing to separate us from the love of God through discouragement based upon our sins, then other methods are tried—“tribulation,” “distress,” “persecution,” “or famine, or nakedness, or perils, or sword.” Paul says, quoting from the Old Testament, “For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” But in all these things we can be “conquerors through him that loved us.”—Rom. 8:35-37

We can be conquerors in “all these things,” not in our own strength, but because God, through Christ, has freely given unto us “all things” needful in order to be overcomers. The difficult situations which the Lord’s people face in various parts of the world, would, from the natural standpoint, be cause for fear and defeat. But, as Paul wrote to Timothy, the Lord has not given us the “spirit of fear.” Instead, he has given us the “spirit . . . of power, and of love, and of a sound mind.”—II Tim. 1:7

The “Spirit . . . of power” is the Holy Spirit, one of its many functions in our lives as Christians being to give us strength for

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our every time of need. At times our needs seem very great. One trial follows another in quick succession. Many times the Lord permits us to be severely tested along several lines at the same time. The enemy often "comes in like a flood" to overwhelm us. But, as David wrote, "The Lord sitteth upon the flood; yea, the Lord sitteth King forever." In other words, he is in full control of every situation, and as David further promised, "The Lord will give strength unto his people; the Lord will bless his people with peace."—Ps. 29:10, 11

Yes, "the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." "No good thing will he withhold"—he will freely give us "all things" that are good for us as new creatures in Christ Jesus. All these "good things" are embodied in his gift of the Holy Spirit. Speaking to his disciples, and in anticipation of what his Heavenly Father would do for his consecrated people throughout the Gospel age, beginning with Pentecost, Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13

God's Power

The Holy Spirit is the holy power of God by which he accomplishes all his works. The inspirational power of his promises, recorded in his Word under his direction, is one of the means by which he strengthens his people. The Scriptures, inspired by the Holy Spirit, were given in order that the man of God might be "thoroughly furnished unto all good works." (II Tim. 3:16, 17) "Thoroughly furnished"—in all things God has made provision for us through his Word.

As we have seen, he has promised to give strength unto his people. His many promises along this line are in themselves a source of great inspiration and encouragement. To know that God is for us, to really believe that he is helping us in every time of need, serves to help us over many difficult places in the road which Jesus called "narrow." We can keep going because we know that greater is he who is for us than all they are against us. The battle may rage around us, but because the Lord has promised to strengthen and protect, we enjoy the peace of God that passeth human understanding.

And we know that the promises of God are not empty words. We know he strengthens and protects his people, and some information is given us in his Word as to how he does this. In Psalm 91:11 we read, "He shall give his angels charge over thee, to keep thee in all thy ways." What a precious gift this is to the people of God! We read again, "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7

We have never seen an angel, and our human minds cannot understand how these heavenly beings accomplish their work; but we know that they exist, that they are powerful, and that they are willing and ready always to do God's bidding. Besides, they know the Heavenly Father's will for his people. Jesus said, in this connection, that the angels always behold the face of his Father in heaven. Yes, they are in intimate contact with our God. They know his will for us and are prompt to do his bidding. His mighty power is exercised through them to "deliver" us.

Jesus said that he could ask the Father, and the Father would send "twelve legions of angels" to protect him. We do not know how many angels the Father uses to protect us, but even one would be sufficient, we are sure. In II Chronicles 32:21 we are told that the Lord "sent an angel"—just one, apparently—and "cut off all the mighty men of valor, and the leaders and the captains in the camp of the king of Assyria." If a mighty army encamped against Judah could be destroyed by one angel, what comfort should be ours in the realization that "the angel of the Lord encamps round about us" for our "deliverance"!

In view of the miraculous manner in which God, through one of his angels, delivered Israel from the Assyrian army, Hezekiah was fully justified in having said to them, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." (II Chron. 32:7, 8) The record states that the people "leaned themselves upon the words of Hezekiah."—vs. 8—margin.

Surely the Lord is just as capable of caring for his people today as when he delivered Judah from the hands of Sennacherib, the king of Assyria. Just as then, the people "leaned" upon the words of assurance given to them by Hezekiah, so we can lean upon the many promises the Lord has given us, and thus be "strong and

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courageous.” True, our enemies are many and powerful, and the circumstances of life often baffling and discouraging, but as Hezekiah said in his day, “With us is the Lord our God to help us and to fight our battles.”

The angel that destroyed Judah’s enemies was sent in response to the prayer of Hezekiah and Isaiah. They “prayed and cried to heaven, and the Lord sent an angel.” (vss. 20, 21) The privilege of prayer is another of God’s gifts to us. We are invited to come boldly to the throne of grace to obtain mercy, and to find grace to help in our every time of need. (Heb. 4:16) If, in the past, the Lord has seemed far from us and we have not realized the sustaining power of his grace, perhaps it was because we failed to seek him at the throne of grace. We may be sure that if we cry unto him in our distresses he will always send an “angel” to give us comfort, and in his own due time, deliverance.

God’s dealings with his people of the Jewish age were along natural lines. But with us it is different. We have entered into a covenant with the Lord by sacrifice. We have agreed to sacrifice the flesh and its interests, and we are leaving in God’s hands the manner in which he accepts our sacrifice. As new creatures in Christ Jesus we are not to expect deliverance from experiences which are distressing to the flesh, except as the Lord sees such deliverance would be for our best interests as new creatures. The Lord’s plan is not to spare us from suffering, but to give us strength to bear whatever trials his love and wisdom may deem to be for our highest spiritual welfare.

Indeed, one of the gifts of God to his people of the Gospel age is the privilege of suffering for and with Christ. Paul wrote, “Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” (Phil. 1:29) It requires great faith to appreciate this gift. The privilege of suffering with Christ is, however, a very precious gift; for, if we are faithful in thus suffering, faithful even unto death, it will lead to association with him in glory—“If we suffer, we shall also reign with him.”—II Tim. 2:12

The Joy Set Before Him

In Hebrews 2:10 we read that it was God’s plan “in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” The thought is that the “many sons” are also brought to glory through a pathway of suffering. Thus, just as the Heavenly Father did not shield Jesus from suffering, there is

no reason to suppose that he will do so for us. However, God did provide a compensating portion for the Master: it was the "joy that was set before him," which, as the apostle explains, enabled him to "endure the cross, despising the shame."—Heb. 12:2

These same joys are set before us, the greatest of which is the prospect of seeing our Heavenly Father and our Lord Jesus face to face, and of spending eternity with them as members of the divine family. David wrote, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:11) Jesus entered into this joy after his resurrection. The apostle affirms that he "is now set down at the right hand of the throne of God."—Heb. 12:2

This glorious inheritance was first given to Jesus by promise. To be at the right hand of the throne of God meant the glorious privilege of carrying out the Father's loving kingdom plan for the blessing of all the families of the earth. The promise was that this "pleasure of the Lord" would prosper in the hands of Jesus. (Isa. 53:10) By faith Jesus laid hold of these precious promises, and they served as a bulwark of strength while he was making his soul an offering for sin.

In prayer to his Father, Jesus said of his disciples, and those who would believe on him through their word, "The glory which thou gavest me I have given them; that they may be one, even as we are one." And again: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou has given me [by promise]: for thou lovedst me before the foundation of the world." (John 17:22, 24) "The glory which thou gavest me I have given them." What a gift! It means that all the exceeding great and precious promises which inspired and encouraged Jesus belong also to us, and are among the means which the Lord is using to fortify us against the attacks of the world, the flesh, and the Devil.

One of the promises to Jesus was, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (Ps. 2:8) In Psalm 111:6 we read, "He hath showed his people the power of his works, that he may give them the heritage of the heathen." "The works of his hands are verity and judgment," the psalm continues, and "all his commandments are sure." (vs. 7) Yes, God has shown us the power of his works. He has opened the eyes of our understanding to see and appreciate his great

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plan of salvation—the redemption through Christ Jesus, his covenants, his promised kingdom, the “great salvation” of the church, and the “restitution of all things” for the world. Through the outworking of this plan we see the mighty power of God in operation. That power gave strength to the ancient worthies, enabling them to endure while they were being prepared to occupy the earthly phase of the kingdom, to be the “princes in all the earth.” This mighty power of God comforted and strengthened Jesus, and raised him from the dead. By faith we see God’s power in operation in the first resurrection of the church, already in progress, and by faith we anticipate the manifestation of divine power in the resurrection of all the dead.

Truly God has “showed his people the power of his works,” and the purpose is “that he may give them the heritage of the heathen.” God promised Jesus that he would be given the heathen for an inheritance, and throughout the age he has been helping the church to enter into this same inheritance, helping them by showing them the power of his works. Not only has it been given to us to see and know the mysteries of the kingdom—all the glorious features of the divine plan—but all of the Lord’s people have experienced the mighty power of God in their own lives as they are being prepared to enter into their future inheritance with the glorified Jesus.

And how inspiring are the promises of God pertaining to the various aspects of our inheritance. Through the Prophet Isaiah the Lord said, “I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.”—Isa. 49:8, 9

Other aspects of our inheritance are promised by Jesus in his statement, “To him that overcometh will I give, . . . the crown of life, . . . the hidden manna, . . . power over the nations, . . . the morning star, . . . white raiment, . . . make a pillar in God’s temple, . . . to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Rev. 2:10—3:21) All these promises pertain to our prospect of reigning with Jesus in his kingdom. He knew that it was his Father’s will that his followers should share these honors and blessings with him, for had he not said while still with his disciples in the flesh, “Fear not, little flock;

for it is your Father's good pleasure to give you the kingdom"?—
Luke 12:32

Our Gift to God

How many and manifold are the gifts of God to us! Truly they are more than can be numbered. In return he asks but one gift from us—"My son, give me thine heart." (Prov. 23:26) To give our hearts to the Lord means to give him our all. It means that we will search his Word to determine his will for us at every step of the narrow way in which we walk. And in this also there is great joy, great peace of mind, for we are assured of being guided aright, and of hearing the voice of the Word of God saying, "This is the way, walk ye in it."

Without this infallible guide, the world strays aimlessly through life, burdened with its cares, and fearful of what each day's experiences might bring. But how wonderful it is to have given our hearts to the Lord, and to let him be our guide, as we endeavor to do his will and work. It is in thus giving our hearts to the Lord that we receive one of the most precious of his present gifts. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

How precious is this rest which the Lord has given to his people. It is enjoyed by all of his consecrated saints, wherever they may be, and regardless of their circumstances of life. The measure of this rest is in proportion to our faith in the divine arrangements, faith in God's dealings with us, faith in the provision he has made through the Redeemer, faith in his ability to fulfil his promises, and faith in all the means of grace which he has provided.

All the gifts of God's grace need to be accepted by faith—a vital and living faith—in order that they may enrich our lives as new creatures in Christ Jesus. As we look out upon the new year, may it be with a "faith that will not shrink, though pressed by every foe; that will not tremble on the brink of any earthly woe." We know not what 1955 holds for us. We know that the church as a whole will soon finish her earthly course, but just when, we do not know. We do know that for many of us, as individuals, 1955 will be the year. Let us live today as though tomorrow we would hear those welcome words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."—Matt. 25:21

Glorify God

“That God in all things may be glorified, through Jesus Christ.”

—I Peter 4:11

TO GLORIFY God means to praise, honour, magnify him. In all this, obviously, we also give honour to his Son, our Lord Jesus. “All should honour the Son, even as they honour the Father.” (John 5:23) The Father, however, is greater than the Son, and it is to our Father that the glory pre-eminently belongs. And the Lord Jesus would have it thus.—I Cor. 15:27, 28

Divine Intuition

To foretell future events accurately is a miracle, and God has had history written for us in advance. From ancient times our Father has declared in his holy Word the things that are not yet done, saying, “My counsel shall stand, and I will do all my pleasure.” (Isaiah 46:10) This is a grand triumphant note for us; a wonderful stimulus to our faith—all God’s purposes shall be accomplished.

We have been very richly blessed by noting how history from past ages, even to this our day, has been fulfilling divine prophecy in a marvelous way. We can by this means discern where we are on the stream of time. From some of the divine declarations yet to have fulfilment, we know that God’s holy

name shall in due time be glorified in all the earth.

Glory World-Wide

“The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.” The very center of light and life will be honoured and glorified by every creature, not only in heaven, but also on the earth. But any who, during the millennial age (which precedes the ages of glory), will have proved themselves to be incorrigibly wicked after having had a full and fair opportunity to attain life by obedience to the kingdom requirements will be mercifully cut off—certainly not subjected to everlasting torment. They will not be allowed to be a blot in God’s fair kingdom.

“As truly as I live, all the earth shall be filled with the glory of the Lord.” (Numbers 14:21) It will be filled with his honour, perfections, excellence, magnificence. “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”—Habakkuk 2:14

Not Yet Filling the Earth

God has already performed great things for his name’s sake, and that his mighty power shall be made known, but it is obvious that the knowledge of his glory does not yet fill the earth as the waters cover the sea; but this divine promise will be fulfilled. Concerning some of these great things already done,

we recall parts of a message God sent to Pharaoh, recorded in Exodus 9:13-16: "Let my people go, that they may serve me. . . . There is none like me in all the earth. . . . I have raised thee up [Pharaoh], for to show in thee my power," or more correctly speaking, "I have allowed thee to remain," (Leeser), "for to show in thee my power; and that my name may be declared throughout all the earth."

Further, there was the wondrous deliverance at the Red Sea. "Dividing the water before them, to make himself an everlasting name. . . . So didst thou lead thy people, to make thyself a glorious name." (Isaiah 63:12, 14) The psalmist, speaking of the same incident, says, "He saved them for this name's sake, that he might make his mighty power to be known." (Ps. 106:8) The world in general, however, does not appreciate such mighty works.

Wondrous Works

"I will speak of the glorious honour of thy majesty, and of thy wondrous works." (Ps. 145:5) As we today look at this subject, we see that the very pinnacle of God's wondrous works respecting his glorious name and mighty power, relating to the past, present, and the future, centers in and through his beloved Son.

"God so loved the world, that he gave his only begotten Son." This was a wondrous work; ". . . that whosoever believeth in him should not perish, but have everlasting

life." (John 3:16) And in harmony with the Father's will, Jesus most willingly, gladly, and lovingly gave himself "a ransom for all." Following his cruel death upon the cross, Jesus was raised from the dead by the mighty power of God, and was highly exalted. These were wondrous works.

Later, at Pentecost, the precious holy influence was shed forth upon the consecrated followers of Jesus, and from that day until now, this Holy Spirit has been wonderfully influencing each member of the true church.

Signs of the Times

Today, we are living in one of the greatest dispensational changes in the world's history. Here are some of the signs of the times in this our day: many running to and fro; knowledge rapidly increasing; an assembling of the nations; men's hearts failing them for fear, and for looking after those things which are coming on the earth; distress of nations with perplexity (with no way out); conditions which mark the end of the "times of the Gentiles"; members of the true church (the wheat) being gathered; and the tares bundled together. While the "times of the Gentiles" run out, the attention and hopes of Jews world-wide are centered more and more upon Palestine, the land which God has promised to give them in a very special sense, and with lasting rich blessings, when they turn to him and his beloved Son. Wondrous works are these.

THE DAWN

World-wide conditions, together with chronological findings, speak to us of the Lord's presence. He is doing great works preparatory to the bestowing of rich kingdom blessings in the earth.

World Shall Remember

Concerning all the mighty acts and wondrous divine works—God's Word is rich with the recordings of countless numbers of them—but very little is understood and appreciated by mankind in general. However, the whole groaning creation will, during the Millennium, hear and understand and appreciate the whole wonderful story. The books in the Word of God are to be opened to all mankind. (Rev. 20:12) Then "all the ends of the world shall remember [the Hebrew word used here means 'shall earnestly imprint'] and turn unto the Lord."—Ps. 22:27

A stupendous work will then be done by the glorified Christ—Jesus the Head and the church his body. Faithfulness now, even unto death, will then mean joint-heirship with Christ, in the heavenly phase of the kingdom. And the great work to be done will include the raising of earth's dead millions; bringing blessing and benefit to all the families of the earth; and fully establishing God's glorious kingdom in the earth. For all eternity "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

God's Purposes Accomplished

The whole of the divine purpose in Christ Jesus has fulfilment by

the will of God, and the zeal of Jehovah will perform it, against which the power of man and of Satan are of no avail. What an incentive for us throughout our pilgrim journey to be faithful; to give diligence to make our calling and election sure, assisting others to do the same, and to honour and glorify our Father for such a sure and glorious prospect!

How enthusiastic we should be! "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. I will speak of the glorious honour of thy majesty, and of thy wondrous works. Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power."—Ps. 145:3, 5, 10, 11

Jesus Faithful

It is with holy joy that we recall how Jesus throughout his earthly ministry honoured and glorified his Father. "I seek not mine own glory," said Jesus. (John 8:50) He sought not his own praise and honour. This indeed is a valuable lesson for us. His prayer was, "Father, glorify thy name." (John 12:28) Jesus spent much time in prayer, meditation, and communion with his Father, that he might receive strength to hold on steadily to such a great purpose, upon which hung such momentous issues.

He determined always to submit his will to the Father's will, most absolutely, in full and complete consecration to God. "Father, glorify thy Name," in thine own

way, at whatever cost to me; let thy character, wisdom, goodness, and plan of mercy be manifested and promoted.

Footstep Followers

Jesus glorified his Father, and we, as consecrated children of God are to realize fully that we are footstep followers of our Lord Jesus, and that we are to walk in harmony with God's Word and will for us, "that in all things, God may be glorified, through Jesus Christ."

In John 15:8 we read, "Herein is my Father glorified." This chapter teaches that Jesus is the true "vine," his followers are the "branches," and that his Father is the husbandman. Each fully consecrated child of God is an individual branch of the true vine. But how is the Father glorified? It is by bearing "much fruit." To do this, we must abide in Christ, the true vine.

"He that abideth in me," says Jesus, "and I in him, the same bringeth forth much fruit." "Without me"—or severed from me—"ye can do nothing." But what does this mean, to abide in Christ? We, as fully consecrated children of God, are to have no will of our own. Our will must be the will of our Lord Jesus, who has already declared that his will is the Father's will. The spirit of Christ, the true vine, must permeate all branches, and the fruit of the vine must be in each individual branch, a Christlikeness being manifested.

Are we thus bearing fruit? If so, very good, but even this is no

ground for complete contentment and satisfaction.

More Fruit

Our Heavenly Father is the "husbandman," and "every branch that beareth fruit, he purgeth it [or more correctly, he cleanseth it], that it may bring forth more fruit." (John 15:2) This cleansing is not always pleasing. It is, at times, painful. But we should welcome every kind of pruning, cleansing, discipling, knowing that this is the way to bear more and more fruit—Christlikeness, and be more and more zealous to know and do our Father's will. Herein is our Father glorified.

How beautiful is the growing image of our Lord Jesus in the lives of his followers! Wherever that precious fruitage is manifested, how comely and lovely it is to all who love the Lord. Of these, Jesus can truly say: "Father, I am glorified in them." And we do know that whoever thus glorifies the Son, is also giving honour and glory to the Father.

Let Your Light Shine

Our Master exhorts, "Let your light so shine before men, that they may see your good works [your good business] and glorify your Father which is in heaven." (Matt. 5:16) The Scriptures instruct us so to speak and act that others will glorify God, that being seen and heard, God may be honoured and glorified; if not at present by all, then at a later date, in the day of their visitation.

Jesus, the "Light of the world,"

THE DAWN

has said concerning his true disciples, "Ye are the light of the world," and he exhorts, "Let your light shine"; see that you give light before men.

We may be tempted to place our light under a bushel. That would not only hide the light, but would tend to put it out. The Adversary can find plenty of bushels under which we could hide our light, including the love of ease; the spirit of indifference; the fear of man; high calling" closed; no more witness work required—also the one labeled, "weary in welldoing."

Gospel Shall Be Preached

The words of Jesus in Matthew 24:14 are, "This Gospel [this true good news] of the kingdom shall be preached in all the world for a witness [for a testimony] unto all nations; and then shall the end come." The true Gospel is today being proclaimed world-wide and as never before; and we continue to praise the Lord for the various means which he has made possible for us to share in this proclamation.

We have very considerable freedom of speech, individually (for the time being), in declaring the truth. Also, the use of the printed page; the radio in various parts of the world where, with each "Frank and Ernest" broadcast dealing with the good news, millions have an opportunity to listen. The tape-recording machines are also being much used.

In harmony with Philippians 2:14-16, we are to do "all things

without murmurings and disputings," that we "may be blameless and harmless [inoffensive and sincere], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we [are to] shine as lights in the world, holding forth the Word of life."

Glorious Majesty of the Kingdom

Have the people whom we meet day by day received any evidence from us that God has called us out of darkness into his marvelous light? May the sentiments expressed in Psalm 145 be true in our own case: that we shall bless our Father, and speak of the glory of his kingdom, and talk of his power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. His kingdom is an everlasting kingdom and his dominion endureth throughout all generations.

There is a sublime purpose that we should have ever before us: "Whatsoever ye do, do all to the glory of God." (I Cor. 10:31) This is stated very simply, yet it sets before us a very high standard. "Do all to the glory of God" in the home, in the workshop, in the office, school, and factory; in our every dealing with the brethren, and with all people, and wherever we may be.

Glory to God in the Highest

The world in general today seems to be madly shouting, "Glory to man in the highest." Yet the Lord in his infinite wisdom is still graciously, patiently, and lovingly

permitting the true Gospel to be proclaimed in all the world as never before, for a testimony. But for how long? We do not know. What we do know is that we are still in the world, but not of it, and that our Master's words to us are, "Ye are the light of the world."

It is of primary importance that we give diligence to make our calling and election sure, that we daily study and meditate upon the inspired Word, developing, and above all, manifesting, Christlikeness. And while doing this, indeed because we are so doing, we shall not fail to let our light shine before men, holding forth the Word of life to the glory of God, for this is Christlikeness in action.

We, as Jesus did, will need to spend much time in prayer. And at the close of each day we do well to ask ourselves in self-examination: "To what extent have I glorified my Heavenly Father, this day?"

"Whatsoever ye do, do all to the glory of God."



Dear

"Frank and Ernest"

All Doubts Removed

"Being a shift worker I do not have the opportunity of hearing as many of your broadcasts as I would wish, much to my regret. I would mention that right from a child I have received a Christian up-bringing, but my mind has always been beset by doubts. The 'Divine Plan of the Ages' and your other

literature have removed all my doubts, and at last the Bible to me takes on a very sane meaning. I would be very pleased to receive further literature on Bible study, for which, of course, I am prepared to pay. Yours in the Master's service, W. G., England."

Most Instructive

"Will you please send me your booklet, 'Our Lord's Return.' I find your talks on the radio most instructive. As a result I understand the Bible more than I have ever done before. Yours very sincerely, J. Y., England."

Enthusiastic Listener

"May I thank you for your very interesting broadcast, the first I have heard. So instructive and of great interest to me! I am indeed looking forward to your next radio discussion, and you can count me as being added to what I hope is an ever increasing number of enthusiastic listeners. I would like to accept your offer of the 'Creation' booklet. Yours sincerely, G. F., England."

Delightful

"Dear 'Frank and Ernest': The 'Dawn' is a wonderful magazine, and it makes the Bible so easy to understand. I thought I knew such a lot about the Scriptures until I read and studied Volumes 1 and 2 of the Studies in the Scriptures and also the Dawn Magazine which is so delightful to read each month. After reading same, I send it on to friends who are similarly very happy to know the truth. Many thanks, and may God continue to bless you. Yours sincerely, A. M., Scotland."

Excellent Reading Material

"Dear 'Frank and Ernest': I have received the 'Hope' book, for which I thank you very much indeed. I look forward with joy to reading it. I shall be going to the seaside for several weeks as secretary to my business chief—additionally he has asked me to 'polish up' his English. So, as he must do some reading, I think your booklet 'Creation' will provide excellent material for him to read, as well as some of your other books which I possess. I have bought myself a small radio-set, so that your radio programmes can accompany me wherever I go. Yours sincerely, F. M., Hamburg."

THE DAWN

A. BOYCE

Leigh (Afternoon) January 9
 Latchford (Evening) 9

W. CLARKE

Anerley January 30

C. A. CORNELL

Guildford December 12
 Ipswich January 16

J. LESLIE McKEOWN

Clonelly December 5
 do January 2

J. H. MURRAY

Oxford January 23

W. E. PAMPLING

Luton December 12
 Eastleigh January 30

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

Tabernacle Shadows (Cloth)—2/6 each

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

98 Seel Street

Liverpool 1

The Congregation Listens

Dear Brothers in Christ: After listening to that excellent Bible exposition last night by "Frank and Ernest," I decided that I just had to write you a letter telling you how much we appreciate your broadcast over Radio Lourenco Marquez (South Africa). Every Wednesday evening, after service, we all gather around the radio and listen to your Bible lesson. Let me assure you that there are many South Africans who are listening to your programs. We will pray for you that God will use your programmes in this vast country where people seem to cling to churches and other worldly organizations rather than to Christ our Saivor. Please send me a your little booklet, "Father, Son, and Holy Spirit." Your brother in Christ, Pastor G. P. G., South Africa.

Likes New Programs

Dawn Publications: I am so pleased with the new programs to teach the divine plan over the air. Please send me a copy of the "Destiny" booklet. I have been waiting a long time for these programs, and I desire to follow each broadcast with Bible and pencil ready to study with you. F. P., Ore.

Having a Study

Dear Sirs: Please send me the first booklet in your new series,

"Man's Creation and Final Destiny." We now have a little class in our home once a week, and we will appreciate these handy little booklets as regularly as we can get them. Thank you for everything. A. H., Mich.

A New Thought

Dear Sirs: I was listening to your broadcast last night from over Radio Lourenco Marquez, and I had very good reception. The subject was about the thief on the cross and paradise. I have never heard the subject explained that way before. Thank you very much for all that your broadcasts mean to the thousands who listen. Yours sincerely, L. Q., South Africa.

Wants to Be Sure

Dear Sirs: I want to say that the last booklet I received, "The Everlasting Gospel," has been the clearest and most satisfying study I have had yet on the Scriptures. I am beginning to reach some very definite conclusions concerning my beliefs, but I do want to feel that I have given thorough investigation to all these new ideas that your publications have brought to me, because it probably will mean that I can no longer accept the doctrines of the Lutheran Church to which I belong at present. Very gratefully yours, Mrs. J. W. D., N. C.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER

New Bedford, Mass.	December	2, 3
Worcester, Mass.		6, 7
North Brookfield, Mass.		8
Lynn, Mass.		9, 10
Springfield, Mass.		13
Hartford, Conn.		14
Wallingford, Conn.		15
Waterbury, Conn.		16, 17
Groton—New London, Conn.		18, 19
New Haven, Conn.		20

NICK BARACOS

East Liverpool, Ohio	December	12
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FRED A. BRIGHT

Allentown, Pa.	December	26
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BURTON BROWN

Santa Ana, Calif.	December	26
Phoenix, Ariz.	Dec. 31-Jan.	1, 2

GEORGE B. CLARK

Wilmington, Del. (Morning)	December	5
Philadelphia, Pa. (Afternoon)		5

RUSSELL DEAN

Philadelphia, Pa.	January	1, 2
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ORLANDO D. DEIFER

York, Pa. (Morning)	December	5
Lancaster, Pa. (Afternoon)		5

EDWARD FAY

Phoenix, Ariz.	Dec. 31-Jan.	1, 2
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THOMAS FAY

San Luis Obispo, Calif.	December	19
Phoenix, Ariz.	Dec. 31-Jan.	1, 2

IRVING C. FOSS

Fresno, Calif.	December	12
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EARL L. FOWLER

Whittier, Calif.	December	19
Phoenix, Ariz.	Dec. 31-Jan.	1, 2

TED HACK

La Salle, Ill.	December	19
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WILLIAM J. HOLLISTER

Phoenix, Ariz.	Dec. 31-Jan.	1, 2
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JOHN HULL

Phoenix, Ariz.	Dec. 31-Jan.	1, 2
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GEORGE M. JEUCK

Easton, Pa.	December	19
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EDMUND M. JEZUIT

Gary, Ind.	December	19
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ARTHUR H. KRUMPOLT

Boston, Mass.	December	26
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RAYMOND J. KRUPA

Wilkes-Barre, Pa.	December	19
Philadelphia, Pa.	January	1, 2

C. STUART LIVERMORE

New Brunswick, N. J.	December	19
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LUDLOW P. LOOMIS

Wallingford, Conn. (Morn.)	December	19
Hartford, Conn. (Afternoon)		19

EDWARD LORENZ

Phoenix, Ariz.	Dec. 31-Jan.	1, 2
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JOHN Y. MAC AULAY

Greensboro, N. C.	November	28
Marion, N. C.		29
Hendersonville, N. C.	Nov. 30-Dec.	2
Atlanta, Ga.		3
Birmingham, Ala.		5-7
Waynesboro, Miss.		8
Meridian, Miss.		9
Shreveport, La.		10-12
Tyler, Tex.		13
Dallas-Fort Worth, Tex area		14-19
Lamesa, Tex.		20
Tucson, Ariz.		23
Phoenix, Ariz.	Dec. 26, 31-Jan.	1, 2

SPEAKERS' APPOINTMENTS

ADAM MISKAWITZ		Batavia, Ill.	2
Milwaukee, Wis.	December 12	Aurora, Ill.	3
LEON H. NORBY		Chicago, Ill.	5
Baltimore, Md.	December 19	Indianapolis, Ind.	6
Philadelphia, Pa.	January 1, 2	Columbus, Ind.	7
GUSTIN P. OSTRANDER		New Albany, Ind.	8
Adrian, Mich.	December 6	Cincinnati, Ohio	9
Jackson, Mich.	7, 8	Dayton, Ohio	10
Flint, Mich.	9	Columbus, Ohio	12
Saginaw, Mich.	10, 12	Monessen, Pa.	13, 14
Grand Rapids, Mich.	13	Pittsburgh, Pa.	15
Gary, Ind.	15	New Brunswick, N. J.	17
South Bend, Ind.	16	New York, N. Y.	19
Toledo, Ohio	17	Rutherford, N. J.	22
Cleveland, Ohio	19	Paterson, N. J.	26
		St. Albans, L. I., New York	30
		Philadelphia, Pa.	January 1, 2
HOWARD W. OSTRANDER		FELIX S. WASSMANN	
Phoenix, Ariz.	Dec. 31-Jan. 1, 2	New Haven, Conn. (Morn.)	December 19
HARRY PASSIOS		Waterbury, Conn. (Afternoon) 19
Duquesne, Pa.	December 5	Philadelphia, Pa.	January 1, 2
Monessen, Pa.	26	CLAUDE R. WEIDA	
G. RUSSELL POLLOCK		Paterson, N. J.	December 12
Riverside, Calif. (Morning)	December 19	Reading, Pa.	19
Pomona, Calif. (Afternoon)	19	GEORGE M. WILSON	
Philadelphia, Pa.	January 1, 2	Miami, Fla.	December 5
GEORGE P. RIPPER		Philadelphia, Pa.	January 1, 2
San Diego, Calif.	December 12	W. NORMAN WOODWORTH	
KENNETH RAWSON		Philadelphia, Pa.	January 1, 2
Phoenix, Ariz.	Dec. 31-Jan. 1, 2	ERNEST G. WYLAM	
FRED W. RICE		St. Louis, Mo.	December 16
Phoenix, Ariz.	Dec. 31-Jan. 1, 2	Kansas City, Mo.	17
GILBERT RICE		Wichita, Kans.	19
Phoenix, Ariz.	Dec. 31-Jan. 1, 2	Nocona, Tex.	20
NORMAN F. RICE		Fort Worth, Tex.	21
San Francisco, Calif.	December 5	Gustine, Tex.	22
Phoenix, Ariz.	Dec. 31-Jan. 1, 2	San Antonio, Tex.	26
ALFRED L. SMITH		Phoenix, Ariz.	Dec. 31-Jan. 1, 2
Richmond, Va.	December 12	San Diego, Calif.	January 4
MICHAEL A. STAMULAS		Los Angeles, Calif.	9
Catawissa, Pa.	December 12	CHRISTIAN W. ZAHNOW	
AUGUST SWANSON		Rochester, N. Y.	December 2, 3
Milwaukee, Wis.	November 30	Buffalo, N. Y.	5, 6
Kenosha, Wis.	December 1	Tonawanda, N. Y.	7
		West Newton, Pa.	8, 9
		Connellsville, Pa.	10
		Pittsburgh, Pa.	12
		East Liverpool, Ohio	13

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, ORE., December 5—Home gathering to be held at 3596 Bernard Street.

COLUMBUS, OHIO, December 12—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., December 12—Convention opens 10:20 a. m., in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, December 19—Convention opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., December 19—Third Sunday Convention starts at 11:00 a. m., 2339 State Street.

DETROIT, MICH., December 26—Maccabees Building, Woodward Avenue at Putnam.

PHOENIX, ARIZ., December 31-January 2—Kindly write the secretary, Miss Esther Haldenwang, 1509 East Whitton Avenue, Phoenix,

for details. Make reservations as far in advance as possible, owing to heavy tourist season.

CHICAGO, ILL., January 1, 2—Convention opens on Saturday at 10:00 a. m., in the regular hall, Masonic Temple, 912 N. La Salle Street. Two meals will be served by the local class. For further information and reservations, write to the secretary, Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue, Chicago 32, Ill.

PHILADELPHIA, PA., January 1, 2—Convention will be held in the Y. W. C. A. Building (Auditorium) 2027 Chestnut Street. Requests for information or room reservations should be addressed to the class secretary, Mrs. Otis R. Barrall, 42 Fairfield Road, Havertown, Pa., at an early date.

VANCOUVER, B. C., CAN., January 30—Fifth Sunday gathering to be held at Norvil Hall, 156 East 7th Avenue.

PATERSON, N. J., April 9, 10.

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"FRANK AND ERNEST"

DISCUSS

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To your left is a suggestion for a small advertisement in your local newspaper. The outline is designed for two inches in one column.

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