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The DAWN

A Herald of Christ's Presence

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One Dollar a Year

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THE EVERLASTING GOSPEL

AS ANGELS ? OF LIGHT

"And when they shall say unto you, 'Inquire of those that have familiar spirits, and of the wizards that whisper and that mutter:' should not a people inquire of their God? (Should we then) in behalf of the living (inquire) of the dead?"—Isa. 8:19. (Leeser.)

OF WIDESPREAD interest in the world of today, in which all of us are surrounded by dying and death, is the question of whether or not it is possible for the dead to communicate with those still living. The theory of Spiritualism, which is that intercommunication

between the living and the dead is possible and practical, has gained such widespread popularity and support in recent years that it can no longer be dismissed with a shrug of the shoulder and the charge that it is trickery. When outstanding men of thought and education like the late Sir Conan Doyle and others, sponsor a cause, it is fitting that earnest truth seekers assure themselves upon the basis of God's Word what their attitude should be toward it.

Spiritualism as a theory claims that when a person dies it is merely

the body or outer shell of the individual that actually ceases to exist. It is alleged that the real person—sometimes described as the ethereal body—continues to live. This real person can, it is claimed, and often does, communicate with friends and relatives still occupying the earthly, or "corporeal" body. But are these personalities from whom the devotees of Spiritualism receive messages the departed "spirits" of the dead, or are they deceptive messengers of Satan who, in keeping with the practices of their master, are appearing as angels of light?—2 Cor. 11:14.

Spiritualists, including the late Sir Conan Doyle, have produced too many evidences of their success in communicating with intelligent beings unseen by man, to thoughtlessly dismiss their claims as having no foundation. If we accept the plain teachings of the Bible that the dead "know not anything" (Eccl. 9:5), then reason demands that some other Scriptural explanation should be found for the phenomenal things that may be seen and heard in the seance chambers of modern Spiritualism.

Almost anyone might properly wonder what there is in Spiritualism which has been of actual value to the world. While Spiritualists insist they have received messages from the dead, to date it would appear that the sum total of information contained in all of the messages received has not added much, either to the wisdom or the righteousness of the world.

This fact in itself tends to discount the authenticity of the claims of Spiritualists, for among the dead who allegedly are able to convey messages to the living are all the outstanding poets, authors, statesmen, orators, musicians and inventors of past ages. If the claims of the Spiritualists are true, these past masters of their profession should now know all that they ever knew when they were in the flesh, and supposedly have continued to learn under much more favorable circumstances since their escape from fleshy bondage.

If the theory of Spiritualism is true, all those in the spirit world must indeed be very much more intelligent now than when they were here upon the earth as men and women. To be able to communicate with these and obtain the benefit not only of what they learned here, but also what they have discovered and experienced since departing this life, should, indeed, result in a great enrichment of our knowledge, and an increasing clarity of our vision of the meaning of life. But has anything of the kind come to pass? In reply to this question we can do no better than to quote the statement of the late Horace L. Hastings as follows:

"They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and guitars; and what have we to show for it all? Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many things which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritualism is as barren as Sahara, as empty as a hollow gourd."

However we may explain the supernatural phenomenon of Spiritualism, it remains a fact that its claims run counter to the positive teachings of God's Word with respect to the condition of the dead. In Ecclesiastes 9:5 we read, "For the living know that they shall die, but the dead know not anything." Again in Psalms 49:10-12 we have the following: "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish." The same prophet of the Lord gives us an even more emphatic declaration concerning the state of the dead, saying of man, "His breath

goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. 146:4.

The New Testament agrees with the Old in emphasizing the great Scriptural truth that the wages of sin is death, and that death means the cessation of life, not a transfer to another form of life. The account of the death and resurrection of Lazarus is to the point in this connection. Jesus did not attempt to communicate with Lazarus while he was dead. He knew that the only way that Martha and Mary could speak with their brother again was dependent upon his being raised from death. Similarly, all the dead will eventually be raised and thus be able to talk with the living.

While Lazarus was dead Jesus spoke of him as being asleep, thus resting in unconsciousness until the resurrection. That this is what He meant by His use of the term "sleep," is evident from His explanation to His disciples in which He said plainly, "Lazarus is dead." He didn't say that it was merely the "corporeal" body of Lazarus that was dead, but rather that Lazarus himself was dead, and when the Master called him forth from the tomb, "He that was dead came forth."—John 11:1-46.

In 1 Corinthians 15:12-18, where the apostle sets forth his great lesson on the resurrection of the dead he explains that if there be no resurrection of the dead then "they which are fallen asleep in Christ are perished." Certainly the Apostle Paul was all wrong in this statement if the claims of Spiritualism are true.

From the time of man's creation Satan, the Great Deceiver, has attempted to prove that death is not a reality. God stated to our first parents that they would surely die if they disobeyed His law. (Gen. 2:17.) In his dialog with Eve, Satan countered with the claim, "Ye shall not surely die." (Gen. 3:4.) In the light of unscriptural theology that has developed throughout the ages since that first lie was told by Satan, his assertion, "Ye shall not surely die" has come to mean "You only seem to die."

Today the claim is almost universally made by religionists of all kinds, heathen and professed Christians, that "there is no death." In the light of this universally ac-

cepted error, which has been promoted and supported by many Satanic arguments and devices throughout the ages, the purpose of this discussion is to show that modern Spiritualism is but another of his efforts to prove that he told the truth in that monumental lie, "Ye shall not surely die."

The basis of proof for the explanation of Spiritualism which we propose here to offer will be the Bible, the Word of God. God's Word also declares that "The wages of sin is death." (Rom. 6:23.) The entire testimony of the Bible, when properly understood, is in harmony with these declarations of divine truth.

In keeping with our text, we propose to accept as truth only that which comes from God in response to His invitation to "search the Scriptures." We believe that this is the safe course, especially in view of the fact that God's prophet recommends it rather than the methods of the Spiritualists who seek information from the dead through the mediumship of those who, according to our text, "have familiar spirits, and of the wizards that whisper and that mutter."

Who then are these spirits of Spiritualism? As we have already observed, the practices of modern Spiritualism cannot be explained apart from an acknowledgment that there is something back of it that smacks of the supernatural. That the mediums of Spiritualism do receive messages from beings and from a realm ordinarily separate and beyond the human, there seems little doubt. If these personalities with whom they communicate are not the departed spirits of the dead, who are they?

We believe there is positive Scriptural testimony that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to lift mankind out of sin; that by their failure all might learn that there is but one

effectual remedy for sin; viz., that provided in Christ.

These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted them, of materializing in human form, to start another race. (Gen. 6:1-6.) Their illicit progeny was blotted out with the flood, and were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell, [Tartarus] and delivered them into chains of darkness, to be reserved unto judgment." Jude (6) also mentions this class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains—under darkness unto the judgment of the great day." Notice three points with reference to these evil angels.

(1) They are imprisoned in **Tartarus**, restrained, but not destroyed. **Tartarus** is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone;" but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect—they are not permitted to exercise their powers in the light being "under chains of darkness."

(3) This restriction was to continue until "the judgment of the great day," the great Millennial Day—in all a period of over 4,000 years. As we are now in the dawning of the Millennial Day—"the great day"—it is possible that this should be understood to mean that some of these limitations as to "darkness" may ere long be removed gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions or "lying wonders" in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with **Satan** the prince of demons, or devils,

whose evil career began long before—who was the first, and for a long time the only, enemy of the divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know.

As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils;" and no doubt as a superior order of being he exercises some degree of control over the others.

These fallen angels, "demons," have probably very little to interest them among themselves—evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control.

We are well aware that many Christian people have reached the conclusion that the Lord and the apostles were deceived, when they attributed to the works of demons conduct that is now considered human propensity and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, his teachings would be an unsafe guide upon any subject.

Notice the personality and intelligence attributed to these demons in the following Scriptures—"Thou believest that there is one God; thou doest well; devils also believe and tremble." (Jas. 2:19.) Do human propensities "believe and tremble"? The demons said to our Lord, "Thou art Christ, the Son of

God! And He, rebuking them, suffered them not to speak [further], for they knew that He was Christ." (Luke 4:41.) Another said, "Jesus I know, and Paul I know; but who are ye?"—Acts 19:15.

The young woman from whom Paul cast out the **spirit** of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a spirit which possessed and used her body?—an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "lying spirits" acknowledged by Spiritists, have still another difficulty—for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret **sheol** and **hades** to mean.* If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence whatever. The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; i. e., spirit-mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation.—Read carefully all of the following Scriptures—Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isa. 8:19, 20; 19:3.

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer or spirit-medium,

* See "The Truth About Hell," a pamphlet in which every text of Scripture containing the word **hell** is cited and carefully examined in the light of reason, together with other Scriptures and parables supposed to teach eternal torment. Price, 5 cents.

as related in 1 Sam. 28:7-20, is an illustration of what is claimed to be performed today. Although the law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends—just as with spirit-mediums today.

King Saul was well aware that there were numerous of these mediums residing in Israel contrary to the divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul—head and shoulders taller than any other man in Israel. (1 Sam. 9:2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The methods used by the evil spirits through the medium at Endor were similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged prophet, Samuel, wearing as was his custom a long mantle. When she described the mental (or "astral?") picture, Saul recognized it at once as a description of Samuel; but Saul himself saw nothing—he "perceived" from the description that it was Samuel.

Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged, the sentiments of

the dead prophet were assumed—the better to deceive. (Thus these "lying spirits" always seek to counterfeit the face, manner and disposition of the dead.) The response was, "Why hast thou disquieted me to bring me up?"

This answer corresponds to the Jewish belief—that when a person died he became unconscious in "sheol," the grave, waiting for a resurrection. (Job 14:12-15, 21; Psa. 90:3; Eccl. 9:5, 6.) Hence the representation is that Samuel was brought **up** from the grave, and not **down** from heaven; and that his rest or peaceful "sleep" was disturbed or "disquieted"—Psa. 13:3; Job 14:12; Psa. 90:5; John 11:11, 14.

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him to have any further converse with him while alive, had been forced to commune with him by the wonderful powers of the witch. (See 1 Sam. 15:26, 35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."—1 Sam. 28:6, 15.

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstance. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give to him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "up" out of **sheol**.

Was Samuel down in the earth, or was he afar off in heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's Word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge; viz., "Tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines."

The well-informed demons knew full better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels" (Psa. 8:5); besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death.

Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the divine provision that each one who so **wills** may refuse to have any communication with these demons?

The Word of the Lord is, "Resist the devil, and he will flee from you." (Jas. 4:7.) "Be sober, be vigilant; because your adversary the devil, as a roaring [angry] lion, walketh about, seeking whom he may devour: **whom resist, steadfast in the faith.**"—1 Pet. 5:8, 9.

But while able to tell things past and present, these evil intelligences are quite unable to do more than guess at the **future**. Yet these guesses are often so skilfully stated as to satisfy the inquirer and yet appear true, if the result should be the opposite of his expectation. Thus the oracle of Delphi having been consulted by Croesus demonstrated to him a super-human knowledge of present things, and when he, having thus gained confidence in it, inquired through its mediums, "whether he should lead an army against the Persians," the answer as recorded by Herodotus the historian was, "By crossing the Halys, Croesus will destroy a mighty power!" Relying upon this, Croesus attacked the Persians and was defeated. His **own mighty power** was destroyed! History is full of such evidences that the demons know not the future; and God's Word challenges all such, saying,

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen. Let them show the former things [things before or to come] what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods."—Isa. 41:21, 23.

But where was Samuel the prophet, if Saul would be with him the day following? Clearly the meeting place would not be heaven, for wicked Saul was surely unfit to enter there (John 3:5); nor could the meeting be in a place of flames and torment, for surely Samuel was not in such a place. No; the "familiar spirit" spoke to Saul from the standpoint of the general faith of that time, taught by Samuel and all the patriarchs and prophets—namely, that all who **die, good and bad alike, go to sheol, the grave, the state of death, the sleep from which naught can awaken except the resurrection**

power of Michael, the arch-angel (Dan. 12:1, 2)—except it were claimed that the witch's "familiar spirit" could awaken the dead in advance—but this, as we are showing, was a deception, a fraud, the "lying spirit" personating the dead and answering for Samuel.

Of this passage Charles Wesley wrote:

"What do these solemn words portend? A gleam of hope when life shall end?—Thou and thy sons shall surely be Tomorrow in repose with me:—Not in a state of hellish pain, If Saul with Samuel remain; Not in a state of damned despair, If loving Jonathan be there."

One remarkable thing in connection with the manifestations of these fallen angels, or "demons," is that people of ordinary common sense are so easily deceived by them and accept such flimsy proofs respecting the dead, which they would not accept respecting the living. The inquirer will accept through the medium a description which fits to the individual and his manner, clothing and appearance years before, and will hold sacred a message purporting to come from him, whereas the same individual would be more on guard against deception by a living impostor, and his message through a servant.

The mention in the Scriptures of these necromancers, witches and mediums leads us to infer that through mediums they were for centuries seeking fellowship with the Israelites. But it is apparently the custom to change the **manner of manifestation** from time to time: just as witchcraft flourished for a time in New England and Ohio, and throughout Europe, and then died out and has been succeeded by Spiritism, whose tipping and rapping manifestations are gradually giving way to others, clairaudience and materialization being now the chief endeavors, the latter being very difficult and the conditions often unfavorable, are often accompanied by mediumistic assistance and fraud.

Obsession at the First Advent

In the days of our Lord and the early Church the method of operations on the part of these demons had changed somewhat from the practices in the days of Saul, and we read nothing in the New Testament about witches, wizards and necromancy, but a great deal about **persons possessed by devils**—ob-

session. Apparently there were great numbers thus possessed throughout the land of Israel: many cases are mentioned in which our Lord cast out devils; and the power to cast them out was one of those conferred upon the twelve apostles, and afterward upon the seventy that were sent out. The same power was possessed and exercised by the Apostle Paul.—See Luke 9:1; 10:11; Acts 13:8-11; 16:18.

Mary Magdalene, we remember, had been possessed of seven devils (Luke 8:2), and being set free from their control, she became a very loyal servant of the Lord. Another instance is mentioned in which a legion of spirits had taken possession of one man. (Luke 8:30; 4:35, 36, 41.) No wonder that his poor brain, assaulted and operated upon by a legion of different minds, would be demented. This tendency of these fallen spirits to congregate in one person indicates the desire they have still to exercise the power originally given them; namely, the power to materialize as men. Deprived of this power they apparently have comparatively rare opportunities of getting possession of human beings.

Apparently the human will must consent before these evil spirits have power to take possession. But when they do take possession apparently the will power is so broken down, that the individual is almost helpless to resist their presence and further encroachment, even though he so desires. Our Lord intimates such a condition (Matt. 12:43-45), suggesting that, even after an evil spirit had been cast out and the heart swept and garnished if it were still empty there would be danger of the return of the evil spirit with others to re-possess themselves of the man—hence the necessity for having Christ enthroned within if we would be kept for the Master's use, and be used in His service.

Apparently these evil spirits have not the power to impose themselves, even upon dumb animals, until granted some sort of permission; for when the "legion" was commanded to come out of the man whom they possessed, they requested as a privilege that they might have possession of the bodies of a herd of swine; and the swine being according to the law unclean to the Jew and unlawful to eat,

the Lord permitted them to have possession of them, doubtless foreseeing the results, and with a view to giving us this very lesson.

The same apostle who speaks of these evil spirits as "lying wonders" and "seducing spirits" (1 Tim. 4:1; 2 Thess. 2:9; compare Ezek. 13:6; 1 Kings 22:22, 23) tells us that the heathen sacrificed to these demons. (1 Cor. 10:20.) And so, indeed, we find that in various parts of the world there are demon manifestations.

Amongst the Chinese these demon powers are frequently recognized, and sacrifices are offered to them; so also in India and in Africa. Amongst the North American Indians in their savage state these evil spirits operated after much the same manner as elsewhere.

The claim of Spiritists is that Spiritism is the new gospel which is shortly to revolutionize the world—socially, religiously, politically. But, as we have just seen, Spiritism, under various garbs, has long held possession of the world and borne bad fruit in every clime. It is nearly 100 years since the rapping and tipping manifestations first occurred in Rochester, N. Y. (1848), and gave start to what is at present known in the United States as "Spiritualism." It began with strange noises in a "haunted house" and first answered a little girl who addressed the unseen author of the noises as "Old Split-hoof." It had a rapid run of popularity, and judges, doctors, lawyers and ministers and hundreds of thousands of others speedily became its votaries, until its friends and its enemies claimed that its adherents numbered over ten millions.

Believing in the consciousness of the dead, ignorant of the Scripture teachings on the subject of death and of their prohibition from holding communion with "mediums"; and very generally disbelieving in evil spirits, it is not surprising that intelligent men and women, having proved to their own satisfaction that supernatural powers were in their midst, as manifested by the rappings, tipplings, slate-writings, answers to questions through mediums, clairvoyances, etc., should believe these invisible powers, which desire to converse with them, to be what they profess,

—their deceased friends. Even allowing that there are certain tricks of legerdemain, and certain frauds along similar lines, we cannot wonder that intelligent people would believe their own senses in respect to instances which they had personally investigated.

As a result, for a time many of God's people were in great danger because of their failure to take heed to the sure Word of God's testimony (the Bible) on this subject. Indeed, the personating spirits seem at first to have been very careful in all their references to the Bible, sometimes advising the religious ones who attended seances to do more reading of the Bible, more praying, etc.

But this was only to allay their suspicions and fears and to get them more fully under their influence. Gradually the teachings became more and more lax, and the student was given to understand that the Bible was better than nothing to the uninitiated world, but to those who had come to have intercourse with the spirits direct, the Bible was useless—and worse, a hindrance.

Well has an able writer upon the subject said of Spiritism:

"A system which commences with light, innocent, trifling and frivolous performances and communications, but which ends in leading its followers to deny 'the Lord that bought them,' and to reject the Word of God which liveth and abideth forever, gives evidence that there may be a deep purpose under all its fantastic tricks; and that the craft of the Old Serpent, who is a liar from the beginning, may underlie those trifling and unimportant communications which, by stimulating curiosity and inspiring confidence, lull to slumber the suspicions of honest but undiscerning souls, until they are in the fatal coils of the Enemy of all righteousness."

These demons who personate the dead, seeing that a new dispensation is opening, were prompt to apply their knowledge as far as possible to the advancement of their own cause, and freely declared a new dispensation at hand, and Spiritism the guiding angel which was to lead mankind safely into it; and they have not hesitated to declare that the new dispensation means the utter wreck of the present social order, and the establishment of Spiritism as the new order.

In some instances, where they thought it would serve their pur-

pose, they have not hesitated to declare the second coming of Christ, and on one occasion at least it was distinctly stated that Christ had come a second time; and it was intimated that they were ready if any one chose to grant communication with Christ through the medium.

Many of God's people have been saved from being ensnared into this great evil by what we might term their **own spiritual sense**, by which they discerned that there was something in connection with Spiritism quite at variance with the spirit of our Lord and the sentiments of His Word. We may safely conclude, however, on the strength of the Lord's promise, that none of the fully consecrated—the "elect"—are suffered to be fully ensnared.—Matt. 24:24.

The strongly marked tendency of Spiritism toward free-lovism served to bring it into general disrepute amongst the pure minded, who concluded that if the influence of the dead was properly represented in some living advocates of Spiritism—then the social conditions beyond the vale of death must be much worse, much more impure, than they are in the present life, instead of much better, as these demon spirits claim.

We could make voluminous quotations from Spiritist writings, proving that it totally denies the Bible, and that it is in direct opposition to its teachings; that it has denied the very existence of God, teaching instead merely a **good principle**, and that every man is a god. It denies the atonement and the Lordship of Christ, while it claims that He was a spirit-medium of low degree.

Furthermore, abundant testimony could be quoted from prominent Spiritists proving that the tendencies of Spiritism are extremely demoralizing. So bold and outspokenly immoral did some of the prominent representatives of Spiritism become, specially the female mediums (and most of its mediums are females) that the moral sense of civilization was shocked; and for a time demonism under the name of "Spiritualism" languished.

Now that its past is measurably forgotten or denied, it is reviving, but along somewhat different lines. The new method seems to be to have less tipping and rapping and

fewer special mediums, or rather to make of each believer a medium, by the use of mechanical appliances. Indeed, almost all who become investigators are assured that **they** would make excellent mediums: this flattery is no doubt intended to lure them on; their ability to do "wonders" having a great fascination, especially for people of naturally mediocre talents.

Nor is the statement untrue: none but idiots are so stupid or so ignorant that they cannot be used as **mediums**: and they may become powerful mediums in proportion as they yield themselves obediently to the "control" of these "seducing spirits" and their "doctrines of devils" (See 1 Tim. 4:1) and are "led captive" by Satan at his will.—2 Tim. 2:26.

The term "seducing spirits" exactly fits the case. From amusement of curiosity and answering of questions, sometimes quite truthfully, they proceed to gain the confidence of their victims, and in a plausible manner to break down the will power and make slaves of them. Then they tyrannize in a most diabolical manner, leading into excesses of various kinds. Should conscience rebel or an attempt be made to get free from this slavery, all reserve is cast aside and the victim is taunted with his fall, persuaded that there is no hope for him, and that his only future pleasure must be in diabolism—Scriptures being skillfully quoted and cited to apparently prove this.

Good Spirits

There are good spirits, as the Scriptures freely declare; and these holy angels are charged with the care of all who are fully consecrated to the Lord. These, however, do not operate in darkness, nor through "mediums," and have better employment than tipping tables, rapping out answers to foolish questions and entertaining humanity. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

There is no warrant for seeking or expecting communications from these holy guardian angels: God's will being that His "elect" shall walk by faith and not by unusual manifestations or sights of sounds. To this end He has prepared His Word as a storehouse of knowledge from which His faithful shall be

supplied with "meat in due season": and He declares it to be sufficient that the man of God may be thoroughly furnished unto every good work.—2 Tim. 3:17.

Furthermore, it may be set down as a sure sign of evil (either germinating or developed), for any one to attempt to get control of the will and mind of another—as in mesmerism, spirit-mediumship, hypnotism and the like. The Lord respects our individuality and appeals to it, and urges our self-control in harmony with the principles of righteousness laid down in His Word.

But Spiritism asks an abandonment of self-control in favor of spirit-control. No one of ordinary prudence would dare to give up the use and control of his mind and will to fellow men, much less to unseen powers which merely profess to be good and great and wise. No Christian who has the slightest confidence in the Bible as the inspired Word of God should submit himself to these influences as a "medium," or even become an "investigator" of that concerning which God's Word has given us so explicit warnings—that it is a way that leads from God and righteousness to sin, and ruin, mental, moral and physical.

"We are not Ignorant of His Devices"

We will no doubt surprise some when we state that to our understanding "Christian Science," "Theosophy," "Mesmerism," "Clairvoyance" and "Hypnotism," as well as "Swedenborgianism," are all related to Spiritism, and designed by the "seducing spirits" to enthrall and "pass along" the various classes of mankind who are now awakening out of mental lethargy; and to blind their eyes to the truth respecting the Lord and His Word.—2 Cor. 4:4.

"Christian Science" by its attractive but deceptive name, no less than by its lying proposition that there is no pain, no sickness, no death, no sin, no devil, no Savior—nor need of any—by the very absurdity of its claims attracts the curious; and by its seeming harmlessness and "good works" ensnares the unguarded and uninstructed, who do not know "the depths of Satan."—Rev. 2:24.

Their processes for treatment of "imagined" diseases seem harmless,

but are their cures therefore less of the demons and more of God than those of Spiritualists? While a pure faith in the first principles of the doctrines of Christ is not to be accepted as instead of good morals, the latter are nevertheless to be considered as concomitants to every manifestation of divine favor and power. All, therefore, who deny our Lord Jesus as the Redeemer of mankind "who gave His life a ransom price for many," are not of God, and their "wonderful works," whether good or bad, are not to be credited to divine power.

It may be questioned by some whether Satan and his associates can be charged on the one hand with causing sickness and death (Heb. 2:14), and on the other hand with healing the sick and casting out devils. Would not this seem to be an opposition to his own kingdom not supposable of any intelligent being?—"If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?"—Matt. 12:25, 26; Mark 3:24-26.

Very true; and this shows to what straits "the prince of this world" is reduced by the great increase of intelligence shining in upon the world during the past century. The demons must sham to be "angels of light," teachers of advanced truths and good physicians, both of souls and bodies, in order to re-ensnare those who are feeling after God, if haply they might find Him. (Acts 17:27.) The words of inspiration give us to understand that Satan's struggles to retain control of mankind will be specially desperate at its close—before he is "bound" for the thousand years that he may deceive the nations no more.—Rev. 20:1.

Here will be one of the "strong delusions" mentioned by the Apostle Paul, to cope with which God's people will have need of "the whole armor of God" that they "may be able to stand in this evil day." (2 Thess. 2:9-12; Eph. 6:11-13.) We are now in the period of which he cautions us to be specially on guard against "seducing spirits and doctrines of devils." (1 Tim. 4:1.) Here the Apostle Peter tells us to "beware lest ye also being led away [seduced] by the error of the wicked [one] fall from your own steadfastness."—2 Pet. 3:17.

The Lord tells us to watch and pray to escape the delusions which will be so strong as to "deceive if it were possible the very elect." (Matt. 24:24.) Shall we, in view of these warnings, expect no "strong delusions," deceptions from the wicked spirits?

Satanic Powers Malefic

But if Satan and his faithful have a knowledge of curative agencies and skill in their application, let us not forget that he has great malefic power also. This has already been demonstrated. Take the case of Jannes and Jambres, the celebrated mediums and magicians of Egypt, who in the presence of Pharaoh duplicated many of the miracles performed by divine power through Moses and Aaron. They could transform their rods into serpents; they also turned water into blood; they also produced frogs, although they could not duplicate the plagues of lice, etc.—Exod. 7:11, 22; 8:7.

We have every reason to believe that the fallen spirits have learned considerable during the past four thousand years and that they have a much wider range of power today. Satan is "the prince of the power of the air," and is malevolent enough to exercise his powers to the extent of divine permission.

There is no question that Satan and his legions are as able and as willing as ever to do all the mischief that divine wisdom may see fit to permit them to do. It only remains, therefore, to notice that God has not only foretold that He will permit them to have great power in the end of this age, but also why He does so. He tells us that He is about to "pour out His indignation, even all His fierce anger," upon the world of mankind, as a chastisement for sin and for a correction toward righteousness; to humble mankind and to prepare them for the blessings of the Millennial Kingdom.

All are familiar with the plagues foretold in the book of Revelation about to be poured upon the world in the end and judgment of this age. Of these the plagues upon Egypt were illustrations—even though the coming plagues be described in symbols. But let us always remember God's care over His people to preserve them from every calamity which would not under divine supervision work out

for them some valuable lesson or experience; and let us remember that He is able and willing to overrule the wrath of men and of devils and to restrain the remainder that would hinder His grand purposes.

Not Now, But Later

It is no wonder that Spiritualism makes such a strong appeal to so many people. Who is there among the living that has not lost loved ones in death, and who would not, if it were possible, thrill with the prospect of being able to communicate with them? While adhering to the truth of God's Word, which emphasizes the fact that the dead are actually dead, this does not mean that those who base their faith upon the teachings of the Word are without hope concerning those who have died.

The true Christian hope concerning the dead is that they are to be awakened from the sleep of death and returned to their loved ones. We have already referred to the miraculous awakening of Lazarus from the sleep of death. Following this miracle, his sisters Mary and Martha were surely able to communicate with him. Indeed, they had him restored to them, and together they were able to resume the enjoyment of their fellowship and home. This was but an illustration of God's provision for all the dead. "Verily, verily," the Master said, "the hour is coming when the dead shall hear the voice of the Son of Man, and they that hear shall live."—John 5:25; 6:40, 44, 54.

To emphasize properly the glorious hope concerning the dead which the Scriptures hold out to us we can do no better in conclusion than to quote from the book, "The Divine Plan of the Ages," as follows:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpass-

ing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—Revelation 21:4.

The resurrection of the dead will take place during the thousand years of Christ's Kingdom. The Apostle Paul declares that Christ will reign until all enemies are destroyed, including man's great enemy death. (1 Cor. 15:25, 26.) In Hebrews 2:14 we are informed by the inspired apostle that Satan has the power of death, and that he also to be destroyed by Christ. This means that never again will he be permitted to deceive mankind, nor enslave the people in the bondage of sin and death.

Man's full resurrection will mean his restoration to the perfection of life in which our first parents were originally created. It will mean also the restoration of man's dominion over the earth. The Kingdom work of raising the dead is concurrent with the thousand-year judgment day period when those being brought back from the tomb will be on trial for everlasting life. Those who pass the trial successfully are represented by the sheep of the parable, to whom it will be said, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."—Matt. 25:34; Gen. 1:27, 28.

But there are "goats" in this parable also—that is, those who, under the favorable conditions of that time, will refuse to cooperate with the laws of the Kingdom, still insisting upon their own course of selfishness. These will be destroyed everlastingly. Their destruction is pictured by "everlasting fire," and it is recorded prophetically of them, "Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.) From this we are assured that all who continue wilfully to oppose God and righteousness are to suffer the penalty of sin, which is death.

When that final death penalty is inflicted upon the incorrigible, there will be no one, among either angels or men, who will be permitted to deceive the people regarding the nature of the punishment. No, Satan will not then be

permitted to repeat his lie, "Thou shalt not surely die" (Gen. 3:4) nor will his angels, in an attempt to prove that the fallen Lucifer told the truth, be there to palm themselves off upon the unwary as the "spirits" of the incorrigibly wicked dead, for both Satan and all his evil messengers, who appear as angels of light, will be no more. Then every creature in heaven and in earth will be heard giving honor

and praise to the great Creator, Jehovah, who sitteth upon the throne of the universe, and unto His Son, the Lamb of God, forever.—Rev. 5:13.

Meanwhile, may we suggest to those who already have been ensnared by the deceptive practices of the fallen spirits, and who now recognize the truth concerning these feigned angels of light, that

through earnest Bible study and prayer they seek to free themselves from this error of the wicked one. It will require fortitude of character and faith in God to do this, but we are assured that divine help is available for those who are determined to obey the Word of the Lord. Claim God's promises and rejoice in the freedom of the truth!

Persecution of Jews Prophesied

IT IS now claimed that one-half of the estimated 4,000,000 Jews in Nazi-dominated Europe has already been slain. The report is that Hitler's plan is to settle the European Jewish problem once for all by killing off the remainder as rapidly as possible.

This present plight of the Jews in Europe, and the tide of hatred that is rising against them elsewhere, was foretold thousands of years ago by the prophets of God, and their prophecies are recorded in the Bible. For our enlightenment and comfort in this time of distress, these same prophecies have also foretold how the Jewish problem finally is to be solved.

The skeptic will reply, "That's just imagination. Conditions in the world and among the Jews are no different now than they have periodically been in the past. What we see transpiring today is merely a matter of history repeating itself."

We agree that there have been numerous upsurges of persecution against the Jew throughout the centuries since the first advent of Christ. We agree, too, even as Jesus pointed out would be the case, there have always been "wars and rumors of wars." We agree that if we merely had these events as isolated circumstances to go by, there would be nothing in the prophecies of the Bible to warrant us in believing that today we are witnessing their fulfillment more than in times past when similar events transpired.

It is not the mere fact of anti-Semitism, nor of a global war, but the combination of these with many other world developments within the lifetime of the present generation, that marks the present period of earth's history as the one prophetically identified in the Bible, and gives us reason to believe that its inspired preview of the final outcome of these events is reliable. That outcome, as we shall see, is to be glorious.

The very existence of the Jews today, as a people separate from Gentiles, and especially as non-Christian but devoutly religious people to whom the Christ of the Gentiles is an impostor and counterfeit Messiah, is one of the greatest living proofs of the authenticity of Biblical prophecies. The Jews traditionally claim that such ancient char-

acters as Abraham, Isaac, Jacob, Moses, etc., are the fathers of their nation. The Bible agrees with this. It has been their adherence to the laws of Moses that has kept them from intermarrying and becoming absorbed by the various Gentile nations with whom they have been domiciled.

Much of the persecution upon the Jews during the last nineteen centuries has been based upon the charge that they were "Christ-killers." No true Christian would want to persecute the Jews for this or any other reason. All true Christians today will sympathize with the Jews in their present trials, and will be glad to use their influence against Jew-hating policies wherever found. It remains a fact, nevertheless, that their experiences since the first advent of Christ, when their leaders said of Him, "Let His blood be upon us and upon our children," have been true to the prophetic picture concerning them.

Only a few days before Jesus was crucified by the Roman authorities He said of the Jewish people, "Your house is left unto you desolate." (Matt. 23:33) Forty years later—A. D. 70—Jerusalem was destroyed by an invading Roman army, and the people thenceforth scattered throughout the world, where they have been currently persecuted ever since.

All of this the Bible foretold, which in itself stamps the Bible as being divinely inspired. But even more, its prophecies point out the exact length of time this outcast condition of Israel was to continue. For example, they refer to a "double" period of God's disfavor, which evidently means that the time of their national eclipse was to be the same length as that of the period during which God blessed and protected them as a nation.

The prophecies also reveal that the time would come when this unhappy people would be restored to their own land, which Scripturally, historically and traditionally, is the land of Palestine. The prophecies show, furthermore, that this would occur following the "double" period of their dispersion among the Gentile nations. As a result of the first World War we have seen the beginning of the fulfillment of these divine promises. Surely, then, it didn't just happen that the prophetic "double"

measurement of time should show that the Jews of this generation were the ones who would take part in such an outstanding return-to-Palestine movement.

Furthermore, the prophecies reveal that this return to Palestine and the gigantic task of reclaiming the land of their fathers would take place concurrently with a war-like, world-wide gathering of Gentile nations which would precipitate a "time of trouble such as never was since there was a nation." Also, that at the same time a sudden and unexpected epidemic of persecution would break out against the Jews which would not only jeopardize the success of their back-to-Palestine movement, but menacingly threaten their very existence as a people. Note how this combination of unusual events is blended in the following prophecy:

"For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem [their promised return to Palestine], I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them for My people, and for My heritage Israel, whom they have scattered among the nations [made the outstanding refugees of the world], and parted My land."—Joel 3:1, 2.

Jeremiah 16:14-18 records another prophecy describing the experiences of the Jews when the time would come for them to be restored to their own land. Here the prophet shows that after their "double" period of punishment, "fishers" and "hunters" would be sent among them to accelerate the return movement. There is little doubt but what we are seeing the "hunters" at work today.

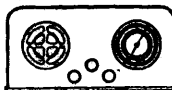
The prophecies reveal that the Jews will finally be delivered from their present persecutors by divine intervention on their behalf; and that, regathered in Palestine, they will be among the first to receive the blessings of divine favor in God's new order now due to be established. This new order will be the Kingdom of Christ.

The foregoing thoughts are a digest of a booklet entitled, "The Jew and the War." This booklet furnishes the Scriptural proofs for all the points herein suggested. You are invited to send for a free copy—no obligation.



BROADCAST

THE WISDOM WORDS FOR THE FUTURE



SCHEDULE

ARE AS BRIGHT AS GOD'S PROMISES



Frank and Ernest

GOOD NEWS FROM THE BIBLE

Sunday, January 3

TIME OF THE END—The increase of knowledge and present-day conditions were foretold in the Bible. Frank and Ernest discuss some of the prophecies relating to these times, and the necessity of God intervening in a miraculous manner to bring about lasting happiness. The booklet "Divine Intervention Near" will be announced.

Sunday, January 10

THE ANGRY NATIONS—Prophecy reveals that the nations would be angry and destroy each other just prior to the establishment of Christ's Kingdom. Eventually, as this program reveals, the desire of all nations will come. Booklet—"God's New Order."

Sunday, January 17

THE SORROWS OF SATAN—This dialog discusses the manner in which Satan is to be "tormented." Also the related subject of "Hell." "Hell" booklet announced.

Sunday, January 24

WHAT IS THE SOUL?—The Scriptures define the human soul and tell how it was created, as well as the destiny of righteous and sinful souls; this dialog reveals. "Hope Beyond the Grave" booklet announced.

Sunday, January 31

HOPE FOR THE WAR-STRICKEN—This discussion is of vital interest because so many have been stricken by the war. Is there hope for unbelievers destroyed by war? "Judgment Day" booklet announced.

Sunday, February 7

WHEN THERE IS NO PEACE—Prophecy declares of the end of the age that there would be a cry of peace when there is no peace, which is further evidence of the time in which we are living, this program shows. "God and Reason" booklet announced.

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Bangor, Maine, WABI, 910 kc.,	9:30 A. M.
Binghamton, N. Y., WNBF, 1290 kc.,	10:00 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Detroit—Windsor, CKLW, 800 kc.,	1:00 P. M.
Grand Rapids, Mich., WLAV, 1340 kc.,	12:30 P. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WJHP, 1230 kc.,	10:00 A. M.
Lewiston, Maine, WCOU, 1240 kc.,	10:00 A. M.
Muskegon, Mich. WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMCA, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	10:00 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Saginaw, Mich., WSAM, 1400 kc.,	6:15 P. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Washington, D. C., WOL, 1260 kc.,	9:30 A. M.

CENTRAL TIME

Anderson, Ind., WHBU, 1240 kc.,	9:30 A. M.
Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Clinton, Iowa, KROS, 1340 kc.,	10:15 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Hot Springs, Ark., KTHS, 1090 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Jackson, Tenn., WTJS, 1390 kc.,	9:45 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	8:45 A. M.
Madison, Wis., WIBA, 1310 kc.,	10:15 A. M.
Medford, Wisconsin, WIGM, 1500 kc.,	9:45 A. M.
(Wednesdays instead of Sundays)	
Memphis, Tenn., WHBQ, 1400 kc.,	9:15 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
San Antonio, Tex., KMAC, 1240 kc.,	8:45 A. M.
Shenandoah, Iowa, KMAA, 960 kc.,	9:00 A. M.
Tulsa, Okla., KTUL, 1430 kc.,	10:30 A. M.
Wichita, Kans., KFBI, 1070 kc.,	
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	

MOUNTAIN TIME

Denver, Colo., KFEL, 950 kc.,	9:15 A. M.
Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Ariz., KTAR, 620 kc.,	9:45 A. M.
Safford, Ariz., KGLU, 1450 kc.,	9:45 A. M.
Saskatoon, Sask., Canada, CFQC, 600 kc.,	10:45 A. M.
Scottsbluff, Nebr., KGKY, 1490 kc.,	10:30 A. M.
Tucson, Ariz., KVOA, 1290 kc.,	9:45 A. M.
Yuma, Ariz., KYUM, 1240 kc.,	9:45 A. M.

PACIFIC TIME

Bakersfield, Calif., KERN, 1410 kc.,	10:00 A. M.
Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Fresno, Calif., KMJ, 580 kc.,	10:00 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	1:30 P. M.
Oakland, Calif., KROW, 960 kc.,	10:00 A. M.
Riverside, Calif., KPRO, 1440 kc.,	9:45 A. M.
Reno, Nev., KOH, 630 kc.,	10:00 A. M.
Sacramento, Calif., KFBK, 1530 kc.,	10:00 A. M.
Santa Barbara, Calif., KTMS, 1250 kc.,	10:00 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	4:00 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	2:45 P. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

ATLANTIC TIME

St. Johns, Newfoundland, VOCM,	5:00 P. M.
Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.

POLISH RADIO PROGRAMS

Baltimore, Md., WCBM, 214½ kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc., (Wednesdays)	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	4:30 P. M.
Muskegon, Mich., WKBZ, 1500 kc.,	10:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Racine, Wis., WRJN, 1400 kc.,	2:30 P. M.
Springfield, Mass., WSPR, 1140 kc.,	8:30 A. M.

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
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Note: WHBU of Anderson, Ind., is new on the list.

The Christian Life

In All Things

"But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."—Ephesians 4:15.

THE healthy Christian life is one of development and growth. The Scriptures show that we should grow in the likeness of Christ, Jesus, our Head and Elder Brother, and our text indicates that this growth should be in all things; that is, we should seek to emulate His example with respect to our every effort to know and do our Heavenly Father's will. To grow up into Christ in all things means that we won't attempt to specialize merely on one or two points of His character-example while ignoring the pattern He set for us along other lines. To follow Christ in all things means that we will be balanced Christians, not hobbyists choosing some one part of the Christian life that especially appeals to us to the exclusion of what the Master taught and did along other lines.

The Scriptures use various illustrations to convey to our minds the thought of Christian growth, one of which is that of development from babyhood to manhood. The Apostle Peter, for example, speaks of "newborn babes" who should desire the sincere milk of the Word that they might grow thereby. (1 Pet. 2:2.) This growth, the apostle indicates, is to be in "grace and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:18.) This was foreordained as a part of the "must" program for all the body members of the Christ. In Romans 8:29 we are told that God predestinated that all those in Christ Jesus must be conformed to the image of His Son.

In Canticles (Song of Solomon) 5:16, the prophet describes Jesus as being one who is "altogether lovely"—that is, loveliness of character in keeping with the divine standard. Jesus' character was "lovely" in God's sight because it was perfect and complete. He met the divine requirements in all respects, proving faithful to every detail of the divine will for Him. He made no mistakes. He left nothing undone that should have been done; nor did He concern Himself with matters that were not involved in the divine will for Him. Being perfect by nature, and wholly devoted to God, He was able to measure



up fully to the divine will. We, being imperfect by nature, can't reach perfection in the flesh, but we can observe the perfect pattern and measure up to it as nearly as possible. We should not be content to take an occasional casual glance at the pattern, and in a dilatory manner endeavor to copy it merely in some respects. Rather, in order to grow up into Christ in "all" things, we should study His whole life, and copy His perfect example as nearly as possible in every detail.

JESUS' SPIRIT OF DEVOTION

Jesus was always wholly devoted to the doing of His Father's will. This was true of Him even as the Logos, before He was made flesh. The prophet expresses the sentiments of the Logos toward His Heavenly Father saying, "Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." (Prov. 8:30.) During the boyhood days of His human life, Jesus maintained this same attitude of devotion to God, and was on the alert to know and to do His will. At the early age of twelve we find Him in the temple asking questions of the doctors of the law, and when censured by His parents for leaving them, His reply was, "Wist ye not that I must be about My Father's business?"—Luke 2:49.

The Scriptures do not reveal the nature of the questions Jesus asked at the temple. It may be that He was inquiring as to the age at which He would be qualified to enter into the service of the Lord. In Numbers 4:3, it is indicated that the legitimate age for priests to enter the service was thirty years. We read in Luke 3:23 that when Jesus "began to be about thirty years of age" He was on hand at Jordan to present Himself in consecration to the Father.

This indicates Jesus' desire not to delay His ministry, that He was ready and anxious to carry out the divine will. It is in keeping with what the prophet had personified concerning Him, saying, "I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and de'ayed not to keep Thy commandments." (Psa. 119:

59, 60.) There was no hesitancy on the part of the Master. He was now the proper age under the law, and in the spirit of another prophecy concerning Him, He was on hand, saying, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within my heart."—Psa. 40:7.

Here then is one of the important characteristics of Jesus which we, as His followers, do well to note and to emulate. We should ever be on the alert and anxious to know and do the Father's will. Our attitude should be, "Teach me to do Thy will; for Thou art my God." (Psa. 143:10.) Again we read, "Lead me in Thy truth, and teach me." (Psa. 25:5.) To copy the Master fully in this respect, however, it is necessary to be more than merely taught the Lord's will.

The Ethiopian eunuch who was reading the Scriptures expressed a desire to Philip that he might be taught its meaning. After receiving instruction, the eunuch manifested the proper response of consecration by saying to Philip, "See, here is water; what doth hinder me to be baptized?" (Acts 8:36.) This same desire to immediately be about the Father's business, once that business is learned, is manifested in a statement made by Ananias to Paul at the time of the latter's conversion. After revealing to Paul that he was called to be a witness for Christ unto all men, Ananias said, "And now why tarriest thou? arise, and be baptized."—Acts 22:16.

The Heavenly Father's invitation to prospective members of the Bride of Christ indicates that His particular interest is in those who incline their ear to His Word, who do not need to be coerced into the doing of His will, but gladly forsake all in order that they may be pleasing to Him. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."—Psa. 45:10, 11.

JESUS' PRAYER LIFE

Being wholly at one with the Heavenly Father, and unreservedly devoted to the doing of His will, it was but natural that Jesus should delight in the privilege of communion with God through prayer. While He doubtless enjoyed many blessed seasons of prayer that are unrecorded in the Gospel accounts of His life, those of which we do have a record indicate that on each occasion when Jesus approached the Throne of Heavenly Grace there was a real need for it, and rich blessings resulted.

In Luke 3:21 we learn that Jesus was praying at the time of His consecration, when the heavens were opened to Him. Probably at least a part

of the Master's prayer on this occasion are those words prophetically spoken of Him by which He expresses His desire to do the whole will of God, as it had been recorded of Him in the volume of the book. (Psa. 40:7, 8.) The opening of the heavens—the revealment of the truth—coming to Him in response to prayer by which He expressed His full devotion, brings home to us a point of vital importance, namely, that the clearness of our vision of the truth is dependent upon the depth of our consecration to do God's will. God is pleased to have us also express our love for Him, and to tell Him of our determination to do His will, and when His will is revealed to us through the truth, our walking in the light is dependent upon the fulfilment of our vows of consecration to Him.

Luke 5:16 tells us of another occasion when Jesus prayed. Here we learn that due to the miracles which the Master had performed, a tide of popularity was rising toward Him, and it may be that realizing that this could prove a temptation to deviate from the path of sacrifice, the Master thought it well to have a season of communion with His Father, that He might be kept obediently in the narrow way which was leading to death. There is too often a tendency on our part to forego the privilege of prayer when things are going well, and to approach the throne of Heavenly Grace only when we are in trouble, but the Master's example is different. His season of popularity was considered a time for prayer. So may we realize that sometimes we need the Father's grace the most when we feel the strongest.

Luke 22:41-44, tells of how earnestly the Master prayed in Gethsemane. Here His example indicates the need of prayer when trials bear down heavily upon us. Now Jesus was no longer popular with the public—even one of His own disciples was in the act of betraying Him, and the others were unable to give Him comfort. But He had a Comforter to whom He could, and did, go, and through prayer He obtained strength for the trying last hours of His earthly life. May we too look to God for help in time of trial.

Luke 6:12 reveals that Jesus sought the Lord's guidance in prayer before He selected His apostles. From this we get the lesson that everything we undertake to do in the Lord's service should be an occasion for prayer. The selecting of His apostles was a matter of great responsibility for Jesus, and He sought "wisdom that is from above" before undertaking it. (James 3:17.) How many times we fail to receive the rich blessings of God's grace that might be ours in our little service for Him because we fail to take Him into our confidence in prayer.

The King James translation of Luke 6:12 (cited above) gives the thought that Jesus prayed continuously all night. Some have supposed from this that they, too, should endeavor to spend whole nights on their knees in prayer. However, the *Diaglott* translation gives quite a different thought, and a footnote by Prof. Wilson indicates that what Jesus did was to retire to an outdoor place of prayer, used by the Jews where no synagogues were available, and that He spent the night in this place. The same Greek word is used in Acts 16:13, where we are told of Paul going to a place of prayer for the purpose of meeting devout Jews who would be gathered there. There is no doubt but what Jesus spent much time that night in communion with His Heavenly Father, but when the text is properly translated there is nothing to indicate that He necessarily prayed continuously all night.

Matthew 11:25 indicates that Jesus expressed His thanks to the Heavenly Father for the revelation of the truth to the humble instead of the wise and prudent. Here is an example of prayer, the very nature of which should help to keep us humble before the Lord. To the extent that we keep ever before our minds the fact that God giveth grace only to the humble we will be safeguarded against the disposition to become proud and self-sufficient.

In John 11:41, 42, we have a record of the Master's earnest prayer to His Father on the occasion of the awakening of Lazarus from the sleep of death. In this we have an example of His recognition that only by God's help could He perform this mighty miracle which He expected would be wrought on this occasion. Not only did He humbly recognize this on His own account, but the passage tells us that He prayed loudly enough, for people gathered there to hear, in order that they, too, might know that it was not Jesus who raised the dead, but His Father. In this example of prayer, therefore, is revealed the Master's desire that His Heavenly Father should be glorified, rather than Himself. How important it is that we, likewise, in seeking the divine blessing upon our service of God, should do so with the desire that God's name be glorified, and that the hearts and minds of the people be turned to Him, rather than to ourselves.

That remarkable prayer of the Master recorded in John 17, seems to blend a number of the Christian's proper motives of prayer. In it we find Him giving full glory to God, reiterating His oneness with the Father, renouncing any claim for a great reward for His faithfulness, and manifesting a complete interest in those He had chosen to carry on with the Heavenly Father's work.

The greater part of this prayer is on behalf of His disciples, indicating that our prayers also should be on behalf of the brethren, and not exclusively in our own interest.

The Master's model prayer, commonly known as "The Lord's Prayer," first expresses the proper spirit of reverence for the Heavenly Father, then an interest in others by asking for the coming of the Kingdom, and last of all those things which pertain to our own relationship with God and our dependence upon Him.

LOYALTY TO GOD'S WORD

Jesus was loyal to the written Word of God. When He prayed for divine guidance and blessing, it was with the expectation that it would be through the Word. Jesus declared that "not one jot or tittle" of the law should pass away until all be fulfilled, and He was earnestly on the alert to make sure that His part in the divine revelation would be fulfilled exactly as the Heavenly Father had directed. (Matt. 5:18.) The Master fully acquiesced in the sentiments expressed in the Old Testament, indicating that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4; Deut. 8:3.

Jesus' loyalty to the Word—the truth—is evidenced in every detail of His life. Even the time features of the divine plan were given due weight in their expression of God's will for Him. To the Master, there was a "due time" for everything. In John 7:6, He is quoted as saying, "My time is not yet come." John 8:20 declares, "His hour was not yet come." In John 17:1, we find Him opening His prayer with the statement, "Father, the hour is come," and in Matthew 26:18, we read, "My time is at hand; I will keep the passover . . . with My disciples."

The Jewish age did not close until after Jesus' death, hence He knew that it was not then the due time for the Gospel message to go to the Gentiles; so He restricted His efforts and those of His disciples to the "lost sheep of the House of Israel." (Matt. 10:6; 15:24.) Following His resurrection He observed further the dispensational truths of the Word, and then instructed His disciples to go into all the world and preach the Gospel.

Even in His prayers Jesus observed the times and seasons of the divine plan. A promise of the Heavenly Father recorded in Psalm 2:8, indicates that when Jesus should request it, the nations would be given to Him for an inheritance, and the uttermost parts of the earth for His possession; but in John 17:9, we find Him saying, "I pray not for the world." He knew that the due

time for Him to make the request suggested in Psalm 2:8 had not arrived, hence that such a prayer then would be out of order.

Jesus loved His own people, the Jewish nation, and said that He would willingly have gathered them together as a hen gathereth her chicks under her wings. But this they refused, and because the Heavenly Father had decreed that on account of their sin, a double period of desolation was to be pronounced upon them, Jesus did not hesitate to say, even to those whom He dearly loved, "Your house is left unto you desolate."—Zech. 9:12; Matt. 23:37, 38.

As followers of the Master, we too should be absolutely loyal to the Heavenly Father's Word. To us a "thus saith the Lord" should be the end of all controversy. Our attitude should always be that no matter what thoughts or plans or schemes may be presented to us, "if they speak not according to this Word, it is because there is no light in them."—Isa. 8:20.

Like Jesus, we should recognize the value of dispensational truth, and similarly be guided in our service to God by His "due time" arrangements for us. This should be true both with respect to the time features of God's plan as a whole, and also in connection with His time for the individual experiences of our lives. We should leave our times fully in His hands, and be willing and glad to wait upon Him under all circumstances.—Psa. 31:15.

It is interesting to note that Jesus did not show any inclination to speculate with respect to the time features of the divine plan. When the disciples inquired, "When shall these things be?" He humbly replied that only the Father knew, that neither the angels in heaven, nor even the Son, could answer such a question at that time. Jesus might well have attempted to give the impression of knowing something about it. He could have said that as near as He was able to deduct from knowledge available, His second coming would possibly take place at such and such a time.

Even after His resurrection, when His disciples inquired, "Wilt Thou at this time restore again the kingdom of Israel?" Jesus' reply was, "It is not for you to know the times or the seasons, which the Father hath put in His own power." (Acts 1:7.) He did explain that when the Holy Spirit came upon the waiting apostles it would give them power and show them things to come; and this was fulfilled in keeping with the church's need. Today we are blessed with a limited knowledge of the time features of the plan. We know that we are living in the days of the presence of the Son of Man; but it is well, it seems to us,

that we follow the noble example of Jesus' humility with respect to things which the Father still holds in His own power.

There is no doubt, of course, but that God is pleased for us to be interested in the time features as well as the other phases of His plan. The prophets who foretold the sufferings of the Christ and the glory that should follow, sought diligently to know "what manner of time the Spirit of Christ which was in them did signify." (1 Pet. 1:10-12.) It is our desire and alertness along this line that helps us to be faithful watchmen in Zion; but in following the example of Jesus, we will be careful to report only that which is unmistakably revealed by the Lord.

HOW JESUS MET TEMPTATION

Jesus' loyalty to the Word of God was put to the test. God permitted Satan to tempt Him, and these temptations were all in the nature of suggestions of disloyalty to the instructions that had been given Him through the Word. By observing how Jesus met these temptations and following His example we too, like Him, can resist the devil, and see him flee from us. (James 4:7.) Of Jesus it is said that He was "in all points tempted like as we are, yet without sin."—Heb. 4:15.

The best example of the Master's loyalty under test is given us in connection with the three temptations that were presented to Him toward the beginning of His ministry. The first of these was the suggestion that He use the power of God which now was at His disposal to turn stones into bread to satisfy His own hunger. This temptation came at a crucial time, as the Master had been fasting for forty days. His prompt reply to Satan was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

The principle involved in this temptation was that of using spiritual advantages to secure material blessings. We are not tempted to turn literal stones into bread, nevertheless, Satan often approaches the followers of the Master with suggestions which, if followed, would lead to the misuse of our spiritual blessings and advantages. For example, he is always suggesting the commercialization of the truth. One of the greatest spiritual blessings we enjoy today is the wonderful privilege of fellowship with those of like precious faith. In the world, people consider themselves fortunate if in a lifetime they have secured even one or two trusted friends. In the fraternity of the saints who have been drawn together by the "blest tie that binds our hearts in Christian love," we secure the benefits of friendship which the world can neither enjoy nor fully understand.

Let us be careful that we do not exploit this advantage for earthly gain.

The second temptation Satan presented to the Master, even as the first, was calculated to put a doubt in His mind with respect to His relationship to the Father. The adversary raised the question, "If Thou be the Son of God." Forty days before Satan raised this question Jesus had been given the assurance of His sonship, and that the Father was well pleased with Him. It was not at all necessary that He put the Father to a test by asking Him now to use His power along any line that would be for the Master's own advantage according to the flesh. The second temptation was that Jesus cast Himself off from the pinnacle of the temple with the expectation that God would protect Him. Jesus' reply to this suggestion was the quoting of another Scripture, "It is written again, Thou shalt not tempt the Lord thy God."—Deut. 6:16; Matt. 4:7.

In principle, Satan's suggestion in this second temptation was that of doing something spectacular in order to demonstrate that one is a child of God. In brief, it is the idea of performing great and wonderful works in the Lord's name with the claim that because we are doing these things we are the favorites of heaven. To follow the Master's example we will need ever to be on the alert against suggestions of this kind, and to be content to faithfully follow the instructions of God's Word, even though it may mean comparative obscurity so far as our position in the divine arrangements for the present is concerned.

A third time Satan tempted Jesus by offering all the kingdoms of this world on condition that He fall down and worship him. The Master knew that in God's due time the kingdoms of this world would be turned over to Him. God had made a promise to this effect, and Jesus knew that when the time came for Him to claim the promise, it would be fulfilled. (Psa. 2:8.) The Master, however, was not willing to accept them on the devil's terms: again He replied, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4:10; Deut. 6:13.) In His consecration, Jesus had agreed to do all that was written of Him in the volume of the book—the Word of God. His loyalty to that covenant would not permit Him, even in the slightest degree, to render allegiance to the adversary of God, hence the temptation to do so even when accompanied by the offer of an immediate and great advantage, was promptly rejected by a "thus saith the Lord."

All three of these major temptations offered the opportunity to side-step the pathway of sacrifice. Because of this, it was not difficult for Jesus to recognize who inspired the suggestion

that was later made to Him by Peter. When Peter suggested that the Master should not go up to Jerusalem where suffering and death awaited Him, He replied, "Get thee behind Me, Satan: for thou savourest not the things that be of God."—Mark 8:33.

Jesus followed up this remark by stating that those who seek to save their lives would lose them. When the Kingdom is established and restitution blessings are available for the world, it will be perfectly legitimate for all mankind then to seek to save their lives. But for Jesus it was different, and, as His disciples, we must follow His example. Jesus had entered into a covenant with the Lord by sacrifice. This sacrifice was to be even unto death. We are invited, and have agreed to follow Him into death, hence any suggestion that comes to us implying a course that is not one of sacrifice can be identified as not from the Lord, but from the adversary, who is seeking to turn us aside from the narrow way. All the Scriptures pointing out the wonderful privilege that is ours of dying with Christ will fortify us against such temptations. The Apostle Peter says that our adversary the devil goeth about as a roaring lion, seeking whom he may devour, and tells us that we can resist him by being steadfast in the faith. (1 Pet. 5:8, 9.) Thus again we see that through loyalty to the truth, and what it implies in our lives, is our sure protection against the wiles of the adversary.

JESUS' HUMILITY

Jesus, even though perfect, always displayed the true spirit of humility. He was glad to claim His true relationship with the Heavenly Father as His beloved Son, but did not claim equality with the Father. He was emphatic in His declaration that, "My Father is greater than I." (John 14:28.) He humbly acknowledged also, "I can of Mine own self do nothing." (John 5:30.) When Jesus made this statement He had been telling of the divine plan for the raising of the dead, and for the future work of judgment. What a wonderful display of humility it was that He should emphasize on such an occasion that this great work of God would be accomplished, not because of His power and ability, but because it was the Father's plan and because divine power had guaranteed it.

In Philippians 2:5-8 (*Diaglott*) the apostle tells us that Jesus, unlike Satan, had not meditated a usurpation to be like God, but humbled Himself and was glad to become a servant of all. He humbled Himself also by becoming obedient unto death, even the death of the cross. In Matthew 11:29, Jesus is quoted as saying, "Learn of Me, for I am meek and lowly in heart." One way He demonstrated the fact that He was meek and

lowly was in His willingness to render such menial service as that of washing His disciples feet.—John 13:14.

To grow up into Christ in all things, therefore, means that we too will seek to be humble—to copy His humility. Remembering that Jesus was willing to wash His disciples' feet, we will be happy to use any opportunity to render even the simplest service on behalf of our brethren. (John 13:15.) We will remember also the Master's instructions in Mark 10:44, where He says that "Whoever will be the chiefest, shall be servant of all." Following Jesus' example of humility we will try to obey the instructions of the Apostle Paul in Romans 12:10, "In honor preferring one another." Remembering that it was because the Master humbled Himself and became obedient unto death that He was later highly exalted, we, too, should humble ourselves under the mighty hand of God, that He may exalt us in due time. (1 Pet. 5:6.) Yes, if we are truly following the example of Jesus' humility we will subject ourselves one to another and endeavor to be clothed with humility, for "God resisteth the proud, but giveth grace to the humble."—James 4:6.

THE MASTER'S SUBMISSION

Jesus' humility was not only displayed in His relationship with men, but influenced also His attitude toward His Heavenly Father. That is, He submitted Himself under the most exacting trials which the Father permitted to come to Him. Under trial Jesus did not rebel—"When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." (1 Pet. 2:21-23.) In the Garden of Gethsemane, when the trial was particularly severe, Jesus prayed, "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done." (Luke 22:42.) Jesus did not wish to be released even from this, the severest trial that had come upon Him, unless it was the Father's will. His submission was beautifully illustrated on one occasion by His words, "The cup which My Father hath given Me, shall I not drink it?"—John 18:11.

What a beautiful example of submission to the divine will! How it should help us to remember and to be guided by the exhortations of God's Word, showing that we, like Jesus, will be subjected to trial, and that the Father's good pleasure in us will be dependent upon the manner in which we react to these trials. If we are growing up into Christ along the line of submission, we will not rebel when we do good and suffer for it; but, like Jesus, will endeavor to take it patiently, knowing that this is acceptable with God, "for even hereunto were ye called; because Christ

also suffered for us, leaving us an example, that ye should follow His steps."—1 Pet. 2:20, 21.

Yes, to grow up into Christ in submission means that we will "consider Him that endured such great contradiction of sinners against Himself," and considering Him properly and following His example in trial, we will not be wearied and faint in our minds. (Heb. 12:3.) To be wholly submissive means that when reviled we will bless, and when persecuted we will suffer it, when defamed, we will entreat blessings upon those who defame us and when we are made to appear as the filth and the offscouring of all things, we will rejoice in the privilege we have of going to Him without the camp, bearing His reproach, knowing that in due time God's cause, which is ours also, will be vindicated in the glory of His Kingdom.

COMPASSION FOR THE NEEDY

Jesus, the Redeemer and Savior of the world, was truly compassionate toward those in need. When He saw the multitude without a shepherd, and needing help, He was moved with compassion because, as the account says: "They fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36.) Jesus' compassion, moreover, was such a prominent quality of His character that it impelled Him to use time and strength to help those who were in need. It was more than merely expressing a sympathetic feeling toward them.

In Hebrews 5:2, comparing the ministry of the high priest with that of Jesus, shows it to be one of compassion on the ignorant, and them that are out of the way. He did not shun the publicans and sinners, though His teaching them was an offense in the eyes of the hypocritical scribes and Pharisees of His time, who often complained on this score. His answer was, "They that be whole need not a physician, but they that are sick."—Matt. 9:12.

Peter, at the time of the Master's crucifixion, denied Him with cursing, but later, following His resurrection, He demonstrated His compassion for the erring by sending a special message to Peter. No doubt Peter accepted this as an evidence that His Lord and Master still loved him. (Mark 16:7.) Yes, there is every evidence that Jesus was indeed pitiful and of tender mercy.

How necessary it is, then, as we endeavor to grow up into Christ, that we be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven," us. (Eph. 4:32.) Let us ever be reminded of the thought in the Master's prayer, "Forgive us our trespasses, as we forgive those who trespass against us." It is only because of the Heavenly

Father's compassion toward us, who were members of the fallen and condemned race, that we are enjoying the blessings of sonship through Christ. Shall we not then be happy to extend compassion and forgiveness toward those who may trespass against us? Indeed, to manifest any other kind of spirit would mean that we are not growing up into Christ in "all" things. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous [*Diaglott*, "humble"]."—1 Peter 3:8.

THE MASTER'S SYMPATHY

Jesus was most sympathetic toward the bereaved and suffering of His day. In Luke 7:12-15, we have an account telling us about a dead man who was carried out of a home for burial. He was the only son of his mother, who was a widow. We can well imagine the sorrow of this mother under such circumstances. Jesus, seeing her, was moved by her sorrow, and the account says that He had compassion on her and said unto her, "Weep not. And He came and touched the bier, . . . and He said, . . . I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother." The impelling motive behind this miracle was the Master's sympathy for this bereaved mother. He saw her affliction, and in harmony with the prophecy concerning Him, it is evident that He sympathetically partook of her affliction. The prophet said of Him, "In all their affliction He was afflicted."—Isaiah 63:9.

When the Master stood beside the grave of Lazarus, surrounded by those who were weeping because of his death, He also wept. (John 11:35.) Jesus not only wept because of His sympathy with Martha and Mary, and their friends, but, perhaps, also He realized that it would yet be many centuries before He would have the opportunity of putting an end to all such scenes of sorrow, and this, too, would tend to increase the expression of His deep sympathy for the sorrows of mankind.

Growing up into Christ will mean that we too will be sympathetic toward the poor groaning creation, and specially toward our brethren in Christ. If our hearts are void of sympathy and feeling for others in their troubles, we are just that much short of having His image developed in us. Of those who are following Him in all things, the apostle says that they "weep with them that weep." The divine commission that was given to Jesus in Isaiah 61:1-3 applies also to His followers. In this commission, we are enjoined to "comfort all that mourn, to appoint unto them that mourn in Zion . . . the oil of joy for mourning, the garment of praise for the spirit of heaviness." We cannot do this effectively un-

less, as it was with Jesus, we have a truly sympathetic feeling toward the infirmities of others.

ZEALOUS IN SERVICE

It was prophetically spoken of Jesus that the zeal of His Father's house consumed Him. (Psa. 69:9; 119:139.) It was the Master's zeal for the service of God that resulted in His persecution and finally in His death. This is not only shown in the Gospel accounts of His life, but had been foretold concerning Him by the prophet, who had said that He would become a stranger unto His brethren and an alien unto His mother's children, and that the reproaches that had previously come upon God would also be upon Him because of His zeal.—Psa. 69:8, 9.

Of Himself the Master said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." (John 9:4.) Again, the Master said, "My meat is to do the will of Him that sent Me, and to finish His work." (John 4:34.) In a prayer to His Father near the close of His ministry, Jesus said, "I have finished the work which Thou gavest Me to do." (John 17:4.)

In addition to the prophecies concerning the Master's zeal and His own statements in which He expresses His interest in the work of God, we have the wonderful example of His untiring devotion to that which had been given Him to do. We find that even when tired and needing rest, He still was willing to teach and feed the multitudes. (Mark 6:31-33.) However, the size of the audience did not matter to Jesus. Not only was He willing to minister to the thousands, but He was also happy to proclaim the message when there was only one in the audience, such, for example, as the Samaritan woman at the well.

Jesus' ministry was of a two-fold nature in the sense that there was a message which He delivered especially to His disciples, as well as the work to be done among and on behalf of the world. He did not neglect one in favor of the other, as both were included in the divine will for Him. We find that throughout His entire ministry He ministered at times to the unbelieving of Israel, and at other times to His disciples. Both these phases of the work were given due consideration throughout the entire period of His ministry.

In 2 Corinthians 6:1, we are told that "we are workers together with Him." In Titus 2:14 we read, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." The "good works" for which we are purified and set apart is a continuation of the work initiated by Jesus. In His prayer concerning His followers,

Jesus said, "As Thou hast sent Me into the world, even so have I also sent them into the world."—John 17:18.

To grow up into Christ in all things, then, means that we, like Him, will be zealous for the work of the Father's house. It means that, like Jesus, we will "preach the Word; be instant in season, out of season." (2 Tim. 4:2.) It means also that, like our pattern, we will be "fervent in spirit, serving the Lord." (Rom. 12:11.) The Apostle Paul, who bids us to follow him as he followed Christ, admonishes that we should "be steadfast, unmoveable, always abounding in the work of the Lord."—1 Cor. 15:58.

The Apostle Paul himself was so concerned about this particular point of Christ-likeness that he said, "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) When writing to the church at Philippi, Paul encouraged them to be faithful in holding forth the Word of life amidst a crooked and perverse nation, and said that we are to shine as lights in the world. (Phil. 2:15, 16.) Jesus Himself had said that the church was "the light of the world."—Matt. 5:14.

Jesus is spoken of as the "faithful witness." (Rev. 1:5; 3:14.) The Apostle Paul also mentions Him as the faithful witness, "who before Pontius Pilate witnessed a good confession." (1 Tim. 6:13.) The term "witness" is from the Greek word, *martus*, from which our word, martyr is derived, and Jesus actually did lay down His life bearing witness for the truth. We are to grow up into Him in this respect, because Jesus said of all His followers, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

THE MASTER'S JOY

While the Master's faithfulness led to persecution, suffering, and finally to death, and while on account of His sympathy for the poor groaning creation He was a "man of sorrows, and acquainted with grief," yet at the same time He was filled with joy. His joy was based upon the fact that He was doing those things which were pleasing to His Heavenly Father. It was also a joy of anticipation of the glories of the finished work of God in the reclaiming of a lost world. It is this joy that is referred to by the apostle, who, in speaking of Jesus, wrote, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.) Shortly before Jesus finished His earthly course, He bequeathed His rich heritage of joy to His followers. In His prayer concerning this He said, "And now, come I to Thee; and these things I speak in the world,

that they might have My joy fulfilled in themselves."—John 17:13.

If we are growing up into Christ in all things we too will experience a rich measure of the joy of the Lord. This joy will be our portion even though, like Jesus, we may be called upon to suffer for righteousness' sake. On this point the apostle writes, "I . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." (Col. 1:24.) Again the apostle writes, "Strengthened . . . unto all patience and longsuffering with joyfulness." (Col. 1:11.) The Apostle Peter, who suffered much because of his loyalty to Christ and to the truth, and because of his faithfulness as a light-bearer in the world, writes, "Ye rejoice with joy unspeakable and full of glory."—1 Pet. 1:8.

ABOUNDING IN LOVE

"As every lovely hue is light, so every grace is love." Jesus was, in character, God manifested in the flesh, and "God is love." God possesses unlimited power, infinite wisdom, and absolute justice, but He IS love. It was God's love that prompted the giving of His Son to be man's Redeemer, and it was Jesus' love that enabled Him to gladly acquiesce in the divine purpose concerning Him. Jesus' love was manifested not only with respect to this main purpose of His coming into the world, but also was displayed in all the little details of His life of faithfulness.

In harmony with the Apostle Paul's identification of the various elements which make up love, we find that Jesus, in dealing with His disciples and with the world, was longsuffering; kind; free from envy; did not seek to display Himself; was not puffed up. He did not behave Himself unseemly; did not seek His own; was not easily provoked; did not think evil. Jesus did not rejoice in iniquity, but always rejoiced in the truth. His love enabled Him to "bear all things, believe all things, hope all things, and endure all things." His supreme love for the Heavenly Father and for the Father's cause was the motive which carried Him through to a glorious victory.

Concerning His disciples, Jesus said, "By this shall all men know that ye are My disciples, if ye have love one to another." (John 13:35.) It was Jesus' love that caused Him to lay down His life for His brethren, and for the world, and the Apostle John said of His followers, "We ought to lay down our lives for the brethren." (1 John 3:16.) So important is it that we grow up into Christ in love that He made it a subject of one of His commandments, saying, "This is My commandment, That ye love one another, as I have loved you."—John 15:12.

Love, however, like the other characteristics of Christ-likeness, is more than something about which we talk. In 1 John 3:18, we read, "Let us not love in word, neither in tongue; but in deed and in truth." Growing up into Christ in love, even as in all other respects, is accomplished in proportion to the degree of loyalty we manifest to the Word of God. This is why the apostle writes, "Whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him." (1 John 2:5.) Jesus was fully at one with the Father, being sanctified or set apart to the divine will in all things through His faithfulness in doing all that was written of Him in the volume of the book. So we, in our endeavors to copy Him, should seek always to be guided by the terms of our covenant of sacrifice through obedience to every detail of those terms as they are expressed in the Word of God.

It was in order that we may have grace divine to attain these glorious results in our consecrated

lives that Jesus prayed on our behalf, saying, "Sanctify them through Thy truth: Thy Word is truth. . . . And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."—John 17:17-21.

By cooperating with God in the answer to this prayer on our behalf, we can have the assurance that, by growing up into Christ in all things, we have met the qualification of God's fore-ordination concerning us, as stated by the apostle when he wrote, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the **firstborn among many brethren.**"—Romans 8:29.

The Christian's Tower of Strength

"The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:6.

THE Christian's position in the world is a peculiar one. None others can afford to be so courageous and independent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exhorted in the Word of the Lord to be not boastful, but humble-minded, realizing his powerlessness of himself and his need of God. Indeed, unless he is humble-minded he cannot be pleasing to the Lord. But at the same time he is to be full of courage and confidence. No power in the universe is able to cope with our God; and He has declared that He is the support and shield of His children. He is the strong tower of those who put their trust in Him.

If we abide in Christ and His Word abides in us, He will be our deliverer in six troubles, and in the seventh He will not forsake us—because we have been called of God, because we have responded to that call, because we are seeking to glorify Him in our bodies. Hence we need not fear what any man can do unto us. The Apostle Paul, who exhorts us to courage and confident trust in God, was a noble example of courageous faith. He tells us why we have such abundant reason for assurance of faith and absence of fear of man. He says, "Let your conversation [conduct, manner of life] be without covetousness, and be content with such things as ye

have; for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

TRUE FAITH NOT PRESUMPTION

We shou'd not say, "The Lord is my helper, and therefore He will not suffer my house to burn, nor burglars to break in and steal my belongings. I will not lock my doors at night; for the Lord is watching over me and mine." This would not be the spirit of a sound mind. It would not be true faith but presumption. We should take a'l reasonable precautions to prevent losses of such kinds. The Lord expects us to do all in our power for our own protection, and not expect Him to work unnecessary miracles to protect us from our own carelessness and inefficiency. Under such circumstances He might allow us to become involved in difficulty and loss, and thus to learn a needed lesson. We are stewards of whatever the Lord has entrusted to us, and He expects us to exercise care in regard to whatever is properly under our care but belonging to Him. We shou'd have buckets and water at hand so as to be ready in case of fire. We should have proper fastenings upon our doors and our windows. When our own duty is done, we are to leave ourselves fully in the Lord's hands, knowing that all will be well with us.

If the Lord permits seeming calamity to come, we may rest assured that it will work out our good, if we are properly exercised by the experi-

ence. After having done our part, we should trust all consequences to Him, not doubting that He will care for us in His own best way. The Lord will give us whatever help along temporal lines He sees is for the highest interest of the new creature, if we do not remove ourselves from His keeping and seek to manage our own interests. Even in the event of such a mistake, if we come to see where we have been wilful and have leaned to our own understanding and renew full allegiance to the Lord, the difficulties in which we have become involved may prove to be a real blessing in opening our eyes to our wrong course, in showing us our own insufficiency to guide ourselves, and in bringing us wholly back to God.

"THAT WICKED ONE TOUCHETH HIM NOT"

Our highest interests, our real interests, are matters of our Father's constant care. If we keep very near to the Lord, we are protected from the power of the fallen angels, who would, if permitted, bring about our ensnarement and overthrow. They cannot really harm us if we are watching and keeping our garments white. Only a lack of faithfulness would subject us to their power to any extent so far as our new creature interests are concerned. They can neither harm our bodies in any way nor cause any violence to us, unless the Lord permits it for our highest good—perhaps for our deliverance and exaltation, as in the case of our Master.

Let us then, keep ourselves, that "that wicked one touch us not." We are subject to various attacks by the deluded servants of the powers of darkness. There may be attacks upon our good name, our reputation, our bodies, or what not, with more or less legality. We are to a considerable extent subject to man, through "the powers that be." Yet our bitterest enemies are powerless to touch us, unless permitted by the Lord. And we cannot be touched by the great adversary, if we remain true to our covenant—true to the vows we have taken to the Lord. The adversary can never touch our real selves as new creatures save by our own unfaithfulness.

WE WILL WORSHIP OUR GOD ALONE

It may be the will of God to permit us to suffer, just as He permitted John the Baptist to be imprisoned and finally beheaded, just as He permitted Jesus to be arrested and crucified, and He has permitted many of His saints in the past to be maltreated or killed. But we need not fear what men may do unto us, knowing that our God, whose we are and whom we serve, will be

with us constantly, and will cause all things to work out His own glorious purposes for us and in us.

We would, of course, be glad to please men, if this were possible. But wherever it is a question of pleasing God or pleasing man, we will say, as did the three young Hebrews to the king of Babylon: "Our God whom we serve is able to deliver us But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." We will not do anything contrary to the divine will, to the command of Jehovah. We will worship our God alone!"

When the Jewish Council (Acts 4:13-20) commanded the Apostles Peter and John to speak no more in the name of Jesus, their reply was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." When Pontius Pilate, the Roman governor of Judea, said to our Lord on the night of His arrest and trial, "Knowest thou that I have power to crucify Thee, and have power to release Thee?" Jesus answered: "Thou couldst have no power at all against Me, except it were given thee from above." So it is with all the footstep followers of the Master. God's grace will be sufficient. Man is powerless to harm a hair of our heads, unless it is permitted of our Father in heaven for His glory and our own highest welfare.

COURAGE BORN OF FAITH

The world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify His grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but His, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness and meekness should characterize every Christian.

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DIVINE PLAN BEREAN LESSONS

ANGELS CAN MATERIALIZE

(Lesson 92)

Text Book: The Divine Plan of the Ages, page 183.

Key Sentence: "At first Abraham supposed them [the Lord and the two angels who ate the supper prepared by Abraham] to be three men, and it was not until they were about to go that he discovered one of them to be the Lord, and the other two, angels, who afterward went down to Sodom and delivered Lot."

Main Text: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13:1.

In our previous lesson we considered the Scriptural proof that angels can be, and frequently are, present, yet invisible. We are now considering another characteristic of angels, namely, that they can assume human bodies and appear as men. What Scriptural evidence can we furnish to show that this thought is correct? First, the fact that the Lord and two angels so appeared to Abraham, as recorded in Genesis, 18th chapter.

Abraham had been living in Canaan and Lot in Sodom for a considerable time, when, at the noon hour one day three men appeared to Abraham—strangers. He was prompt to show them hospitality, and Sarah, his wife, joined.

Did not Abraham know that these men were angels? We answer, No. St. Paul refers to this in Hebrews 13:1: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Abraham afterwards learned that these three strangers were angels. Why is one of them referred to as the Lord—Jehovah? This, no doubt, refers to Christ Jesus in His prehuman condition as the messenger of Jehovah. Note in Exodus 3:2 where He is referred to as the "angel of Jehovah," and then again as "Jehovah" in verses 4 and 7. This indicates that the Logos was a highly esteemed servant, who was really treated for the occasion as a steward or representative—commissioned to exercise divine power as well.

What is the difference between His appearance to Abraham as a man and our Lord's subsequent appearance in the world as the man Christ Jesus? In the first case, the spirit nature was retained and a human body was merely created and used temporarily for a special purpose, just so our Lord after His resurrection as a spirit being appeared in various human forms, yet was not really a man. But, at His first advent, He "was made flesh." (John 1:14.) This meant a complete laying aside of the spirit nature before enjoyed—a change or transmutation to another nature, the human. This was necessary so He could be a ransom for Adam and his race.

Why did these spirits appear to Abraham as strange men instead of appearing as a flame of fire in a burning bush as to Moses, or as the bright angel appeared

to Daniel? We answer that God was dealing with Abraham according to faith—He wished him to learn to walk by faith and not by sight.

One of our Berean students now remarks, "I know that these angels in their materialized bodies talked to Abraham and were entertained by him. But did they actually eat food?" We have the answer in Genesis 18:7, 8: "And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

The second Scriptural proof the text book gives to show that angels can assume human bodies and appear as men is the case of the angel who appeared to Gideon as a man, but afterward made himself known. This is found in Judges 6:11: "There came an angel of the Lord, and sat under an oak . . . and . . . Gideon threshed wheat by the winepress to hide it from the Midianites" Then the angel talked to Gideon and performed a miracle. Judges 6:21, 22: "Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face."

The third Scriptural proof given is that of an angel that appeared to the father and mother of Samson. They thought him a man until he ascended to heaven in the flame of the altar. Judges 13:16-20: "Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass, we may do thee honour? And the angel of the Lord said unto him, Why asketh thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar."

SPIRIT BEINGS GLORIOUS

(Lesson 93)

Text Book: The Divine Plan of the Ages, pages 183 and 184.

Key Sentence: "Daniel caught a glimpse of a spiritual body, which he described, saying, 'His eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, and his voice as the voice of a multitude.'"—Dan. 10:6.

Main Text: "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."—Dan. 10:13.

In the last two studies, we considered two of the characteristics of the angels. In this study we will consider the third characteristic mentioned in our text book, which is that spirit beings are glorious in their normal condition and are frequently referred to as glorious and bright.

In Matthew 28:2-4 we are told about the angel who rolled away the stone from the door of the sepulchre. "And, behold, there was [margin, "had been"] a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." From this Scripture we can see how glorious is a spirit body. Someone will ask if the appearance of this angel so frightened the keepers, why did it not have the same effect on "Mary Magdalene and the other Mary" who came to see the sepulchre? We answer that the angel so terrible to those out of harmony with the Lord, spoke graciously to those who were His friends, assuring them that Jesus was risen, and directing them to go quickly and tell His disciples. As a matter of fact, however, the women were affrighted until reassured.—See Mark 16:5 and Luke 24:5.

The second Scriptural proof that spirit beings are glorious in their normal condition is the description of the angel Daniel gives us in Daniel 10:5, 6, "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." What effect did the appearance of this angel have upon Daniel? Daniel 10:15-17, "And when he had spoken such words unto me, I set my face toward the ground, and I became dumb . . . as for me, straightway there remained no strength in me, neither is there breath left in me."

The third Scriptural proof in our text book as to the splendor of spirit beings is found in Acts 26:13 which tells of the glimpse of Christ's glorious body given to Saul of Tarsus. "At midday, O King, I saw in the way a light from heaven, above the brightness

of the sun shining round about me and them which journeyed with me." In Acts 9:3-9, we have another description of this incident—"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? . . . And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him unto Damascus. And he was three days without sight, and neither did eat nor drink."

From this lesson and the previous one, we have seen that spirit beings are invisible except (1) a miraculous opening of men's eyes to see them, and (2) by their appearing in flesh as men. How can this conclusion be further confirmed? The fact that Saul alone saw the Lord, the men traveling with him hearing the voice but seeing no one: Acts 9:7—"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Again we are told in Daniel 10:7 that "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves."

What lesson can we learn from Daniel 10:13? "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." The lesson we can learn is that the angel did not appear in glory to the prince. Either he was invisibly present with him or else he appeared as a man.

Regarding the matter about which the prince of Persia withstood the angel, the record does not indicate. Perhaps he was trying to influence him to take a certain course in regard to the Jews so as to fulfil certain prophecies. How did the prince withstand the angel? Perhaps by stubbornly refusing to do certain things which his conscience and better judgment, enlightened by the angel, told him was the right thing to do.

We have now completed in our text book the first section of the chapter, "Spiritual and Human Natures Separate and Distinct." What main point was stressed? That only a few will be changed from the human nature to the divine nature and they only because they will be God's agents in the future work of restitution.

SUNDAY SCHOOL LESSONS

(Picked up from page 26)

that he had nothing whatever to do with providing it; that it came directly as a provision of the Heavenly Father, Moses not being even an agent in the matter. And then our Lord pointed out that the Manna given in the wilderness was typical of the true Manna, the true Bread of Eternal Life—Himself and the truth He proclaimed—which He now desired them to receive at His hands.

They did not at first get the thought that He referred to Himself, but rather were getting a crude

and natural thought, that as God had given Manna from heaven that sustained their fathers in the wilderness, so now this Great Teacher, Jesus, was telling them of a still higher class of Manna, the partaking of which would yield eternal life, and hence they exclaimed, "Lord, evermore give us this bread!" Our Lord then explained the figure or parable, declaring in the language of our text, "I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

All who thus come to Jesus, in the proper attitude of heart, find

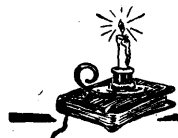
Him to be indeed a satisfying portion. He who thus believes on the Lord from the heart, recognizing Him as the Son of God, through whom are to be fulfilled all the exceeding great and precious promises of the divine Word, receives such refreshment, such satisfaction, as will never end so long as he maintains his faith. (Rom. 10:10.)

QUESTIONS:

What is the only true motivating power of Christian discipleship?

How did Jesus summarize that which constitutes the true work of God?

Explain the manner in which Jesus is the true Bread from Heaven.



International Sunday School Lessons



JESUS INSTRUCTS A GREAT TEACHER

January 10—John 3:1-16

GOLDEN TEXT: For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

NICODEMUS, an influential man among the Jews, a member of the Sanhedrin, a Pharisee, hence widely known as a professor of holiness, came to Jesus by night. We may not be sure that it was fear that prompted Nicodemus to come at night. Possibly he came then because he would have a better opportunity for private conversation with the Master. As a student of the Scriptures he no doubt knew to expect the Kingdom, and that it was God's provision for the blessing and uplifting of Israel and ultimately the fulfilment of the promise to Abraham, "In thy seed shall all the families of the earth be blessed."

Having confidence in Jesus, he wished to learn the particulars respecting this Kingdom, for neither John the Baptist nor Jesus had revealed anything to indicate how the Kingdom was to be brought about—where the soldiers were to be obtained, where the implements of warfare were to come from, as well as the large amount of money necessary to equip and provide for an army. Such a question is implied by our Lord's statement, "Verily, verily, I say unto thee, except a man be born again [anew] he cannot see the Kingdom of God."

We can well imagine the perplexity of Nicodemus, who was looking for a king with a glorious retinue, more grand than any monarch of the past, inasmuch as the expected Messiah-King was to represent heavenly authority and power amongst men. The chaos of this thought is shown by his rejoinder, How can a full grown man, advanced in years, be born again? With our Lord's answer he began to get a little light on the subject: Jesus said, "I say unto thee, except a man be born of water and of the Spirit, he cannot

enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of spirit is spirit."

Putting these matters together we have the thought that our regeneration or begetting again of the Holy Spirit, and our renewing by it, come to us in conjunction with the washing or cleansing which is effected in us by the operation of the truth—the divine message. This is beautifully symbolized in Israel's Tabernacle service, in which the priests, before entering the Holy and thus typically becoming new creatures, first washed at the laver which represented the Word of God, the truth, the water of regeneration, by which we come into that condition of consecration to the Lord in which He is pleased to accept us, and grant us the spirit of adoption into His heavenly or spiritual family.

Nicodemus was astonished at such a presentation of the Kingdom and of the methods and conditions upon which it could be seen and entered into. Our Lord rejoined; "Marvel not at the words, Ye must be born again." Then He gave him an illustration of what one would be like who would be born of the Spirit. He drew his attention to the invisibility of spirit beings and yet their reality. He took as an illustration the wind—invisible. We know not whence it comes, we know not whither it goes; but we do know its power, we can hear the sound, can see its effects. This, our Lord declared, would give Nicodemus an illustration of those born of the Spirit; they would be intangible, invisible, while present and powerful. Such would be the Kingdom when it should be established.

Nicodemus had called our Lord Master, Teacher, and declared that he believed Him to be sent of God, and yet was so bound to his preconceptions that he was unready to receive the testimony of the only one who was capable of giving him instruction. Our Lord intimated that He could tell much more about the heavenly Kingdom, but

it would not be proper to do so, since His hearer was not in a condition to appreciate spiritual things. "If I have told you earthly things and ye believe not, how could you believe if I explain to you heavenly things?"

QUESTIONS:

Who was Nicodemus, and what was his viewpoint respecting the Messiah?

What characteristics of a spirit-born being are illustrated by the wind?

What does it mean to be born of water?

HARVEST WORK IN SAMARIA

January 17—John 4:27-42

GOLDEN TEXT: He that reapeth receiveth wages, and gathereth fruit unto life eternal.—John 4:36.

NO doubt many will think of the Lord's words recorded in our Golden Text as a general statement applicable equally to His work at the city of Sychar near which they were spoken, and to that of His followers down through the Gospel age. There was a great difference in the work of Jesus during the three and a half years of His ministry and the following few years in which the message He commissioned His followers to proclaim was limited to the Jewish nation, and the centuries since in which the same message of the grace of God in Christ has been published throughout the whole earth to Gentiles as well as Jews. In the former period Jesus was reaping, or gathering together, those Jews who had been influenced favorably by their knowledge of the Law and the Prophets, and giving them opportunity to be transferred to the spiritual class, the church or body of Christ. He makes this especially plain in verse 38, saying, "I sent you to reap that on which you bestowed no labour: other men laboured, and ye are entered into their labours."

The Jewish age closed with a harvest, in which there was a change, a new feature of God's great plan disclosed and put into operation. Those of the previous dispensation ready for it were transferred to the new work and a

higher sphere of relationship to God. Similarly we have now come to the harvest period of the Gospel age foretold by our Lord in His parables of the wheat and the tares (Matt. 13:24-30, 36-43). Now those properly prepared by the message of present truth are being transferred, as each finishes his course, to the spirit realm, the presence of the Master, there to continue the service of truth and righteousness in the glorious work of the Millennial Kingdom.—Rev. 14:13-16.

The other feature of the present harvest time we may also see in progress, namely, the binding and burning of the tares. As the wheat of the Lord's parable illustrated His own faithful ones, so the tares represent some who have professed to be Christ's followers, but were such only in appearance, just as the tares look like wheat but are merely an imitation.

In the end of the Gospel age, as a result of the fiery experiences through which they with the world will pass they will be destroyed AS tares. No longer will they claim to be members of the church of Christ. No longer will they take to themselves the exceeding great and precious promises specially intended for the footstep followers of Jesus.

The evidence multiplies that we are living at an advanced point in this harvest period, that soon the confusion which has resulted from the wheat and tares growing side by side will have fully ended. None thereafter will make claim to be of the church, the bride of Christ, the members of which it will then be recognized have all been united to Him.—Rev. 19:1; 2, 27.

The incidents of our text contain some inspiring lessons. Jesus was en route from Judea to Galilee, and of necessity passing through Samaria. He was weary when He reached the outskirts of the city of Sychar. Here we are reminded of the fact that Jesus was in the course of laying down His perfect life. Evidently His faithfulness and zeal in healing and preaching and teaching had already weakened Him, so that while His disciples continued into the city we are told that "being wearied with His journey" He sat down at the well.

It was there He met this woman of Samaria who came to draw

water, and it was Jesus' request that she give Him a drink of water that prompted her questions. It is indeed interesting to note that this conversation which, despite the Lord's weariness, occupied Him until after the return of the disciples, was with but one person and that a woman of Samaria with a tarnished reputation. We note His alertness to recognize and take advantage of the opportunity to speak when there was evidence of interest in matters related to God and His service and worship.

His weariness entirely ignored, Jesus used the occasion to answer the woman's questions, and to give one of the few recorded definite statements that He was indeed the long-expected Messiah. (verse 26) So occupied was Jesus with this opportunity to instruct a humble inquirer in the way of righteousness and truth, that when His disciples returned with the provisions it was necessary for them to urge Him to eat.

His reply has come down through the centuries perfectly expressing the attitude of one fully devoted to the carrying out of His Father's will without regard to the claims of nature, but, instead, using the human body as the servant of the new creature, He said, "I have meat to eat that ye [His disciples, not yet begotten of the Spirit] know not of . . . My meat is to do the will of Him that sent Me, and to finish His work."

How precious are the lessons thus brought to our attention. How clearly we can see Jesus' humility, zeal, alertness to recognize the providences of God and the opportunity to speak of the truth both to this woman and for the following two days to the people of the city. All of them were Samaritans, looked down upon by the Jews, but some evidently possessed sincere reverence for God which He was pleased to reward with direct contact with His Son.

QUESTIONS:

Why was Jesus' ministry confined principally to the Jewish nation?

Is there reason to suppose that we are now near the close of the Gospel age harvest?

What practical lesson can we derive from Jesus' willingness to minister to the Samaritan woman, even though He probably needed rest?

JESUS THE GREAT 'PHYSICIAN

January 24—John 5:2-17.

GOLDEN TEXT: Wilt thou be made whole?—John 5:6.

THE word Bethesda signifies "house of mercy." This was the name given to a large structure with porches connected with a pool of water, situated near the walls of Jerusalem. The pool appears to have been fed by a spring whose underground reservoir served as a trap for certain gases. When the gas accumulated in this reservoir it would force out the water, much after the same manner that oil wells sometimes flow out their contents. These flows of water impregnated with the gases occurred at irregular intervals, and at such times the water in the pool would be disturbed or made to boil by the inflow and by the gases it contained.

The explanation has been offered that this phenomenon not being understood, many considered that the agitation of the pool was miraculous, attributing it to an angel from heaven. Partly, perhaps, by the energizing influence of faith, and partly by some medicinal quality imparted to the water by the gases, cures were effected which caused the pool to have considerable fame throughout that district. Benefit from the gases is suggested by the fact that it was only those who entered the water immediately after the agitation who profited by it. A number of such springs are known today in various parts of the world, and many of them have a medicinal quality without any claim of a miracle.

The House of Mercy with its five porches was built for a public sanatorium for the benefit and convenience of those who desired to use the agitated pool, and this explains why a great multitude of the sick, blind, halt, withered, lay in these porches waiting for an opportunity to benefit by the agitation of the waters.

In this connection it should be noted that old Greek manuscripts omit the last seven words of verse 3, and all of verse 4.

We may be sure that He who loved the whole world so much that He left the glory with the Father and assumed human nature that He might die and redeem and

ultimately deliver us from the power of sin and its penalty, sickness and death, must have sympathized with the multitude of sufferers before Him, crowding one upon another for the opportunity to receive benefit from the agitated waters.

Nevertheless, despite all this sympathy, the record shows that our Lord healed but one of them. Indeed, so far as we may judge, this was in line with His usual custom, as illustrated also in His discourses in which He pointed out that while in God's providence there were widows in Israel during the famine time, Elijah was only sent to the widow of Sarepta, and while there were many lepers in Israel, Elisha healed only Naaman, the Syrian. (Luke 4:25-27.) Similarly, there were great multitudes of sick at this house of mercy, but Jesus healed only one.

The reason for this is not difficult to find. Our Lord at His first advent was in the world not to deliver it from the power of sin and death and Satan, but to redeem it, and any deliverances which He granted at that time were only partial and illustrative—demonstrations of His power, intended to awaken faith in Him and His redemptive work on the part of those who had the ear of faith to hear and the eye of faith to see.

Our Lord's words to His followers, "Greater works than these shall ye do, because I go unto My Father," will have their real fulfillment in the Kingdom, when the church will share with Jesus in healing all the sick, and raising all the dead. There is a sense, however, in which the church even now engages in a work of healing; namely, that of assisting others along spiritual lines—healing spiritual diseases.

Our Lord's salutation to the healed man later in the Temple must have been very significant, showing the latter that He was not only able to heal, but that He had knowledge of the sins which had led up to the diseased condition thirty-eight years previously. He said to him, "Behold thou art made whole; sin no more lest a worse thing befall thee." There is a valuable lesson in our Redeemer's counsel, still more valuable and helpful to those who have by the Lord's grace been healed of sin-sickness, justified, and accepted

into God's family as sons of God. When thus liberated a fresh responsibility is upon us. As the apostle declares, If we sin wilfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sin, but we may surely look for judgment and fiery indignation which would devour us as adversaries of God.—Heb. 10:26-31; 6:4-9.

QUESTIONS:

What is the suggested explanation of the phenomenon of the troubled waters in the Pool of Bethesda.

Why did Jesus heal only one of the suffering ones at the pool?

In what sense does, or will, the church perform greater miracles than those wrought by Jesus?

JESUS THE BREAD OF LIFE

January 31—John 6:8-14, 30-35.

GOLDEN TEXT: Jesus said unto them, I am the bread of life.—John 6:35.

SOME of the multitude who dined on the five loaves and two fishes were evidently very deeply impressed with the miracle, and inspired with great respect for Jesus. A number of them (we cannot suppose very many) concluded that they would follow this Great Teacher, possessed of such wonderful powers, feeling assured that becoming His disciples would at least safeguard them from want.

This, to a poor people, and under the conditions, was evidently quite an inducement. However, when they found the Lord on the other side of the lake, at Capernaum and expressed to Him their interest and how it had led them to follow Him, He told them plainly that theirs was a selfish or mercenary interest, and not the kind that He desired to cultivate; namely, an interest in the truth.

He would have them see that the miracle which He had performed, the blessing of which they had shared, was merely an illustration of a greater gift, of the more valuable Bread of Life—that He, the Son of God, was alone able to give them—and the same is true of us and of all. By way of assuring them that He was able to provide the Bread of Eternal Life as He had shown Himself able to provide the natural food, He declared Himself to be the Son of God; and that the Heavenly Father had sealed Him, marked Him, granted Him the evidences and proofs of sonship in the powers conferred upon Him, The seal was the Holy Spirit, the

holy power of God, which, acting through our Lord Jesus, enabled Him to turn the water into wine and to increase the broken barley loaves and two little fishes, so as to feed the multitude.

After some further conversation and in reply to the question how they might work works that would be acceptable to God, Jesus told them that the work most pleasing to God, the only work that could possibly make them acceptable to God, was to believe on Him, the One whom God had sent. His hearers evidently understood exactly what He meant, that the thing most pleasing in God's sight would be that they should acknowledge Jesus as the Son of God, the Messiah, coming into the world according to divine promise, to establish the Kingdom of God, and to begin the blessing of all the families of the earth.

But now they asked a sign of His Messiahship, instead of realizing that they had already seen the sign, the signet, or seal, of God upon the Lord Jesus, manifested not only in His spirit of love, kindness, generosity, goodness, purity and truth, as well as in His doctrines, but additionally that they had seen outward manifestations, evidences of the divine power upon Him, as shown, for instance, in the miracle of the day before. This was because they were hard-hearted, as the Scriptures elsewhere express the matter. (Mark 3:5; John 12:40.) That is to say, they were in a faithless attitude, not readily impressionable, but rather inclined to be skeptical; hence these signs or evidences of the seal of God upon Jesus were not sufficient for them.

The working of skepticism in the minds of our Lord's auditors is evidenced by their statement. In substance they said, We cannot acknowledge that your miracle was so great or so wonderful as necessarily to imply that you are the Son of God. We remember that Moses exercised power somewhat like this; in fact, he provided bread enough for our forefathers, the whole nation of Israel, for quite a long time in the wilderness, and that without any loaves or fish to begin with—we refer to the Manna.

Our Lord's response is that the Manna was not produced by Moses,

(Concluded on page 23)

Talking Things Over

MESSAGES FROM AFIELD

ON PAGES 30 and 31 we present "Good Hopes" report of donations and expenditures for the first nine months of 1942. It is our plan that from now on these reports will be published each January, covering the fiscal year from October 1st to September 30th. Donations and expenditures for the last three months of 1942 will therefore be shown in our next report.

In the December issue of THE DAWN there was presented a brief summary of the principal activities carried on under the auspices of The Dawn, so we will not repeat them. Suffice it to say that it is with great appreciation and thankfulness to the Lord that He has given us the privilege of cooperating with His people in the spread of the glorious message of the Kingdom and the service of His people. Supplementary to the summary of activities presented in the December issue of THE DAWN are the following brief reports covering activities in Canada, and by some of the Pilgrim brethren:

Dear Brethren: Greetings in the name of our blessed Redeemer.

It is with much thankfulness to the Lord that we submit herewith a report of stewardship during the first twelve months of the witnessing work in Canada.

The Lord has blessed us in the work, and many letters from friends and former brethren assure us that He has also blessed those to whom, and for whom, the work has been done.

That the report is so general in its character is due to the fact that we lack staff and time to keep only the barest records of what has been done. It would have pleased us better to have given more precise detail on many points, but knowing the circumstances, you will appreciate that, had this been possible, it would have been done better.

The blessing still continues beyond the limits of the report, which covers only to September. Since that date other brethren have returned to the Truth in various centres, have formed ecclesias, and are rejoicing in the work. Their practical manifestation of this is in the opening of another radio station already as a channel of the message.

How long the Lord intends to permit the witness to be made we cannot say. He is permitting it now, and blessing those who have a part in it. For this blessing we are thankful.

May I express the love and joy of the friends from coast to coast in Canada at your faithful service. We pray for you, and ask to share in your petitions to the Throne of Grace.

Your brethren of

THE DAWN—Canadian Branch

CANADIAN BRANCH REPORT

In October, 1941, it was decided to extend The Dawn work in Canada through a Canadian office and with a donated amount of \$800.00 (as shown in Financial statement included herein) a bank account was opened, and supplies of literature arranged for.

A small office and storage space was procured at 4 Albert Street, and preparations for broadcasting were entered into. The equipping and furnishing of this office and shipping room was done at no expense to The Dawn.

At the time, some weekly talks on Bible topics were being given over a Vancouver station, but the "Frank and Ernest" dialogues in the form as generally used in the United States were not in use. The Vancouver effort was financed and produced as an effort of the local ecclesia.

Certain ecclesias were approached as to the possibility of financing the radio work, as Canadian funds did not allow of any extended effort. The friends in Detroit and surrounding classes, with the Windsor friends, arranged to finance a series of programs on CKLW, Windsor (5,000 watts) and later, the Winnipeg, Manitoba, friends arranged to finance a similar series.

Friends in St. John's, Newfoundland, arranged to finance programs on CJCB, Sydney, Nova Scotia, and to these it was decided to add other stations as finances permitted.

During the period of this report, a total of eight stations were finally actively sending out the "Frank and Ernest" dialogues as follows:

Maritimes—	CJCB Sydney
Ontario—	CKCL Toronto
	CKLW Windsor
Manitoba—	CJRC Winnipeg
Saskatchewan—	CJGX Yorkton
	CFQC Saskatoon
Alberta—	CFRN Edmonton
British Columbia—	CKMO (later CKWX) Vancouver

This radio activity resulted in the distribution of a large quantity of booklets and copies of The Dawn magazine, and this distribution was taken care of by the friends at Windsor, Winnipeg, and Vancouver to all requests originating from their stations. All other stations sent their request letters to The Dawn office, Toronto, and all literature was mailed from there.

An accurate count of request mailing and class literature shipments is not possible at this time owing to the lack of staff at the Canadian office to keep proper records, but some thousands of pieces of literature have been mailed as a result of the broadcasts, and also a large quantity of Volumes, Hymn Books, Mannas, and other books, as well as free literature (tracts) have been distributed throughout the year.

It is also estimated that the present broadcasting facilities in use reach, in Canada, a potential audience of over a million people each Sunday, and in the case of the Windsor station, an added large United States audience of possibly three million more.

Dawn Subscriptions

As a result of the interest in the Truth aroused by the radio messages, and the "follow-up" work by the Brooklyn office to all requesting literature, a considerable increase in "Dawn" subscriptions is shown; more than doubling in the twelve months period covered by this report.

Pilgrim Service

The desire of the friends, and the interest aroused by the radio work resulted in a wider Pilgrim work in Canadian ecclesias, and many profitable meetings were held, and some local one-day Conventions.

It is hoped next year to do still more of this work to consolidate the interest aroused.

Concluding Thoughts

Looking back over this first year of effort we find an established Canadian witness work, the results of which show that the Lord has blessed His people in their faithful service in again making Truth in its purity available to many.

Some who formerly walked in this blessed light, and for years have withdrawn from association with "those of like precious faith" have renewed their strength and again rejoice in the Truth "wherewith Christ has made us free."

More and more of the brethren, recognizing the old path as the safe one through the wilderness, are turning their hearts back again to the Kingdom, and treading again in the footsteps of the Savior, "by desire, and not by constraint."

May the Lord continue to bless His children in this dark hour!

THE DAWN—Canadian Branch

Dear Brethren: Greetings in our dear Redeemer's name!

As 1942 is rapidly drawing to a close, it is quite fitting that I should express my appreciation of the splendid work you at The Dawn are doing. The growth of the radio work and the generous response, as well as general good-will it is having, clearly indicates to me that it not only has the Lord's sanction, but also His hearty approval. Many a weary heart has been made glad through this modern agency. I wish you Godspeed. Let the good work go on!

As many of you know, this year has ushered me into an entirely new role, in that it has been my blessed privilege to devote my entire time in the service of our dear Lord and Master, and, incidentally, in the service of some of those who are really His. I might well wish to state my sincere appreciation, not only of the privileges which I myself enjoyed in this respect, but also the manifest appreciation expressed by many of the dear saints of God. In many respects the past year has been the most blessed of all in my long Christian experience, and I am looking forward to 1943 with confidence in the Lord, and that His grace will be sufficient for every time of need if I continue in a hearty appreciation

of that need and in His appointed way. This I am resolved to do, and by the Lord's loving forbearance and your fervent prayers I cannot fail. I remain,

Your brother by His kind favor,
Brother R. A. Krebs

Dear Brethren: Christian greetings in His name! Thanks for the letter sent requesting that the brethren write just what appeared to them as most important in respect to the service of the pilgrim brethren.

Without question, the radio work has been very helpful to the classes. Not merely in the additions to the classes, but also in making contacts and bringing blessings to many who have experienced so much distress as recorded in Psalm 61.

The friends recognize the privilege at this time, when trouble and distress is world-wide, of meeting with those of like precious faith and assisting in the dissemination of truth.

Praying the Lord's blessing on your efforts to strengthen the faith of the brethren,

Yours by His grace,
Brother Edwin Procter

Dear Brethren: Greetings to you, one and all, in our Lord, from the field! As the curtain falls on the old year filled with sorrow, blood and indescribable horrors, what joy, what anticipation, fills the hearts of those whose eyes of faith read upon earth's horizon the dawning of the new day, where Christ, the Prince of Peace, shall reign in righteousness for the blessing of all the families and kindreds of the earth.

To us this has been a year of great triumph; for the Lord, the truth, and the brethren. The Prophet Habakkuk now calls again, not as he called in 1874, to "write the vision and make it plain upon tables, that he may run that readeth it." No new vision is necessary. This time he calls to "revive, oh Lord, Thy work, in the midst of the years of sorrow." (Hab. 3:2—Leeser.) The virgins are responding to the call, and by God's grace, through opposition and what often seems to be insurmountable difficulties the revival of His blessed work progresses.

The Scripture Studies are now re-published, and hundreds of thousands of booklets on all-important subjects have been printed, and millions of copies of free literature distributed. Last but not least, approximately 75 radio stations cover the country with a most unique program presenting the truth—a dialog of Bible topics by Frank and Ernest. These stations have a combined weekly audience that totals millions, and an average of 1,000 responses are received each week. Broken hearts are being bound up, the mourners are comforted, and the poor have the gospel preached to them without money and without price.

Many of our radio listeners are becoming deeply interested in the truth, and some are coming to the classes. The sheep that have been scattered on a thousand hills far out in the wilderness alone, hear anew the Shepherd's voice through the message of

the blessed truth and are rejoicing. Many others are freeing themselves from a condition of bondage to find the liberty wherewith Christ makes free.

And now I raise my voice in praise to the God of all grace for the part that I have been permitted to play in this blessed work in 1942. I travelled through thirty-three states and four of the provinces of Canada, filled 140 appointments, held 280 meetings, with an average attendance of 37. I travelled 15,000 miles. All I can say is Hallelujah, Hallelujah, Praise the Lord!

Yours by His grace,
Brother G. S. Kendall

Dearly Beloved: I wish to take this opportunity to thank all the dear friends from coast to coast for their kind hospitality, their many favors, and their loving-kindness toward me in my pilgrim visits and ministry to them.

My observation has been that the Lord's people who are fully in harmony with the harvest message, presented to us by our kind Heavenly Father through that "Faithful and Wise Servant," not only have the Lord's favor, but they manifest the greatest measure of peace and joy in the Lord.

I find, too, in my ministry, that classes are growing in grace and in knowledge in the deeper things of God's plan, specially where the classes are properly organized along Scriptural lines, into ecclesias, and a regular study is being conducted in the Tabernacle Shadows and the Scripture Studies. These show the most zeal for the Truth and manifest real development into the image and likeness of our Master.

I observe that the shaking, the separating, the sifting and sorting are in progress as never before, yet the scattered sheep, the truly consecrated hearts are being organized into classes in various communities.

The radio is doing a marvelous work. Contacts are being made and more friends are coming together. For instance, in the Owen-Withee, Wisconsin, territory, three years ago we found a small group and a convention was held at Withee with forty-nine present; the following year, 1941, there were about one hundred and twenty-five; and this year at Owen, in August, there were over two hundred, who in their testimonies expressed great joy in having returned to their first love. What is our first love? It's the harvest message that brought such joy to all of us through the ministry of Brother Russell.

There is so much to do. The field is white and the laborers are few. One year's work could be put in in each state in this radio follow-up work. The radio also is doing a wonderful work in Canada, which should now be followed up quickly. Let us, therefore, work together as collaborators with God, as members of the Body of Christ, doing with our might what our hands find to do.

May God richly bless you all in this coming year, and let us be faithful to the Lord, to the Truth, and to the brethren. By His grace,

Your fellow servant,
Brother C. W. Zahnow

Dear Brethren in the Lord: Christian love and greetings in the name of our beloved Lord and Master.

I wish to express my appreciation and grateful thanks to the Lord and to you for the privilege afforded me of meeting with so many of the Lord's dear scattered sheep throughout the country. It is indeed a blessed privilege to be used in the feeding of the scattered remnant of His flock who are by His loving-kindness being "gathered again unto His fold," according to His Word. The many evidences of the Lord's leadings, and of His favor and blessings upon the work now being done, cannot but enhance our adoration, worship, and praise of the great Shepherd whose precious promises at this time are being so manifestly fulfilled toward those who love and serve Him.

A work is being accomplished at this time by radio, the magnitude and import of which we are unable to estimate from visible results. The responses and the many expressions of appreciation and gratitude received by the friends connected with the radio work are very gratifying. The seed of truth is being sown in the minds and hearts of the people, and in due time it will accomplish the purpose of Him who is supervising its dissemination.

May the dear Lord continue to bless your efforts, and impart to you richly of His grace, that the work may prosper to His praise. With Christian love,

Your fellow servant and colaborer in the Lord,
Brother J. Y. MacAulay

BROOKLYN ACADEMY OF MUSIC MEETINGS

January 10, 17, 24 and 31

FOR the benefit of readers in the general New York district who may wish to attend, or to cooperate in the effort, we again call attention to the series of public meetings to be held in the Brooklyn Academy of Music on the last four Sunday evenings of January. Plans are proceeding favorably for these meetings, and the Associated Bible Students, who are sponsoring them, as well as all who are cooperating, look forward with expectancy of enjoying rich blessings from the Lord as they endeavor to comfort others with the message wherewith they themselves have been comforted.

The first meeting will be at eight o'clock Sunday evening, January 10. Believing that brethren from outside the city may wish to attend, the Ecclesia has arranged extra meetings for the afternoon of that day. These will be held in the regular meeting place at 109 Remsen Street. The first meeting will be at 2 P. M., and will be addressed by Brother A. C. Frey. At 3:15, Brother G. M. Wilson will address the friends. Following this there will be a Luncheon Testimony meeting, closing in ample time for the brethren to reach the Academy of Music for the public meeting.

It is desirable that as many cards as possible be distributed to advertise these public meetings. Those who are in a position to help with this work may notify Brother Felix Wassmann, 44 Livingston St., Brooklyn, N. Y., who has charge of distribution.

"GOOD HOPES" REPORT (Months of January to September, 1942, inclusive.)

For the benefit of new readers we wish to explain that the method of listing each donation of \$5.00 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. The first item listed in each Fund includes all donations under \$5.00.

GENERAL FUND

F6-3085—F6-3568		\$ 428.30
6-3085	\$ 10.00	6-3205 50.00
6-3086	10.00	6-3206 8.50
6-3087	5.00	6-3207 5.00
6-3088	200.00	6-3210 10.00
6-3089	5.50	6-3215 10.00
6-3090	5.00	6-3217 6.00
6-3091	5.00	6-3218 5.00
6-3094	5.00	6-3219 5.00
6-3096	10.00	6-3220 8.25
6-3098	25.00	6-3221 5.00
6-3099	8.00	6-3222 10.00
6-3100	5.00	6-3223 5.00
6-3103	25.00	6-3224 5.00
6-3104	5.00	6-3225 5.00
6-3105	13.00	6-3226 20.00
6-3106	20.00	6-3230 5.00
6-3109	100.00	6-3231 50.00
6-3111	10.00	6-3232 50.00
6-3112	25.00	6-3233 5.00
6-3113	5.00	6-3234 10.00
6-3116	10.00	6-3235 10.00
6-3117	94.28	6-3238 10.00
6-3118	10.00	6-3239 13.00
6-3119	5.00	6-3240 3950.00
6-3121	15.00	6-3244 5.00
6-3122	5.00	6-3245 10.00
6-3123	5.00	6-3247 7.00
6-3125	20.00	6-3248 10.00
6-3126	5.00	6-3249 15.00
6-3127	5.00	6-3251 10.00
6-3128	5.00	6-3252 50.00
6-3129	7.00	6-3253 5.00
6-3130	10.00	6-3254 50.00
6-3131	5.00	6-3255 5.00
6-3136	12.76	6-3256 5.00
6-3138	5.00	6-3260 10.00
6-3139	25.00	6-3261 55.00
6-3142	9.00	6-3262 13.00
6-3146	10.00	6-3263 5.00
6-3149	100.00	6-3265 8.00
6-3150	5.00	6-3266 10.00
6-3151	13.00	6-3267 5.00
6-3152	5.00	6-3268 10.00
6-3154	5.00	6-3270 5.00
6-3159	5.00	6-3273 5.00
6-3163	20.00	6-3275 5.00
6-3166	20.00	6-3276 10.00
6-3167	25.00	6-3278 25.00
6-3169	5.00	6-3279 10.00
6-3170	10.00	6-3281 5.00
6-3171	50.00	6-3282 5.00
6-3173	1000.00	6-3284 10.00
6-3174	8.00	6-3285 10.00
6-3175	10.00	6-3290 15.00
6-3176	5.00	6-3291 5.00
6-3178	5.00	6-3294 95.00
6-3180	10.00	6-3295 80.00
6-3181	10.00	6-3296 10.00
6-3182	10.00	6-3298 20.00
6-3184	5.00	6-3300 5.00
6-3186	10.00	6-3301 75.00
6-3187	99.00	6-3302 30.00
6-3188	15.00	6-3304 30.00
6-3192	5.00	6-3305 5.00
6-3193	5.00	6-3306 5.00
6-3195	30.00	6-3309 10.00
6-3196	25.00	6-3313 5.00
6-3202	50.00	6-3316 8.00

6-3317	5.00	6-3432 5.00
6-3318	5.00	6-3433 8.00
6-3320	7.00	6-3437 6.00
6-3321	5.00	6-3439 5.00
6-3322	10.00	6-3440 5.00
6-3323	24.15	6-3441 10.00
6-3325	10.00	6-3443 10.00
6-3326	10.00	6-3446 15.00
6-3329	5.00	6-3448 5.00
6-3330	60.00	6-3449 5.00
6-3333	5.00	6-3450 5.00
6-3334	5.00	6-3451 10.00
6-3335	10.00	6-3452 5.00
6-3337	29.00	6-3453 8.00
6-3338	5.00	6-3459 15.00
6-3340	5.00	6-3461 10.00
6-3341	20.00	6-3462 5.00
6-3344	5.00	6-3463 5.00
6-3345	5.00	6-3465 5.00
6-3346	11.65	6-3466 5.00
6-3347	100.00	6-3467 25.00
6-3348	12.00	6-3468 5.00
6-3349	7.00	6-3469 5.00
6-3350	14.00	6-3472 5.00
6-3352	30.00	6-3474 14.50
6-3354	5.00	6-3475 5.00
6-3355	5.00	6-3476 5.00
6-3356	5.00	6-3478 10.00
6-3357	10.00	6-3479 25.00
6-3359	50.00	6-3480 10.00
6-3360	10.00	6-3481 5.00
6-3362	10.00	6-3482 5.00
6-3363	9.00	6-3483 15.00
6-3364	5.00	6-3487 10.00
6-3365	10.00	6-3491 12.00
6-3367	24.50	6-3492 5.00
6-3368	5.00	6-3493 5.00
6-3371	29.00	6-3494 30.00
6-3373	15.00	6-3497 100.00
6-3375	5.00	6-3498 10.00
6-3376	10.00	6-3499 10.00
6-3377	15.00	6-3500 6.00
6-3378	15.00	6-3508 8.00
6-3380	5.00	6-3511 20.00
6-3381	8.50	6-3512 10.00
6-3382	9.00	6-3513 5.75
6-3383	5.00	6-3518 10.00
6-3386	30.00	6-3520 5.00
6-3388	5.00	6-3521 32.98
6-3389	100.00	6-3523 50.00
6-3392	7.00	6-3526 5.00
6-3393	12.00	6-3527 10.00
6-3394	5.00	6-3529 5.00
6-3395	5.00	6-3531 12.00
6-3396	25.00	6-3532 10.00
6-3399	5.00	6-3535 20.00
6-3400	20.00	6-3536 5.00
6-3401	50.00	6-3537 10.00
6-3402	7.00	6-3539 5.00
6-3403	10.00	6-3540 15.00
6-3404	10.00	6-3541 10.00
6-3405	15.00	6-3544 25.00
6-3407	29.63	6-3546 34.00
6-3408	5.00	6-3547 5.00
6-3409	10.00	6-3548 5.00
6-3410	5.00	6-3552 11.00
6-3411	10.00	6-3553 5.00
6-3412	75.00	6-3554 5.00
6-3413	500.00	6-3561 25.00
6-3415	10.00	6-3565 5.00
6-3417	5.00	6-3568 10.00
6-3419	5.00	Bal. Jan. 1. 1,934.28
6-3422	10.00	
6-3425	50.00	
6-3426	5.00	Total \$12,297.53
6-3427	20.00	Transfer 10,900.00
6-3428	5.00	
6-3429	5.00	Balance \$ 1,397.53

RADIO FUND

B2-759—B2-1426		\$ 598.20
2-761	5.00	2-768 10.00
2-762	10.00	2-769 10.00
2-765	5.00	2-771 5.00
2-766	5.00	2-772 5.00
2-767	10.00	2-773 5.00

2-776	5.00	2-958 5.00
2-777	8.00	2-959 20.00
2-778	6.00	2-960 40.00
2-779	5.00	2-963 50.00
2-786	5.00	2-965 5.00
2-788	10.00	2-966 30.00
2-789	10.00	2-967 5.00
2-791	15.00	2-972 5.00
2-792	5.00	2-973 10.00
2-793	5.00	2-976 5.00
2-798	5.00	2-977 5.00
2-800	10.00	2-979 5.00
2-804	5.00	2-980 25.00
2-806	8.00	2-982 5.00
2-809	15.00	2-985 50.00
2-812	10.00	2-986 17.00
2-813	5.00	2-987 20.00
2-818	5.00	2-988 5.00
2-819	5.00	2-992 100.00
2-822	5.00	2-995 12.00
2-823	25.00	2-996 5.00
2-825	5.00	2-998 50.00
2-826	5.00	2-999 5.00
2-830	5.00	2-1000 9.00
2-832	14.50	2-1002 10.00
2-834	5.00	2-1005 10.00
2-841	5.00	2-1009 5.00
2-842	10.00	2-1011 5.00
2-843	25.00	2-1012 10.00
2-844	10.00	2-1013 5.00
2-846	5.00	2-1014 5.00
2-847	5.00	2-1015 8.00
2-848	15.00	2-1016 5.00
2-850	10.00	2-1017 25.00
2-851	12.00	2-1021 5.00
2-853	5.00	2-1024 5.00
2-857	5.00	2-1025 5.00
2-858	30.00	2-1026 35.00
2-860	100.00	2-1027 5.00
2-861	10.00	2-1028 5.00
2-863	10.00	2-1029 5.00
2-865	6.00	2-1030 20.00
2-869	8.00	2-1036 85.00
2-870	20.00	2-1038 15.00
2-874	10.00	2-1039 5.00
2-875	5.75	2-1040 5.00
2-876	10.00	2-1043 25.00
2-877	5.00	2-1044 20.00
2-878	32.98	2-1045 30.00
2-881	50.00	2-1048 5.00
2-885	5.00	2-1049 10.00
2-887	10.00	2-1052 17.65
2-888	5.00	2-1054 10.00
2-897	12.00	2-1055 50.00
2-899	10.00	2-1058 5.00
2-900	20.00	2-1059 10.00
2-906	5.00	2-1061 5.00
2-907	10.00	2-1065 5.00
2-909	5.00	2-1066 25.00
2-910	15.00	2-1068 5.00
2-911	10.00	2-1069 10.00
2-912	25.00	2-1071 5.00
2-913	34.00	2-1074 10.00
2-914	5.00	2-1078 5.00
2-915	5.00	2-1079 5.00
2-916	11.00	2-1081 50.00
2-917	5.00	2-1082 5.00
2-919	5.00	2-1083 5.00
2-921	25.00	2-1084 10.00
2-922	5.00	2-1085 50.00
2-924	10.00	2-1088 50.00
2-925	5.00	2-1089 25.00
2-928	5.00	2-1091 5.00
2-930	5.00	2-1092 5.00
2-933	15.00	2-1094 5.00
2-934	5.00	2-1097 12.00
2-936	5.00	2-1099 15.00
2-939	5.00	2-1100 10.00
2-941	25.00	2-1101 25.00
2-942	8.50	2-1102 15.00
2-946	10.00	2-1103 5.00
2-947	5.00	2-1104 10.00
2-950	5.00	2-1105 10.00
2-952	5.00	2-1106 5.00
2-953	5.00	2-1107 5.00
2-956	5.00	2-1108 5.00

2-1109	5.00	2-1274	25.00
2-1113	20.00	2-1278	10.00
2-1114	5.00	2-1279	5.00
2-1117	18.00	2-1281	10.00
2-1121	5.00	2-1283	10.00
2-1122	5.25	2-1285	15.00
2-1123	5.00	2-1286	10.00
2-1124	5.00	2-1287	80.00
2-1126	5.00	2-1288	5.00
2-1127	15.00	2-1289	5.00
2-1128	5.00	2-1290	5.00
2-1131	5.00	2-1292	5.00
2-1133	10.00	2-1296	5.00
2-1136	5.00	2-1299	5.00
2-1138	5.00	2-1300	5.00
2-1139	10.00	2-1301	5.00
2-1140	5.00	2-1302	20.00
2-1141	5.00	2-1305	5.00
2-1144	6.20	2-1307	10.00
2-1145	15.00	2-1310	5.00
2-1146	65.13	2-1311	16.00
2-1150	20.00	2-1312	10.00
2-1151	5.00	2-1313	11.35
2-1152	5.00	2-1314	12.00
2-1153	10.00	2-1315	15.00
2-1155	40.00	2-1316	5.15
2-1157	40.00	2-1318	37.50
2-1158	10.00	2-1324	15.00
2-1159	5.00	2-1328	6.00
2-1160	5.00	2-1330	5.00
2-1162	10.00	2-1331	5.00
2-1165	10.00	2-1332	15.00
2-1166	5.00	2-1334	9.25
2-1167	48.00	2-1335	13.00
2-1168	5.00	2-1336	14.00
2-1173	10.00	2-1337	20.00
2-1176½	100.00	2-1338	10.00
2-1177	5.00	2-1339	35.20
2-1178	5.00	2-1340	5.00
2-1180	10.00	2-1341	5.00
2-1181	5.00	2-1342	5.00
2-1182	7.00	2-1344	10.00
2-1184	5.00	2-1346	5.25
2-1187	25.00	2-1347	5.00
2-1190	5.00	2-1348	75.00
2-1191	5.00	2-1349	10.00
2-1193	30.00	2-1353	5.00
2-1196	30.00	2-1356	10.00
2-1198	15.00	2-1357	5.00
2-1199	10.00	2-1358	5.00
2-1200	10.00	2-1360	5.00
2-1201	43.50	2-1361	8.40
2-1205	5.00	2-1364	5.00
2-1206	5.00	2-1365	10.00
2-1207	20.00	2-1366	10.00
2-1208	50.30	2-1338	50.00
2-1209	13.00	2-1370	13.00
2-1212	5.00	2-1375	20.00
2-1214	14.00	2-1378	5.00
2-1218	30.00	2-1379	5.00
2-1219	5.10	2-1380	10.00
2-1220	5.00	2-1385	59.00
2-1221	5.00	2-1389	10.00
2-1223	5.00	2-1392	75.00
2-1224	10.00	2-1395	5.00
2-1225	37.00	2-1396	6.55
2-1226	10.00	2-1397	5.00
2-1227	5.00	2-1398	20.00
2-1230	9.35	2-1399	114.27
2-1235	5.00	2-1400	100.00
2-1236	10.00	2-1405	20.00
2-1238	10.00	2-1410	15.00
2-1240	10.00	2-1411	5.00
2-1243	10.00	2-1412	5.00
2-1244	10.00	2-1413	5.00
2-1245	5.00	2-1414	5.00
2-1246	10.00	2-1415	88.84
2-1247	20.00	2-1416	10.00
2-1248	10.00	2-1417	5.00
2-1249	10.00	2-1418	6.00
2-1252	5.00	2-1419	5.00
2-1253	5.00	2-1420	5.00
2-1254	25.00	2-1421	24.26
2-1255	5.00	2-1427	5.00
2-1256	14.16	2-1428	5.00
2-1258	10.00	2-1429	27.00
2-1261	5.00	Bal. Jan. 1.	1,366.24
2-1267	5.00	From G. F.	6,000.00
2-1268	5.00	Total	\$12,901.41
2-1270	5.00	Expenses	12,249.11
2-1271	5.00	Balance	\$ 652.30
2-1272	50.00		

FREE LITERATURE

A1-1066—A1-1237	.....\$ 166.03
1-1073	5.00
1-1075	5.00
1-1088	5.00
1-1092	5.00
1-1102	20.00
1-1108	5.00
1-1109	12.78
1-1112	5.00
1-1113	18.50
1-1116	5.00
1-1130	5.00
1-1131	10.00
1-1134	5.00
1-1136	5.00
1-1145	5.00
1-1152	25.00
1-1154	10.00
1-1158	5.00
1-1159	5.00
Total	\$4,825.21
Total free booklets charged against, 15,326, costing \$447.94.	
Tracts, Kingdom cards, radio circulars, etc., figured in equivalent of tract pages, 5,215,000. Printing and shipping cost, \$3,851.73	
Total Charge	\$4,299.63

Balance\$ 525.58

TRAVELING SPEAKERS' FUND

C3-2025—C3-2336	.....\$ 321.10
3-2025	10.00
3-2026	5.00
3-2028	30.00
3-2029	5.00
3-2030	10.00
3-2031	5.00
3-2035	5.00
3-2038	5.00
3-2040	8.00
3-2043	5.00
3-2045	10.00
3-2047	8.70
3-2048	20.00
3-2050	5.00
3-2052	5.00
3-2054	5.00
3-2055	5.00
3-2058	5.00
3-2061	20.00
3-2063	5.00
3-2064	5.00
3-2067	5.00
3-2068	5.00
3-2069	5.00
3-2073	10.00
3-2075	5.00
3-2076	20.00
3-2077	11.00
3-2081	5.00
3-2082	5.00
3-2083	5.00
3-2084	10.00
3-2085	5.00
3-2086	8.00
3-2087	5.00
3-2088	20.00
3-2090	9.25
3-2091	5.00
3-2092	5.00
3-2094	10.00
3-2096	6.00
3-2097	7.00
3-2098	5.00
3-2099	5.00
3-2100	5.71
3-2101	10.00
3-2102	5.00
3-2104	5.00
3-2105	5.00
3-2106	5.00
3-2107	5.00
3-2108	5.00
3-2110	5.00
3-2116	10.00
3-2117	10.00
3-2118	5.00
3-2119	5.00
3-2121	10.00

3-2246	10.00	3-2310	5.00
3-2247	5.00	3-2312	15.00
3-2248	15.00	3-2313	15.00
3-2253	15.00	3-2314	5.00
3-2254	10.00	3-2315	5.00
3-2259	5.00	3-2316	5.00
3-2264	5.00	3-2317	5.00
3-2266	20.00	3-2318	15.00
3-2268	5.00	3-2319	13.15
3-2268A	5.00	3-2321	5.00
3-2271	10.00	3-2323	5.00
3-2272	5.00	3-2324	10.00
3-2273	5.00	3-2327	5.00
3-2275	5.00	3-2329	15.00
3-2280	5.00	3-2330	10.00
3-2281	5.00	3-2332	5.00
3-2283	10.00	3-2333	5.00
3-2286	7.00	3-2334	5.00
3-2288	5.00	3-2335	5.00
3-2289	10.00	Bal. Jan. 1.	291.46
3-2293	10.00	From G. F.	600.00
3-2294	5.00		
3-2300	5.00	Total	\$2,708.03
3-2301	5.00	Expenses	2,232.55
3-2303	5.00		
3-2304	5.00	Balance	\$ 475.48
3-2307	5.00		

(Continued on next page)

SPECIAL FUND

S6-3105	\$ 13.00	S6-3393	12.00
S6-3151	13.00	S6-3491	12.00
S6-3239	13.00	S6-3531	12.00
S6-3262	13.00		
S6-3348	12.00	Total	\$100.00

This amount has been used as directed.

FREE SUBSCRIPTION FUND

E5-206—E5-275	.....	\$ 79.22
5-224	10.50 Bal. Jan. 1.	175.99
5-248	6.10 From G. F.	300.00
5-253	5.00	
5-265	8.55 Total	\$585.36
Number of 3-month sub-		
scriptions charged, 785, at 25		
cents each: \$196.25; annuals,		
125, at \$1.00 each: \$125.00.		
Total Charge	.....	\$321.25

Number of 3-month subscriptions charged, 785, at 25 cents each: \$196.25; annuals, 125, at \$1.00 each: \$125.00.

Total Charge\$321.25

Balance\$264.11

CANADIAN GOOD HOPES

7-16—7-77	.....	\$ 56.40
G7-16—G7-77	.....	\$ 56.40
7-19	25.00 7-50	12.84
7-20	5.00 7-51	10.00
7-21	5.00 7-52	10.00
7-27	5.00 7-55	10.00
7-28	92.40 7-56	20.00
7-30	5.00 7-58	10.00
7-34	10.00 7-60	10.00
7-38	10.00 7-61	10.00
7-39	15.00 7-63	25.00
7-40	10.00 7-68	25.00
7-42	15.00 7-69	15.00
7-43	10.00 7-70	10.00
7-45	5.00 7-71	10.00
7-46	10.00 7-72	20.00
7-47	10.00 7-75	25.00
7-48	25.00 7-77	10.00
7-49	5.00	

\$ 551.64

Cash on hand, Oct. 1941 800.00

Receipts from other sources, 5.00

Good Hopes, Lit. Sales, etc. 2992.16

Received from Dawn, Bklyn. 600.00

Total\$4943.80

Debit Balance\$52.40

\$4,996.24

Expenditures:

Radio Station time	4,221.34
Customs duties, cartage, etc., on recordings, and Lit.	
Heat, light, office supplies, postage, telegraph, etc.	444.90
Rent of office (11 months)	330.00
	\$4,996.24

SPEAKERS' APPOINTMENTS

BROTHER F. A. BRIGHT

Wilmington, Del.	January 16
Philadelphia, Pa.	17

BROTHER A. C. FREY

Brooklyn, N. Y.	January 10
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BROTHER G. S. KENDALL

San Francisco, Calif.	January 3
Fresno, Calif.	5
Tulare, Calif.	6
Taft, Calif.	7
San Luis Obispo, Calif.	8
Hawthorne, Calif. (a.m.)	10
Los Angeles, Calif. (p.m.)	10
Glendale, Calif.	12
San Gabriel, Calif.	15
Los Angeles, Calif. (Convention)	17
Pomona, Calif.	19
San Bernardino, Calif.	20
Mentone, Calif.	21
Riverside, Calif.	22-24
Pasadena, Calif.	31

BROTHER W. J. HOLLISTER

Paterson, N. J.	January 24
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BROTHER R. A. KREBS

Chicago, Ill.	Dec. 31—Jan. 3
Champaign, Ill.	5
St. Louis, Mo.	6
Kansas City, Mo.	7, 8
St. Joseph, Mo.	10, 11
Topeka, Kans.	12
Wichita, Kans.	13-15
Oklahoma City, Okla.	17
Fort Worth, Texas	19-21
Dallas, Texas	22-24
Weatherford, Texas	25
Dublin, Texas	26
Gustine, Texas	27
San Antonio, Texas	28
Houston, Texas	29
Galveston, Texas	February 1, 2

BROTHER J. Y. MAC AULAY

San Francisco, Calif.	January 3
Oakland, Calif.	5
Berkeley, Calif.	6
Stockton, Calif.	7
Sacramento, Calif.	8

Salem, Ore.	10, 11
Lebanon, Ore.	12
Portland, Ore.	13-14
The Dalles, Ore.	15
Tacoma, Wash.	17, 18
Seattle, Wash.	19, 20
Bellingham, Wash.	21
Lynden, Wash.	22
Vancouver, B. C.	24
Duncan, B. C.	February 3, 4

BROTHER E. R. MAC JILTON

East Liverpool, Ohio	January 10
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BROTHER EDWARD MAURER

Duquesne, Pa.	January 3
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BROTHER M. C. MITCHELL

Paterson, N. J.	January 3
Washington, D. C. (a.m.)	17
Baltimore, Md. (p.m.)	17

BROTHER R. E. MITCHELL

Paterson, N. J.	January 31
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BROTHER T. G. SMITH

Wilton, Me.	January 10
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BROTHER M. A. STAMULAS

Paterson, N. J.	January 17
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BROTHER G. M. WILSON

Brooklyn, N. Y.	January 10
Detroit, Mich.	31

BROTHER C. W. ZAHNOW

Akron, Ohio	January 3
Elkhart, Ind.	5, 6
Wabash, Ind.	7
Muncie, Ind.	10, 11
Richmond, Ind.	12
Lebanon, Ind.	13
Indianapolis, Ind., territory	14-16
Mattoon, Ill.	17
Evansville, Ind.	19
Cape Girardeau, Mo.	20
Brownwood, Ark.	22, 23
Paragould, Ark.	24
Jonesboro, Ark.	25, 26
Memphis and Jackson, Tenn., territory	27-31

AS ANGELS OF LIGHT

BEGINNING on page two of this issue will be found a comprehensive discussion of the subject of Spiritualism from the standpoint of the Scriptures. With the exception of a brief introduction and closing, this article is a reprint from a booklet published in 1897 by Brother Russell. It is our purpose to present this article in booklet form, and we trust that it will have a wide circulation among those to whom it should prove specially helpful. It is hoped that the title, "As Angels of Light," will be an attractive one, and that its use over the radio will prove effective.

CONVENTION ANNOUNCEMENTS

DETROIT, MICH. The Detroit Ecclesia holds regular conventions the last Sunday of each month. For details, write Mr. Louis Zbik, 8032 Dobel Street, Detroit, Mich.
CHICAGO, ILL., Jan. 24. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

PILGRIM REPORT—Continued from page 31.

Class meetings served, 1001; total attendance, 29,086.
 Public meetings served, 123; total attendance, 11,791.

ANOTHER YEAR IS DAWNING

Another year is dawning,
 Dear Father, let it be
 In working or in waiting
 Another year with Thee;
 Another year of progress,
 Another year of praise,
 Another year of proving
 Thy presence all the days

Another year of mercies,
 Of faithfulness and grace,
 Another year of gladness
 In the shining of Thy face,
 Another year of leaning
 Upon Thy loving breast,
 Another year of trusting,
 Of quiet, happy rest,

Another year of service,
 Of witness for Thy love,
 Another year of training
 For greater work above.
 Another year is dawning,
 Dear Father, let it be
 On earth, or in the Kingdom,
 Another year for Thee.

INTERESTING LETTERS

"Dear Sirs: For some reason my radio was tuned in to WMCA this morning and I happened to hear you two mention Revelation and I listened and how glad I was, for I know that we are living in the times spoken of in that book. I had believed in the things you said and people laughed at me. I even wrote to ministers to talk on the book of Revelation and was ignored. I don't think, I know, that after this war we will see a different world—one that will be a pleasure to live in. I think I understand a lot about the Bible, but it is so wonderful to hear you explain things that I am far too ignorant to understand. Please send me your free booklet and I will be listening from now on to you, as I never heard you before. Yours very sincerely, R. P. W., New Jersey."

"Dear Frank and Ernest: Your card just received. I expect the booklets in the next mail. Thank you so much for them and also for information about where to get the other books. I am enclosing \$1.00. Will you please send me three copies of 'The Divine Plan of the Ages,' paper-bound? The \$1.00 will pay for the books and postage. Also, I want you to know that I enjoy your broadcast so much and only wish it came at some other time. I cannot go to church and listen to you too, as both come at that time. I have missed church service twice already to listen to you, but you make it clearer than the preacher does. Sincerely yours, D. M. S., Mass."

"My dear friends: I have received your most wonderful booklet. I think the world of it and hold it very high in my estimation. I can't help write you how I rejoiced when I read it through. It is wonderful, yes, wonderful—just the kind of book I've always been wanting to obtain. If some one would give me a million dollars I wouldn't be as happy as I am over this book. I am very much interested in you people and wanted to write and let you know how pleased I am with this book. I am going to tell my sister and friends about your book so that they can send for it. Very truly yours, H. H., Ill."

"Gentlemen: Your broadcast this morning interested me. Your explanation of Biblical references to the problems of life and death, heaven and hell, hope and fear, love and hate, seemed much more positive than other attempts at rationalization. Please send me the 'Hope' booklet. Sincerely yours, H. H., Conn."

"Gentlemen: Will you please send me a copy of 'Hope Beyond the Grave'? I shall very greatly appreciate it. And may I congratulate you on the method you have instituted for your program teaching? It is vastly more instructive than a written and repeated unbroken speech. It is in conformity with the sort of thing that goes on in a thinker's mind. It conforms to the modern question and answer wave that has swept the land, which probably demonstrates an unprecedented search for knowledge. Thank you. B. W. K., Wash., D.C."

"My dear brothers in Christ: I have been wanting to send \$1.00 to renew my subscription to The Dawn, but my income was so very small that I just didn't know how to stretch it any more. But now I am able to do it. I can hardly wait for the broadcasts Sunday mornings. I have been so wonderfully blessed and enlightened by the wonderful truth, and to me there is nothing being so plainly revealed today as this. I cannot understand why people do not see God's great goodness in giving His precious Son to die for us. How glad I am to know that there will soon be an end of all this devilishness and that then will be the fulfillment of the prayers of all of us who are sick and weary and waiting to see the Kingdom of Christ. I thank God and ask Him to hasten the day. My boy died years ago in the knowledge and belief that when he would awaken the Kingdom would be in operation and that the Ancient Worthies would be the earthly rulers and teachers, and that God in His great judgment would be the One to judge, not the ones who have deceived the people and led them into the awful calamities of this present evil world. Thank God for it. My boy knew he was not going to heaven when he died. He knew that all have come short of the glory of God. He was 17 years old, and a Bible Student spoke at his funeral as he wanted. Now I hope you understand how I feel."

"I do wish I could attend meetings as I did years ago but here the very mention of Pastor Russell's dear name is looked down upon. Please do not think that I am afraid to speak for him. I feel that he was a great prophet. I loved to hear those wonderful lectures, which have been the great help and sustaining power in my very troubled life. I have felt at times I could not go on; then I would study my Bible, but only through the great help I received from Pastor Russell's books and then the little booklets I read and studied. I can't understand why some have changed and want to be what they call so far ahead of Pastor Russell, whereas actually they are blinded. Well, dear brothers in Christ, I hope you will understand me. I have heard you also years ago and I want you to know that I wish I had money. I would be sending The Dawn to a number of folks who I know would be so glad to have it. Will you also send me the 'Grave' book, as I have a friend who is so glad to hear these great truths. I talk and tell everyone I can about the wonderful things God has in store. Hoping and praying that God will soon declare peace to all nations, I remain, Sister J. H., N. J."

"Frank and Ernest: I was greatly interested in your broadcast on Sunday morning. I would be greatly pleased to receive your free book, 'Hope Beyond the Grave.' As the casualty lists begin to come in from the battlefields of the war, we are going to be needing help to comfort bereaved parents and relatives. Sincerely yours for Jesus seven days a week, Rev. M. E. L., Pa."

"Dear Sirs: We received the little book, 'God's Plan,' as offered on Frank and Ernest's radio program. We are more than pleased with it, in fact, so pleased that we could hardly believe it was free. We also received your letter giving us an opportunity to get the Dawn Magazine at practically our own terms and convenience. There is no doubt in our minds as to its being the best aid we know along that line if it is in accordance with the booklet we received. We are both very concerned and interested in learning what to look forward to in this world, so as to try to prepare to be on the right side when that beautiful day comes. We would appreciate very much having the Dawn Magazine if it is possible to pay for it over a period of time as your letter states. J. R. M. and T. G., Ind."

"Dear Sirs: I have heard your broadcast several times and like it very much. I am sure glad to get more information concerning God's Word. I pray God will let this work continue. I am enclosing one dollar for subscription to Dawn Magazine. W. A. K., Md."

"Dear Sirs: I enjoy your Sunday morning program on the air. It has helped me and I feel sure many others. I believe I could also help some with the aid of your booklet, 'Hope Beyond the Grave.' I travel most of this country on defense work and I find many are reaching out for more knowledge of the Bible rather than hanging on to beliefs that often fail and leave them empty. Thanking you sincerely, H. T. B., Ga."

"Dear Sir: I've received your letter and was very glad to hear from you. I received the other literature and my uncle and I were well pleased with it. We also listened to Frank and Ernest over the air together, and we thought they had the greatest idea for the public. At one time we didn't know that any two people had such ideas but us, but when we heard them we went head over heels for them. So I couldn't very well order without remembering my uncle, and therefore I enclose an extra dollar on the money order. Please send the Dawn Magazine to both of us. Thank you and may God bless you. C. E. B., Ind."

"Dear Frank and Ernest: I received your letter and also the book, 'The Divine Plan,' so I started reading it and got so interested I couldn't leave it. Now I'm starting to read it again, more slowly. I think it is just wonderful. Now I can understand the Bible so much better, as it was just a puzzle to me and it seemed useless to read it. Could I have some of those other booklets that you offer free? I will read them and then give them to other people to read. I am sending one of the books, 'The Divine Plan,' to my brother in Canada. I wish more people would learn about them as it would help them as it has me. I am enclosing \$1.00 for the Dawn Magazine. Wishing you all success in your good work—I know God will bless it—good-bye and thank you. Sincerely yours, D. S., Mass."



To Us the Scriptures Clearly Teach

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

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

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

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

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

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