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THE DAWN



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JANUARY

1948

A HERALD OF CHRIST'S PRESENCE

THE DAWN

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THE DAWN

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NEW JERSEY

COVER PICTURE—DAWN IN THE ROCKY MOUNTAINS

HIGHLIGHTS OF DAWN

"Hope Springs Eternal"

YEARS ago, in the city of St. John, Canada, there lived a retired sea captain who prided himself in his ability to make accurate forecasts of the weather. When there was any degree of uncertainty in his mind he would scan the heavens very carefully and knowingly, and make the observation, "There will be no change as long as present conditions exist." This, it seems to us, is about the position in which the world stands at the beginning of 1948. It might be added, however, that if there is a change during the year it will be for the worse, for there is little hope that the human selfishness that is represented in the clashing interests of nations and races will permit them to withdraw their demands or to cease their "cold war" of nerves.

The world is sick, and as a patient, is dying. Society's physicians continue to try remedies—sedatives, mostly—but the patient fails to respond. There are too many things wrong with too many parts of the body politic to hope for a recovery when an honest view is taken. Howbeit, the physicians continue working on the patient, and to their credit it can be said that the "hope [which] springs eternal in the human breast" keeps them from abandoning the effort in gloomy despair. After all, there IS hope for the people, a glorious hope, the hope of a new world order which will be the kingdom of the Lord. But this new world will not be the old world order rejuvenated by society's physicians, as they hope; for their patient will die, and the new world will be a divinely consti-

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tuted arrangement for the governing and blessing of the people, preparation for which has been in progress for thousands of years.

There is little likelihood that that new government, the kingdom of Christ, will become evident to the people in 1948, for the prophecies indicate that the old world will deteriorate still further, that the plight of the people will become even more acute, that practically all hope will be abandoned, ere divine intervention in the affairs of men will be manifested, and then the people will be ready and glad to accept the authority of Christ's kingdom and say, "Come ye, and let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Isaiah 2:3

As Christians and students of the prophecies, our interest in world events is merely from the standpoint of noting the manner in which the general trend of these events is fulfilling the predictions of God's holy prophets that all efforts to save "this present evil world" would fail. (Gal. 1:4) We are not to take sides in the clash of ideologies that is helping to wreck civilization. If we are adversely affected by the turn of events, we should not blame the "other side," but instead thank God for the assurance that his kingdom of justice and righteousness is so near, and strive more earnestly to make our calling and election sure to a position of joint-heirship with Jesus in that kingdom.

Our brethren in Germany furnish us an excellent example along this line. There is in Germany terrible suffering incidental to the death of that nation and of the world of which Germany is a part. The brethren there share that suffering, but there is no bitterness in their hearts toward those who may seem to be the immediate cause of the trouble, but only rejoicing, because, seeing these things come to pass, they know that their deliverance into the kingdom to live and reign with Christ, is near.

"NEITHER THEIR SILVER NOR THEIR GOLD"

One of the symptoms of a dying world which has been forecast by the prophets is the important role money is now playing in the efforts to restore "health"—to re-establish a sound economy which will assure security and plenty for all. This transition period in which we are living—this time when the old world is dying and the new one about to be "born"—is almost universally referred to by

the prophets as the "day of the Lord." It is the day of Christ's presence, when he takes unto himself his great power to reign. The prophets describe the characteristics of this day in terms of gloom and trouble, as for example, Zephaniah writes:

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation [how true this is throughout the earth today], a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet [I Thess. 4:16] and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them [those who resist the incoming new order] that dwell in the land."
—Zeph. 1:15-18

The wasted and desolated condition of much of Europe and Asia today is undoubtedly in partial fulfilment of this prophecy, and surely the gloom of the people is as thick darkness, for in whatever direction they turn, no way out of their dilemma can be seen. Truly they walk like blind men, feeling their way one step at a time, not knowing but what the next step might take them over the edge of the precipice to destruction. The whole array of prophecies descriptive of this "day of the Lord" indicates many of its characteristics, but this one seems to emphasize the desolated aspects of the world as now seen in its ruined economy and consequent starving of the people throughout so many lands.

To meet this tragic situation, society's physicians are administering the money antidote. The nations are starving, they say, because they have no money with which to buy food. Seemingly the favorite form in which this remedy is administered is that of the—shall we say, sugar-coated—American dollar. Give us plenty of dollars with which to buy what we need and we will pull through all right, is the hue and cry of most of the nations.

Seemingly, the dollar stands at the top of the list in value as a unit of international exchange. It is the "silver and the gold" of today. But, foreseeing this vain effort to save a dying world by "administering" dollars, God caused his prophet to write, "Neither

their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." There is more wrong with the world today, yes much more, than an unbalance in the international money market. This is but a symptom of the disease of human selfishness, and a cure cannot be effected by treating one of the symptoms.

While the "desolations" of this day of the Lord are causing distress upon all classes of human society—rich and the poor alike—the disintegration of the power of money is particularly distressing upon those who have been accustomed to the advantages and influence which in the past they have been able to buy with money. James refers to this, saying, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1) James says these miseries "shall come," that is, future from his day. Verse three of the chapter indicates the time of the miseries as being the "last days"; and the 7th verse shows these last days—still future from the time James wrote the epistle—to be the time of Christ's presence.

The general leveling off of inequalities in a selfish world order, and the reducing of all to a common level of want in which they will eventually look to the Lord and to his kingdom for help, is described by the Prophet Isaiah. As a result of the earth being emptied and laid waste, he says, "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." (Isa. 24:1, 2) Thus it will be, the prophet declares, when "the land shall be utterly emptied, and utterly spoiled." (Verse 3) Even American dollars will not then buy special privileges or wield undue influence in a world that is reduced to a common level of want and misery.

We do not rejoice in the partial fulfilment of these prophecies which is apparent in world events of today, nor do we rejoice in the thought of their more universal fulfilment in the near future. But we do rejoice in the evidence thus furnished that the kingdom of Christ will soon take over in the affairs of men and bring blessings to the distressed people. And besides, if we recognize the significance of what is now occurring we will realize the unwisdom of depending upon the "mammon of unrighteousness" to protect us from the hardships of the "time of trouble."

HIGHLIGHTS OF DAWN

Never has it been more fitting for the Christian to set his affections on things above. Never has it been more important, if we are to prove faithful in sacrifice, to realize that "life is more than meat, and the body than raiment." Never has it been more timely to "seek first the kingdom of God," knowing that he will provide our necessary material needs according to his good pleasure.

"Godliness with contentment is great gain," wrote the apostle. (I Tim. 6:6) True godliness is that condition of heart and mind which is fully devoted to the Lord and to the doing of his will. It is a recognition of his sovereign will as the supreme rule of our lives. It is faith to believe that he knows what experiences will be best for us, and that if we lay our little all upon the altar in carrying out the terms of our covenant of sacrifice with him, he will in turn supply all our needs according to the riches of his grace in Christ Jesus. Thus we can be "content" even though the whole social fabric goes into decay; for as the hardships imposed by the "time of trouble" bear down harder upon us, we will long the more—and rejoice in our longing—for the time to come when, together with Christ in the spiritual phase of the kingdom, we can speak peace to all nations.

"BROUGHT BACK FROM THE SWORD"

The partitioning of the land of Palestine, as voted at the closing session of the United Nations on November 29, giving part to the Jews and part to the Arabs and authorizing the forming of Jewish and Arab sovereign states, may or may not be a temporary solution to this vexing international problem. We know that it will not be a permanent solution, for God promised all the land to Abraham and his seed—not merely a part of it—and the Scriptures show that it is through Isaac that Abraham's seed is reckoned, not through Ishmael, the progenitor of the Arabs. (Gen. 21:12) Joel 3:1, 2, may allude to the plan of the nations to divide the land, and it is made plain that such an arrangement is not satisfactory to the Lord, and that this is one of the important issues at stake in God's final judgment of the nations.

It would be unwise to attempt to forecast the development of events in connection with Israel's return to the Land of Promise. There are prophecies which indicate that the present chaotic aspects of their returning will subside and that they will be permitted

actually to possess at least a sufficient portion of the land in which to build a peaceful and prosperous community, for it is said to be against them that "dwell at rest" in the land that the forces from the "north" make their assault in the final phase of their experiences when the Lord fights for them as in the days of old.—Ezek. 38:11, 21-23

Ezekiel 38:8 speaks of the land as being "brought back from the sword" and that it is in this favorable atmosphere that their community of prosperity and peace is developed previous to the final attack upon them by forces from the north. In view of the riotous conditions existing in Palestine in recent years, and the threat of all-out attack by the Arabs—a threat which may yet be made good to some extent—a temporary solution of the problem might well be described by the expression, "brought back from the sword."

In any event, it will be interesting to watch developments in Palestine, with the thought that even though a temporary solution is found for the present controversy over the land, there is yet to come against the Jews regathered there those mighty forces from the "north" upon which the Lord will rain his judgments; and in so doing open the eyes of all the nations to behold his glory and to know that he has intervened on behalf of his ancient people. This will signal the beginning of the operation of kingdom powers for the blessing of the people.

One of the most significant facts in connection with the Jewish situation today is the burning desire of almost all European Jews to go to Palestine. All writers who have investigated this phase of the question report that the determination to go to Palestine has become a near obsession with most European Jews, that in their minds there is no other satisfactory solution to their dilemma. We believe that this is in part a fulfilment of Jeremiah 30:3, where the Lord foretold that he would "cause" them to return to the land which he gave to their fathers. The Lord has caused this by the "fishers" and "hunters" he has sent among them, following the end of their "appointed time" of national dispersion. See Jeremiah 16:14-18.

Isaiah 40:1, 2, indicates that it would be appropriate to "speak comfortably" to Israel at this time, and to "cry unto her, that her warfare is accomplished." The marginal translation reads "that

her appointed time is accomplished." This makes it more understandable. Israel has had much trouble, and will have more, since her "appointed time" has been accomplished. But this trouble should be viewed separately from the desolation pronounced by Jesus when he said, "Your house is left unto you desolate." (Matt. 23:38) Just as that pronouncement did not bring immediate and complete desolation, so the fulfilment of the appointed time of desolation has not brought immediate repossession of their land and the opportunity to dwell therein in peace and security.

When their appointed time was accomplished, Israel was not ready to return to the land, so the Lord has permitted the sufferings which have come upon them since in order to "cause" them to return. Probably the threatened closing of the doors of Palestine to them has been one of the things which has increased their determination to return. Surely the Lord knows how to carry out his designs.

The Scriptures make it plain that the turning of Israel to Christ will be accomplished under the terms of the "new covenant" which the Lord will make with them. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," writes Paul; and he explains that this is in accord with God's promise to make a new covenant with them. This turning away of Israel's blindness, Paul explains, will not occur until after "the fulness of the Gentiles be come in."—Rom. 11:26-29; Jer. 31:31-34

This should not be construed to mean that no Jew since the end of their national favor three and one-half years after Pentecost, has had the privilege of accepting Christ and following in his footsteps of sacrifice. It does mean, however, that God has no special plan for their conversion to Christ prior to the inauguration of the "new covenant." They go back to Palestine, not because they have accepted Christ—and in most cases not even because of interest in the promises God made to their fathers—but they are impelled to go there by a spirit of nationalism and a desire for economic security, which they think they can attain in Palestine if given freedom and independence there. The opening of their eyes to behold their Christ will come in the closing phase of "Jacob's trouble."

In view of this, it is not advisable to become over-enthusiastic concerning reports that thousands of Jews are accepting Christ, for they are not. Many are joining nominal churches in the hope

of hiding their racial identity, and thus escaping persecution. It is a part of their effort, particularly in America, to be "assimilated." And besides, those who may accept the Christ of the nominal churches are no nearer to God than they were as Jews.

A Jew who takes his religion seriously believes in the true God, Jehovah. He believes that death is the penalty for sin. He believes in the resurrection of the dead as the basis for a hope of future life. But if he turns from these beliefs to nominal churchianity, he then believes in a triune god—which is blasphemy—he believes in the eternal torture of the wicked, and he believes he will go to heaven as soon as he dies, hence that there is no need of a resurrection.

We submit, therefore, that a Jew is nearer to God as a believer in the teachings of the Old Testament than he could possibly be as a believer in the creeds of the Dark Ages. No, if we read the prophecies correctly, God will not use a decadent churchianity to bring his ancient people to Christ; nor does his plan call for their being brought to Christ—except for the occasional one—until their eyes are opened by divine intervention on their behalf in the closing phase of the "time of trouble," the fury of which is now increasing throughout the whole world. It is our privilege, of course, to comfort them with the truth as we have opportunity. It is our privilege to "comfort all who mourn" because of the presence of earth's new King and the resultant overthrow of Satan's empire. Let us be faithful in the use of these privileges by telling the whole world the blessed tidings of the new kingdom now so near.

Thus we may be used in a small way to help keep alive the hope that is in human breasts that some day, some time, things will be better—that peace and security and an abundant life will yet be enjoyed. It is our privilege to explain that this hope will be realized, not because selfish human efforts will at last succeed, but because "the zeal of the Lord of hosts will perform" it. (Isaiah 9:7) What a blessed prospect this is at the beginning of the new year! Ours is the peace that comes from believing in the promises of God, and the joy which results from telling others of these "good tidings" of the kingdom.—Luke 2:10

"CHOSEN PEOPLE"—Historically revealing, prophetically informative. Send for a copy of this 64-page book and keep abreast of prophetic times. First copy free, additional copies 15 cents. Address THE DAWN, East Rutherford, New Jersey.

Paradise -- "Or Death"

MR. ROBERT M. HUTCHINS, chancellor of the University of Chicago, writes that atomic bombs can annihilate all life on earth in the event of another war. This has been stated many times before by scientists and others, but the scientists continue to warn the world of the terrible tragedy which will result from a failure to "win the peace."

He says that if atomic destruction is to be avoided, five years is about all the time left to achieve agreements to end war. There is no longer any secret about atom bombs, Mr. Hutchins declares, except the methods by which they are manufactured. He reveals that every fundamental idea with respect to atomic fission came from European minds, that it is not an American discovery. He insists that all these foreign scientists are entirely familiar with the processes in producing atomic bombs. In answer to a direct question, "Is Russia making atomic bombs?" Mr. Hutchins replied, "We would be foolish to assume that she is not." He said further that should the United States reveal to the Russians all that we know about the manufacture of atomic bombs, it would not speed up Russia's production of these missiles more than six months.

Mr. Hutchins, in an article in the December *American Magazine*, writes that atomic energy, when utilized for peaceful purposes, will make all of our present conceptions of daily living obsolete, eradicate virtually all our limitations, cure all our maladies, and open the door to a way of life as uncomplicated as that of a South Sea Island native basking in the sun and picking his food from the breadfruit tree. "Our paramount problem," he declares, "will be what to do with our spare time." "The end of human suffering is in sight," declares Mr. Hutchins. "If we are permitted to live at all, there is no reason we cannot expect to live as long as Methusaleh."

Even better than this, the Bible assures us that with the incoming new age, when Jesus will be King, there will be no reason why the people cannot live forever. It was to this end that Jesus died to redeem the human race, and it is to offer the opportunity of everlasting life to the people that the new age of Christ's kingdom will be inaugurated.

Overseas Service

THE manner in which the brethren have responded to the opportunity of rendering assistance to those of "like precious faith" in Europe has demonstrated a genuine spirit of brotherly love, and we are confident that the Lord is pleased. The need still exists for clothing, as well as for material and spiritual food. It is gratifying to know, however, that both food and clothing have already been sent to all the names of needy brethren now at hand. Up to December 1, shipments have been made as follows:

Food Packages	1,335
Clothing Bundles	<u>1,440</u>
Total	2,775

Receipts for Overseas Service Fund (including amounts specifically designated for

Overseas literature \$12,280.75

Cost of food and mailing of food and clothing \$9,140.75

Cost of 13,000 tracts and 40,000 booklets 2,332.00

We are furnishing literature in the Greek, Italian, French, German, and Hungarian languages. The Divine Plan of the Ages has been furnished in the Italian language, but the cost of this was borne by the Italian brethren in the United States.

Balance in Overseas Fund \$ 808.00

We have found that the dispatching of clothing direct by individuals and ecclesias is working out very well; and after further experience and observation, it has been thought advisable to suggest that food packages may also be sent in this way by those who would prefer to do so. Food packages of varying costs can be sent. Those wishing to send food may obtain labels bearing names and addresses of needy brethren in Europe, together with suggestions of what type of food is best to send, and approximate costs of different sized packages. The cost can be varied from three to ten dollars.

We will continue to supply addressed labels for clothing bundles, together with shipping instructions. Clothing is still needed.

We realize that there are many who prefer, for various reasons, simply to contribute toward the Overseas Service, and to have the packages sent from The Dawn. This is quite all right, as we expect to continue sending food and clothing as we can. The European brethren are earnestly requesting literature (see Talking Things Over), and unless specifically instructed to the contrary we will consider donations to the Overseas Fund available to help defray the cost of foreign language literature, as well as for food and clothing.

Your Questions—Scripturally Answered

GENESIS 1:1—"In the beginning God created the heaven and the earth." Does the Bible support the theory that the creative days were twenty-four hours in length?

THIS text of Scripture does not refer to the beginning of the universe, but rather to the creation of the planet upon which we live. That other created beings existed at the time our planet had its beginning is amply proven by the statement of Job 38:4-7, where we are told that "the morning stars sang together, and the sons of God shouted for joy" when the foundations of the earth were laid. The Bible does not state how long the creative days were. Nowhere is it said that they were twenty-four hours long. The word "days" as used in the Genesis account is from the Hebrew word "yowm," which can be translated, "day," "age," or "period," and is translated thus variously in the Authorized King James Version.

In Psalm 95:8-10, the exhortation is given, "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." The use of the word "day" in this text surely cannot refer to a day of twenty-four hours. The "day of temptation" was forty years in length, yet the word "day" is the same Hebrew word used in the Genesis account. In II Peter 3:8, the apostle declares, "One day is with the Lord as a thousand years." Some translators of the Bible, knowing the confusion that has been caused in the minds of many,

have not used the word "day" in their translations, but have correctly used the word "age."

The reasonableness of the Bible is emphasized when we learn that the creative days were epochs, ages, periods of time in which the earth was changed from a condition where it was "without form, and void"—that is, shapeless, empty, devoid of life—to a condition where man could be created and live on it. (Gen. 1:2) The simplicity of the divine revelation concerning the creation of the earth and those who live on it, when rightly understood, appeals to our reason. Many scientists agree with the inspired account. Some do not. But where disagreements exist between the Bible and the guesses of imperfect men, we believe that the fault lies with the scientist whose philosophy has not yet reached a proper degree of development.

PSALM 14:1—"The fool hath said in his heart, There is no God." Many of our brightest and most educated people do not believe in the existence of a personal God. Do you consider these men fools?

THE BIBLE tells us that Jehovah God is the great first cause. The Bible is written for those who recognize and acknowledge the existence of a supreme intelligent Creator. Its promises and its admonitions are given to those who accept him with the eyes of their understanding. The facts are, however, that an increasing number

of people, especially among the college fraternity, are willing openly to admit that they doubt the existence of a personal God. This element of unbelief has long existed in the minds of many university teachers, so it is not hard to believe that young minds, subjected to this godless influence under the guise of education, lose the faith and trust which has been taught them in childhood, and are graduated from our institutions of learning as educated "fools," having received their instruction concerning the way of life from other—within the meaning of this text of Scripture—educated "fools."

The only protection that a parent can give his child against this onslaught of unbelief is to teach him the beauties of truth as they are found in the Word of God, and as they refer to the establishment of a kingdom of equity and brotherhood. We are told that the "world by wisdom knew not God," and there is a cause for this. (I Cor. 1:21) II Corinthians 4:4 records, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." One must believe in God to receive his blessings. Hebrews 11:6 reads, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If we have faith in God we are wise, for to know him is life eternal.—John 17:3

JEREMIAH 31:34—"And they shall teach no more every man his

neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Does this text lead us to hope that the time will eventually come when all people will be true believers in God?

CERTAINLY this statement is not now true. Many know not God and many believe that there is no God, and many who acknowledge a Creator have a wide difference of opinion as to what his plan is respecting man, and as to whether or not the Bible is his Word. Some accept the Bible as a divine revelation of his purposes concerning man, and rely upon it accordingly. Others, because they cannot otherwise account for the origin of matter, nor for an independent source of life and intelligence, believe that there must be some kind of Creator, but whether an intelligent God or merely the "laws of nature," they know not. In fact, many such believers in a Creator are of the opinion that Darwin, Huxley, and other writers and teachers of human evolution speak with greater authority than do the writers of the Bible.

The theory of the evolution of man—and remember it is only a theory—unsubstantiated by fact, is a total denial of the divine Word, of the original creation of man in perfection, of his fall through disobedience, and of the redemption through Jesus Christ. "To the law and to the testimony: if they speak not according to this word, it is

because there is no light in them," declares the prophet, and in the New Testament we read, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (Isaiah 8:20; John 17:3) Here we have the assurance that a knowledge of God must also include an understanding of the part that Jesus Christ plays in the great plan of salvation.

How glad we are for the assurance that the day is coming when "all" will be brought under the influence of him who died for "all" at Calvary. (Phil. 2:9-11; I Tim. 2:3-6; Heb. 2:9) Satan has "blinded the minds" of many sincere seekers after truth, and that blindness will be removed when "the knowledge of the glory of the Lord" will fill the earth "as the waters cover the sea."—Habakkuk 2:14

During the thousand-year reign of Christ, the great work of reconciliation will take place. Then the willing and obedient of earth will learn of the goodness and the greatness of our God, and finally, when he shall have delivered up the kingdom to God, the Father, those accounted worthy of eternal existence will have an intimate acquaintance with God, and be glad for the gracious arrangements he has made for the blessing of "all the families of the earth."—Gen. 12:3; 22:18; 26:4; 28:14; Gal. 3:29

ROMANS 8:15—"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." What is the "spirit of bondage" and the "spirit of adoption"?

IT WOULD appear that the apostle is making a clear line of distinction between the Law Covenant under which the Jew had been held in bondage and the privileges of being free in Christ. The picture here given is also emphasized in Paul's Epistle to the Galatians, where he plainly declares that the covenant which was made at Mount Sinai under which the Jew found himself, "gendereth to bondage." (Gal. 4:24; 5:1) Some of the Jews who had accepted Christ were loath to give up all the demands of the old covenant, and so Paul exhorted them to "stand fast . . . in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." The "spirit of bondage" would refer to the bondage of the old Law Covenant.

The "spirit of adoption" does not seem to fit well into our experiences as Christians. A better translation of the text (the **Emphatic Diaglott**) speaks of the "spirit of sonship." Certainly our Lord Jesus was not an adopted Son. He was never anything else but a Son of God. Since his creation, he has been an obedient Son of God. His obedience to the Father led him to be made a little lower than the angels for the suffering of death, and kept him faithful unto that death, even though it meant all the sufferings attendant upon his experiences which brought him to be crucified on Calvary.—Hebrews 2:9

In his resurrection Jesus is still the Son of God, "full of grace and truth," but now highly exalted to share with the Father the joys of immortality. (John 1:14; Phil. 2:8-

11) To those who are consecrated to do his will, and who are begotten of the Holy Spirit, John declares, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) God does not adopt us, as the word is understood today. He does not deal with us according to the flesh, but rather, as new creatures in Christ Jesus; and we become sons of God, not by adoption, but by the begetting of the Holy Spirit, and thus we have the privileges of the "spirit of sonship."

PSALM 25:9—"The meek will he guide in judgment: and the meek will he teach his way." Is there any difference between meekness and humility?

YES, there is! Meekness is not an evidence of being a weak character, but rather, a teachable one. And one must be teachable if the Lord is to give him instruction in the way of life. A Christian must have an open mind, or he will

never disavow the creedal errors of his childhood; and as he maintains this meek and teachable spirit, he is led into a deeper appreciation of the truths of God's Word. A meek person can learn from others even though less educated than himself, but one who is not meek finds it difficult to learn from anyone. Therefore the Prophet Isaiah says, "The meek also shall increase their joy in the Lord." (Isaiah 29:19) The teachable will appreciate the blessings contained in the Lord's message of "good tidings."—Luke 2:10

On the other hand, anyone who is arrogant or boastful is not humble. Humility as a Christian grace is the quality that permits one to utilize his talents or display his knowledge in a gracious, unassuming manner. God resists the proud, but gives grace unto the humble; and if we humble ourselves "under the mighty hand of God," we have the assurance that in his due time he will "exalt" us to a place in his everlasting kingdom.—I Peter 5:6

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THE DAWN

Karl Rutherford,

NEW JERSEY

Loye and Good Works

"And let us consider one another to provoke unto love and to good works."—HEBREWS 10:24

THERE is no bond of unity as strong and as precious as that between fellow-members of the body of Christ. Where this unity exists there is a blessed community of interest in which each follower of the Master is truly solicitous for the welfare of his brethren. He is interested in their spiritual progress, and seeks ways and means of encouraging them to greater love and devotion to the Lord and to his service. He is as interested in seeing them make their calling and election sure to joint-heirship with Christ as he is to gain the victory himself. No true Christian would knowingly jeopardize the spiritual well-being of his brethren in order to gain an advantage for himself.

There are many avenues along which it is our privilege to note the needs of our brethren, and to assist them. In our text the apostle sums these up under the general heading of love and good works, indicating that in considering our brethren we can render them valuable aid by exhorting them to faithfulness along these two general lines. By referring to love AND good works the apostle emphasizes that both are important, and that either one without the other would lead to an unbalance in Christian character, and a dwarfing of true Christian growth.

As a matter of fact, when Christian love fills the heart, one of the inevitable manifestations will be a consuming zeal leading to self-sacrifice in good works. In I Thessalonians 1:3, the Apostle Paul speaks of the "labor of love." The most striking example of the manner in which love labors for the benefit of others is that of our Heavenly Father himself.

"God is love," the Scriptures tell us, and the evidence of this is seen in all that he has planned and done for his creatures. He

causes the rain to fall and the sun to shine upon the just and the unjust. It was because he loved the world that he gave his dearly beloved Son to be the Redeemer. He loves his people, and demonstrates it by the many ways in which he bestows his blessings upon them. He gives them of his Holy Spirit; he gives them wisdom, and courage, and strength. He comforts them in their sorrows, and befriends them in their lonely hours. Furthermore, he chastens us because of his love, and reproves us for our wrongdoing, forgiving us when we go to him in faith and repentance.

Yes, God is zealous in the interests of his people because he is love. This means that when we exhort the brethren to love and good works we are encouraging them to be godlike in character. This is emphasized in the case of Jesus. One of the briefest, yet most comprehensive testimonies concerning the earthly life and ministry of Jesus is the statement that he "went about doing good." (Acts 10:38) This was characteristic of his entire outlook and demeanor, and it was Jesus who said, "He that hath seen me hath seen the Father."—John 14:9

Yes, in Jesus we see a practical example of divine love in operation for the blessing of others. It inspired the Master to faithfulness in bearing the kingdom message to his own people, the Jewish nation. It led him to be solicitous for the welfare of his disciples, and to take a tender personal interest in them. Love also prompted the Master to declare hard, cutting truths concerning the hypocrisy of the scribes and Pharisees, and to expose the popular errors which they taught.

The spirit of Jesus' life of devotion to his Heavenly Father was prophetically described by David in the prayer of dedication, "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." (Psalm 40:7, 8) In carrying out the spirit of consecration reflected in this beautiful prayer Jesus recognized that his Heavenly Father's will for him was to bear witness to the loving-kindness of God as revealed in the divine plan of salvation.

It is in keeping with this that David's prophetic prayer concerning Jesus continues, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not con-

cealed thy loving-kindness and thy truth from the great congregation."—Psalm 40:9, 10

Because Jesus was at one with his Father, and motivated by the same divine love which actuates God in all that he does, we see in him a wonderful example of the "labor of love." He was a faithful witness to the loving-kindness and the salvation of God. He did not hide the righteousness of God in his heart, but by word of mouth, by example, and by the marvelous miracles which he performed, set forth the plan of God for human salvation—that glorious plan which reveals the righteousness of God, his wisdom, justice, love, and power. We see, then, that in exhorting one another to love and to good works we are urging the development of Christlikeness.

WORKS THAT ARE NOT GOOD

Just as love cannot fill the heart without manifesting itself in works of self-sacrifice for the blessing of others, it is equally true that works which are not the result of an infilling of divine love are not good works. Jesus told of a class which would make professions of great activity in his name, claiming zeal in performing "many wonderful works." Evidently, however, these works are not the outgrowth of divine love, because Jesus describes those who would perform them as those who "work iniquity." (Matt. 7:23) It is apparent from this that to be zealous in the work of the Lord is not in itself the evidence of true Christianity. The apostle speaks of a zeal which is "not according to knowledge," and it is also true that there can be a zeal which is not prompted by divine love. (Rom. 10:2) In either case, the resultant works would not be acceptable to God. They would not be "good works."

In the apostle's masterful and comprehensive treatise on love, recorded in I Corinthians 13, he goes into considerable detail in order to emphasize that even those works which are in themselves intrinsically good are not acceptable to God unless prompted by love. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal," he writes.

Speaking with the "tongues of men and of angels" is in itself a laudable accomplishment when the gift of speech is employed in magnifying the name of God by making known the truth of his

glorious plan of salvation. But even this divinely provided means of serving the Lord would not be approved by him unless it is prompted by love. Should it be the result of selfish ambition rather than a labor of love, it would be "as sounding brass."

Paul speaks of the fundamentally important element of faith and the works which faith accomplishes—even so great a faith as to be able to remove mountains—and explains that those who have such faith and by it perform such works without love, are as nothing. Faith in itself is good. Without faith it is impossible to please God. (Heb. 11:6) But in order for even faith to be pleasing to God it must be accompanied by love.

— "And though I bestow all my goods to feed the poor," Paul continues, "and have not love, it profiteth me nothing." Here is a remarkable statement! It is quite possible that the reference is to what the Master himself had said to the rich young nobleman. When this young man asked the Master what good thing he could do to inherit eternal life, the answer was, "Go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." (Mark 10:21) Here is Jesus' own declaration of that which can properly be considered good works. It is that which every Christian is expected to do. Consecration to the Lord calls for giving up all that we have, with the Lord directing how it shall be used in his service.

When Paul referred to this viewpoint of good works, it was not with the thought of saying that what Jesus had set forth as a necessary condition of discipleship was not fundamentally important, but rather to emphasize that even in the bestowing of our goods to feed the poor, love must be the impelling motive, else our sacrifice will avail nothing. As Paul saw the matter, it is not a choice between love and bestowing our goods to feed the poor, for if we have true love we will be inspired to use all that we have for the blessing of others.

It would, however, be possible to make sacrifices on behalf of others which would be prompted by self-interest of one sort or another. Vainglory or the desire to be well thought of by neighbors or brethren might motivate one to great sacrifice. But no lasting profit would accrue therefrom in such a case. Works which in themselves are good would become tainted with evil as a result of the wrong motive that prompted them.

BODIES TO BE BURNED

"And though I give my body to be burned, and have not love, it profiteth me nothing," Paul continues. Here is a reference to the good works of a Christian viewed from the standpoint of the lessons taught in the services of the typical tabernacle. In Romans 12:1 Paul exhorts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." In the type, bodies of animals were sacrificed, and their bodies burned, but in the antitype we are to present our own bodies to be consumed in the performing of good works.

There is a beautiful reference to this in Hebrews 13:11-13. Here the apostle explains that in the type the bodies of those animals offered for sacrifice, whose blood was taken into the most holy for sin, were burned without the camp. He tells us that in the fulfilment of this type, Jesus suffered and died without the camp. He then urges us to follow in Jesus' footsteps that our bodies, symbolically speaking, might also be burned.

— So we see that it is the divine will that we give our bodies to be burned. It is only on this basis of suffering with Christ that we may hope to reign with him. But Paul's argument is, that unless love prompts the sacrifice, it will profit us nothing. However, if love does prompt us to faithfulness in giving our bodies to be burned, it will mean "glory and honor and immortality, eternal life."—Rom. 2:7

It is apparent, then, that just as there cannot be true Christian love without that love manifesting itself in good works, so from God's standpoint there can be no good works except those which are prompted by love. In performing the good works, love will be long-suffering and kind. It will not attempt to make a great display of what is being done, for humility is one of the component parts of love. Love will be patient with others, overlooking their unwilling imperfections. At the same time, love will be unyielding in its stand for God, for truth, and for righteousness. For this reason, some of the good works of love may appear stern, perhaps even unkind to those who do not understand.

TWO EXAMPLES OF LOVE

While the most quoted treatise in the Bible on Christian love is

that of I Corinthians 13, written by the Apostle Paul, John is usually thought of as the apostle of love. Truly, John did write a great deal concerning love—the love of God, the love of Christ, and love among the brethren of Christ. It is John who tells us of the great love of God as exemplified in the gift of his Son to be man's Redeemer. (John 3:16) It is John who tells us of the love of Christ in laying down his life for us. (I John 3:16) It is John who quotes Jesus' "new commandment" that we should love one another as he loved us.—John 13:34; I John 2:8-10; 4:11

John himself was actuated by a consuming love for the brethren, yet he did not use love as a mask to cover wrongdoing among the brethren. In his 2nd and 3rd epistles we have two very notable examples of the manner in which love will seek to protect the best spiritual interests of the Lord's people when they are in danger of being ensnared by false doctrine or of following selfish leadership. In this we have a clear indication that true Christian love does not stand idly by when the Lord's people are in danger, that in such instances the work of love is to speak out to counsel and warn the brethren.

John's 2nd epistle is addressed to "the elect lady and her children." He writes that he "rejoiced greatly" when he learned that this family continued "walking in truth, as we have received a commandment of the Father." Then he exhorts the "elect lady" and her family to love one another; "and this is love, that we walk after his commandments."—Verses 1, 4, 6

In this epistle John proceeds to show that walking in the truth involves great carefulness in the matter of those with whom we fellowship as well as those whom we assist. He writes, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds."—Verses 10, 11

Here is outlined a basic principle in the operation of divine love; namely, that to the extent we lend our support to those whom we believe to be wrong we are partakers of their wrongdoing. If we have a distorted conception of divine love, and of how it should cause us to act, we might conclude that although we believe a brother is teaching wrong doctrines, we should consider his heart intentions and bid him Godspeed anyway, and recommend his services to the brethren. We might say that for ourselves we are

holding to all the doctrines of the truth, but will continue to associate with, and thereby sponsor, those who are not, because love demands that we do this.

Such a course, however, is contrary to John's instructions to the "elect lady." He points out to her that to the extent she sponsors one who is wrong in doctrine, she is responsible for his spreading of error, just as responsible as though she herself became a minister of error. Here, then, is the true operation of love, the good work of love in seeking to protect the brethren against the evil influence of those who would undermine the truth in their hearts and lives. In other words, love has compassion for the scattered and frightened sheep, but no mercy for the wolves in sheep's clothing that may enter in among the sheep.

In John's 3rd epistle the good work of love is seen from still another standpoint. This epistle is addressed to "the wellbeloved Gaius, whom I love in the truth." Again John tells of his rejoicing to learn that his brethren continue to walk in the truth. It seems that in the district where Gaius lived, faithful ministers of the truth had been working—missionaries, apparently, from another territory. Gaius appreciated the service of these and had taken them into his home and cared for them while they were in the district. Thus he enjoyed a share in their ministry, and was blessed accordingly. Just as the "elect lady" would have been guilty of the evil deeds of those who were working against the truth had she mistakenly, and in the name of love, taken them into her home, Gaius became a partaker of the good works of these servants of the truth by entertaining them in his home.

But in the same district where Gaius lived there was a man by the name of Diotrephes, who, while he professed to be a brother in the truth, was not so in reality. Evidently John had written to the brethren in this vicinity suggesting that he would be glad to come and visit them. When Diotrephes heard of this he began to oppose the idea. John explains that the reason for this was that Diotrephes "loveth to have the pre-eminence" among the brethren. Evidently he had been holding a whiphand over this ecclesia, encouraging the brethren to look up to him in all things, and he sensed that if the Apostle John should put in an appearance, this spell would be broken.

That the brethren would be richly blessed by John's ministry,

and led to new heights of grace and truth, did not concern this one who had become a "lord over God's heritage." (I Pet. 5:3) He was concerned only in protecting his own interests. And in his selfish spirit he did not hesitate to speak out against John "with malicious words," and threatened to expel from the ecclesia any who favored the proposed visit of the apostle. John, with his great heart of love, might have excused Diotrophes for this outburst of malice against him had he alone been concerned. But it had to do with the spiritual interests of the church, so love spoke out and exposed the wrongdoing in order that this ecclesia might be delivered from such an evil influence. This, indeed, was a work of love.

JUSTICE, LOVE, AND HUMILITY

In Micah 6:8, the principle of love is shown in its proper relationship to other elements of Christian character. Although this admonition was in the first instance addressed to fleshly Israel, the fundamental principles of God's requirements as here set forth are the same for his people in every age. "And what doth the Lord require of thee," the prophet asks, "but to do justly, and to love mercy, and to walk humbly with thy God?"

"To do justly" simply means to follow the Golden Rule, to be governed by the principle of justice in all dealings with our fellow-men. This in itself, is a very exacting requirement. It would probably put a check on many of our words and deeds if always we would ask ourselves whether what we are about to say or do is exactly what we would like others to say or do unto us. Surely, though, the followers of the Master should endeavor always to be guided by this principle. But to follow the course of justice does not make one a Christian.

"To love mercy" is the next requirement, and this goes far beyond the demands of justice. The word mercy in this passage is a translation of a Hebrew word meaning "loving-kindness," or love. And when the prophet says that we should "love" loving-kindness, he uses a Hebrew word which means affectionate love. We are, then, to be "in love" with loving-kindness. In other words, our vision of the love of God, and our endeavor that his love motivate our every thought and word and deed, should be the all-absorbing theme of our lives. We are not to think of loving God and our brethren as a duty, but are to be in love with God's will for us.

We are to be so in love with this great principle of godlikeness that we will gladly lay down our lives for others even as Christ, actuated by the same spirit, sacrificed his life for us. Thus love and good works will go hand in hand.

But there is still another requirement mentioned by the prophet: we are to "walk humbly" with our God. As far as the abstract principle of unselfishness is concerned there are many in the world who are more or less influenced by it. Thousands of doctors, nurses, relief and charity workers, are wholehearted and self-sacrificing in their efforts to do good, to help the needy, to relieve suffering, etc. They will have their reward in the day of their visitation.

Christians, however, should look to the Lord for guidance as to the manner in which their sacrifices are to be made. It is this that is involved in "walking humbly" with God. Not only must the motive be right, but our zeal for good works must be directed by the Word of God if our works are actually to be good. In a general way, God has made his will plain for his people, and to walk humbly before him, it remains only to be guided by his will.

We know that the Gospel age is not the time for the world to be reformed and converted, so works calculated to bring about such an end would not be in harmony with God's will. One might lay down his life unselfishly in an attempt to reform the world through political or other efforts, but in doing so, he would not be walking humbly before God.

The work of God during this age is the call and development of the church, the body of Christ. This is done through the power of the truth, the Word of God. Hence the truth is given to the brethren to circulate, to promote, to promulgate, in order that it might reach those who have a hearing ear, and that through its mighty power they may be drawn to the Lord and prepared for joint-heirship in the kingdom. Thus we are commanded to hold forth the Word of life; to let our light shine; to preach the Word; to build one another up in the faith, etc.

This divine program for the people of God has been in operation since Pentecost; and it will continue in operation until the last member of the body of Christ has passed beyond the veil. At the beginning of the second presence of Christ there was a change from sowing to reaping; but the reaping, as well as the sowing, has been

accomplished by the same method; namely, the proclamation of the truth. Now, in addition to the general truth of the Gospel, there are the dispensational truths due at the end of the age. These also are to be promulgated; for they, as well as the general message of the Gospel, are essential today for the protection and building up of the brethren.

To walk humbly with God, therefore, means that our love-inspired hearts and minds and bodies will be devoted to this service of the brethren through the ministration of the truth. It begins with evangelism, and continues along all lines of activity by which we are able to assist one another in putting on the whole armor of God. In bearing witness to the truth, in faithfulness at meetings, in making opportunities to comfort one another, in our fellowship, and in our prayers, our thought is to be first and foremost the spiritual welfare of our brethren. It is in this way that the "bride" makes herself ready for union with her heavenly Bridegroom; and in laying down our lives in good works of this nature we are walking humbly with our God.

Let us not, then, assume to decide for ourselves what the Lord wants us to do. He has no private plan for each of us as individuals. His plan and his will concerning the way of sacrifice is the same for all, and if we are walking humbly with our God we will endeavor, through prayer and the study of his Word, to understand his plan clearly, and humbly yield ourselves in obedience to it. Thus the love of God, with its all-consuming power, will find expression in "good works" which will have our Heavenly Father's approval.

WEEKLY PRAYER MEETING TEXTS

JANUARY 1—"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:3, 9 (Z. '03-3. Hymn 9)

JANUARY 8—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."—1 Thessalonians 5:15 (Z. '01-297. Hymn Appendix K)

JANUARY 15—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8 (Z. '02-172. Hymn 130)

JANUARY 22—"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24 (Z. '01-79. Hymn 139)

JANUARY 29—"The fear [reverence] of the Lord is the beginning of wisdom."—Psalm 111:10 (Z. '96-155. Hymn 283)

*"The Lord will command his loving-kindness in the daytime,
and in the night his song shall be with me."—PSALM 42:8*

"Songs in the Night"

JANUARY 1

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

WHEN once we get a glimpse of the glories of the divine character through the divine plan, when once we get a true view with the eyes of our understanding of him with whom we have to do, as the great heart-searcher and caretaker of his church, we fall before him humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of his favor and blessing. But as he touched John gently, raising him up, so he has spoken to us comfort, peace, and love, assuring us that we have not an High Priest that cannot be touched with a feeling of our infirmities, but on the contrary, One who is able to sympathize and mercifully to assist, One who has bought us with his own precious blood, who has accepted us and will number us as his body members so long as we abide in him, seeking in our hearts to know and to do his will.—Z '05-3569 (Hymn 69)

JANUARY 2

**The heavens declare the glory of God;
and the firmament sheweth his handiwork. Day unto day uttereth speech,
and night unto night sheweth knowledge.**—Psalm 19:1, 2

THE Book of Nature and the Book of Revelation, when rightly read, harmoniously declare the glory of God; and blessed is the man whose character is ennobled and purified and blessed by constant meditation on these glorious themes. How it refreshes and strengthens every noble and generous aspiration, checks every tendency to evil and sin, purifies the heart, kindles hope, awakens zeal, and starts and

keeps us in the heavenly race with its glorious end in view. The great Emperor of this wonderful universe upon which we daily and nightly cast our wondering gaze has called even us to be the bride of and joint-heir with his only begotten Son, the heir of all things; and in these glorious revelations of himself is supplied the inspiration and instruction necessary to enable us to run with patience the race set before us, if we make them the center of our meditations.—Z '92-1391 (Hymn 283)

JANUARY 3

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
—Revelation 3:20

YES, we heard his knock and opened by faith and received him, and his words have been fulfilled—"Blessed are those servants." Yes, truly blessed has been our experience since we recognized his presence and received him. Verily he has girded himself (become our servant) and caused us to sit down to meat (heavenly food) and we have feasted and are still feasting upon Jesus and his Word. We thank him that ours has been a continuous growth in grace and in the knowledge of our Lord Jesus, whom to know is life everlasting.—Z '80-87 (Hymn 153)

JANUARY 4

Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.—Hebrews 12:3

IF YOU sometimes find it hard to endure the frowns of the world and to be thought of and treated as a deceiver by your friends, think of Him weeping in Gethsemane, condemned before

Pilate, crucified as a malefactor, forsaken and denied by His loved ones, "yet He opened not His mouth." And if your human nature sometimes shrinks, although reckoned dead, think again of Him. Remember that He was tempted in all points like as we are (yet without sin), and can and does sympathize with us, and though you may sometimes cry out, as He did, "Father, if it be possible, let this cup (the ignominy) pass from me," forget not to add, as He did, "yet not my will but thine be done.—Z '80-165 (Hymn 50)

JANUARY 5

Rest in the Lord, and wait patiently for him.—Psalm 37:7

WE MUST not be disappointed and allow our faith to falter when the test of patient endurance is applied, while the outward peace and quietness which we crave tarry long. Our Father has not forgotten us when the answer to our prayers seems to be delayed. Outward peace and calm are not always the conditions best suited to our needs as new creatures; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you; but rejoice." (I Pet. 4:12, 13) He who numbers the very hairs of our heads is never indifferent to the sufferings and needs of his weakest and humblest child. Oh, how sweet is the realization of such loving, abiding care! "When he giveth quietness, who then can make trouble?"—Z '15-5802 (Hymn 137)

JANUARY 6

He giveth His beloved sleep.—Psalm 127:2

PETER, his heart filled with the peace of God which passeth all understanding, was enabled to sleep peacefully in the prison, notwithstanding the unfavorable conditions in which he was placed, and his expectancy that on the morrow he would be called before the king and publicly executed. What a blessing is this rest of heart; this ability to entrust to the Lord all of life's

affairs! Nothing is more favorable to this peace of heart than a full consecration to the Lord—"All to his wisdom resigned." It entitles one to a full confidence in the divine promises, through faith in the divine wisdom, love, and power, which has guaranteed that all things shall work together for good to those who love God, who are called according to his purpose.—Z '02-3003 (Hymn 99)

JANUARY 7

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down and thy sleep shall be sweet.—Proverbs 3:24

THE Lord's people have a peace and rest of mind through the knowledge of the Lord's plan, the knowledge of his justice, mercy, and love, and a blessed realization that he is our God. And these things give us peace and quiet and rest of mind. While the world is troubled more or less, God's children have a peace that the world knows not of, that the world can neither give nor take away. And when the trials are all over, the Lord will make up for all the troubles of the present time, for all his children have suffered. We shall then look back on these trials and consider them but light afflictions, only for a moment.—Z '14-5403 (Hymn 208)

JANUARY 8

It is the Lord: let him do what seemeth him good.—I Samuel 3:18

IT WOULD appear that the great Husbandman prunes the branches of the Christian sometimes by taking away earthly wealth or property, or sometimes by hindering cherished schemes and plans. Sometimes he prunes us by permitting persecutions and the loss of name and fame, and sometimes he prunes by permitting the loss of earthly friendships toward which the tendrils of our hearts extended too strongly, and which would have hindered us from bearing the much fruit which he desires. Sometimes he may permit sickness to afflict us as one of these prunings, as the prophet declared, "Before I was afflicted I went astray." Many others of the Lord's dear people

have found some of their most valuable lessons on the bed of affliction.—Z '05-3545 (Hymn 67)

JANUARY 9

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34:7

WHICH spiritual Israelites can afford to retire at the close of the day without retrospectively calling to mind the goodness of the Lord and desiring his continued favor and protection in the shades of night? Which true Israelite will long be an Israelite indeed if he fails to acknowledge the Lord in all his ways, in his downyings and his uprisings? As the apostle says, whether we eat or whether we drink or whatsoever we do, all should be done to his glory, and if in all our ways we will acknowledge him let us at the close of each day employ language somewhat similar to that of Moses and say to the Lord, Abide, O Lord, with all the thousands of thy true Israel everywhere. Keep us, guard us, according to thy wisdom and thy love in Christ Jesus!—Z '07-4039 (Hymn 324).

JANUARY 10

Let a man examine himself.—I Corinthians 11:28.

IF THE Lord's people could but come to the place where daily—morning, noon, and night—they would have self-examinations to see to what extent they are growing these fruits of the Spirit and to what extent they are rooting out the works of the flesh, it would be to the comfort and joy of all who are in the right condition. Though it might be to the discouragement of others, it would be a discouragement which eventually would be to them advantageous and in the end would hinder them from making shipwreck.—Z '06-3859 (Hymn 241)

JANUARY 11

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.—Psalm 91:5

WE NEED not fear the terrors of darkness nor the pestilence that walk-

eth in the darkness. That is, if we the "little flock" abide under the shadow of the Almighty and have him for a refuge, we need not fear this dark hour coming upon the church; neither need we fear the pestilence (infidelity) that will stalk abroad during that time; neither need we fear the arrow that flieth by day—the arrow is the scornful speech of the infidel and unbeliever—for we are elsewhere told, "The wicked shoot out arrows at the righteous—even bitter words."—Z '80-112 (Hymn 120)

JANUARY 12

The wisdom that is from above is . . . full of mercy.—James 3:17

HE THAT lacks mercy lacks the spirit of the Lord, as though when we read, "If any man have not the spirit of Christ he is none of his," we should substitute the word mercy, and say, If any man have not mercy he is none of Christ's. O merciful Lord, help us, we pray thee, that we may have more and more of thy spirit of compassion and sympathy and love, that we may more and more become copies of thy dear Son, and thus copies of our Father whose mercy endureth forever, and obedient followers of him who said that unto seventy times seven we should be ready fully and freely to forgive from the heart those who transgress against us and repent!—Z '05-3604 (Hymn 296)

JANUARY 13

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.—Hebrews 4:1

LET US fear the loss of such a wonderful prospect of glory, honor, and immortality, in the sense that we will seek constantly to fulfil our covenant and to abide in our Father's love and in our Redeemer's favor and smile. All who are thus walking carefully may have their moments in which they will experience something of the shadow of Gethsemane loneliness for their testing, for their proving, and to develop in them the proper fear necessary to their

full knowledge, to their appreciation of the situation and to faithfulness.—Z '06-3886 (Hymn 109)

JANUARY 14

But we are not of them who draw back into perdition; but of them that believe to the saving of the soul.—Hebrews 10:39

SINCE the constant tendency of the flesh is downward and in opposition to the new mind, it follows that those even who have already consecrated to the Lord need to reset or re-establish their affections on the heavenly things continually. A little carelessness, a little looking away from the things which God hath in reservation for them that love him, a little putting of our minds and affections on earthly things, earthly hopes, earthly ambitions, earthly prospects, would speedily mean great loss to us—the revival, the strengthening of the old nature and the proportionate weakening of the new, and correspondingly a great backset as respects the race we are running for the heavenly crown, the prize of our high calling in Christ Jesus.—Z '07-3914 (Hymn 183)

JANUARY 15

Let not the sun go down upon your wrath.—Ephesians 4:26

THE force of character which permits of anger is the very same force which otherwise directed signifies intensity of love: the inability to be angry under proper cause would imply imperfection, blemishes, just as inability to love strongly would imply similar defects of character. We who have been begotten of the Holy Spirit and who thus have the "mind of Christ," have the mind or disposition that is loving, generous, kind, forgiving toward our fellows and that is reverential and obedient toward God. This is the spirit or disposition that is of the Father and of the Son: the opposite disposition or spirit is of the adversary. The two spirits or dispositions are so opposite that we cannot have both at once—we cannot serve God and Mammon, Christ and Belial.—Z '07-3928 (Hymn 49)

JANUARY 16

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.—Ephesians 2:4, 5

HOW wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him.—Z '05-3553 (Hymn 296)

JANUARY 17

Thou shalt teach them [the divine commandments] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deuteronomy 6:7

ONE whose mind and heart would be so filled with love for God and the glorious attributes of his character would indeed be a saint. What time would he have for sin or frivolity? What a model home his would be! How well instructed his children would be in the dealings of divine providence and all the gracious promises of the divine Word! What moderation of word and of act would result from this intimate fellowship with God, and yet how the light would shine out from such a life!—Z '07-4052 (Hymn 205)

JANUARY 18

By love serve one another.—Galatians 5:13

LET us judge of our love for others, for the Lord, for the brethren, for our

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families, for our neighbors, for our enemies even, by our willingness to sacrifice in their interest and for their highest welfare. If we find ourselves sacrificing nothing in the interest of the Lord's cause, let us not delude ourselves by saying that we love the Lord. If we find ourselves unwilling to endure, to sacrifice in the interests of the brethren and others dear to us, let us not mistake the matter and call it love. If we find ourselves unwilling to do kindness even to our enemies when they are in need, let us make no mistake; for the Lord hath declared that a course of goodness and mercy and self-denial is the only index of a loving heart.—Z '08-4224 (Hymn 23)

JANUARY 19

My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—II Corinthians 12:9

LET us view our trials, persecutions, difficulties, thus—as of divine permission for our good. Let us be assured that He who has accepted us in the bonds of love and who has begotten us with His Spirit and called us sons is not unmindful of our highest interests and would not suffer us to be tried and tempted except as He would make all such experiences work out harmoniously to our highest welfare.—Z '09-4356 (Hymn 136)

JANUARY 20

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5:48

SINCE the Lord's followers have fallen flesh it is not possible for them to be perfect as God is perfect—except in heart, in intention. But this good heart intention is not sufficient to prove us worthy of a share with Christ as his "elect" to the glories of his kingdom. Our profession of pure heart and godlikeness must be tested. It must be demonstrated and developed to the point of fixity of character. It must stand tests of temptation. It must endure faithfulness under stress. Hence

those accepted as disciples of Christ are required to be faithful under very trying circumstances.—Z '10-4558 (Hymn 71)

JANUARY 21

The eternal God is thy refuge, and underneath are the everlasting arms.—Deuteronomy 33:27

THE Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception: They speak of lying angels and deceivableness of unrighteousness and "lying wonders" and tell us that the Lord will send or permit a strong delusion that they may believe a lie. If we gain the right conception of the matter these deceptions are to affect the whole world, including its wise men, and indeed practically everybody except the "very elect"; and the "very elect" will be preserved, not through their own wisdom or superiority, but through the power of God, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—'09-4379 (Hymn 304)

JANUARY 22

Thou compassest my path and my lying down, and art acquainted with all my ways.—Psalm 139:3

O HOW narrow is the way in which the saints must walk who follow in the footsteps of the Master! There is self-denial at every step, but Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me." If we cannot prove our love for the Lord by thus sharing in his reproaches and self-denials, we are not of the class he wishes to make his bride. It will be no easy thing for any to endure unto the end, but blessed is he that shall do it. If we keep looking at the things behind, cherishing the old ambitions and fostering the old spirit which once impelled us, endurance of our trials will become more difficult if not impossible; but let us take the apostle's advice, and forgetting the things behind, seek new conquests over

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the world and flesh and devil.—Z '87-901 (Hymn 12)

JANUARY 23

Let not your heart be troubled.—
John 14:1

HOW courageous we will be in our hour of trial will probably depend much upon our following the Master's example and securing first of all that positive conviction that we have the divine approval. Let us not then avoid the Gethsemane moment if it comes to us in the Lord's providence, but let us also with strong cryings and tears look up to him who is able to save us out of death by the glorious first resurrection, and let us remember that we have an Advocate, we have a helper. The Lord is our angel who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his own merit.—Z '06-3887 (Hymn 178)

JANUARY 24

I am my Beloved's, and my Beloved is mine.—The Song of Solomon 6:3

HOW much is implied in this statement, "My Beloved is mine"! We are reminded of the scripture which declares, "He that hath the Son hath life"—eternal life. More than this, the apostle assures us that those who have Christ, who can truly, scripturally say, "My Beloved is mine," are really possessors of "all things." For since Christ is the heir of all things, if we have become associates with him, then indeed, "all things are yours" "things present, or things to come; . . . and ye are Christ's; and Christ is God's!"—I Cor. 3:21-23 Z '11-4784 (Hymn 128)

JANUARY 25

Let the beauty of the Lord our God be upon us.—Psalm 90:17

LET us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow his steps of

righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now, and the glorious reward of divine favor in due time.—Z '11-4835 (Hymn 141)

JANUARY 26

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.—James 5:7

IN PROPORTION as we realize the imperfections of our flesh and our inability to show the loving devotion of our hearts and minds, being and strength; we should have compassion and sympathy with our fellow-members who similarly more or less imperfectly manifest in their flesh the devotion of heart which they have professed. As the Lord waits patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fellow-members of the body as they seek also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.—Z '6-3862 (Hymn 70)

JANUARY 27

Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of him that created him.—Colossians 3:3, 10

MEN of the world who have no personal acquaintance with God have no special thought as to how they appear in his sight; but with what carefulness should those who love him and who value his approval study to conform their conduct to his pure and holy mind! True, all who are "begotten again," notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; but the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing themselves

of his imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the divine favor.—Z 11-4834 (Hymn 225)

JANUARY 28

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John 12:46

THE Holy Spirit is the light of the church, by which we are being specially guided into the truth. The Apostle Peter tells us that we have a more sure Word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place. (II Peter 1:19) The light on the path of the just "shineth more and more unto the perfect day." We are still in the dark place, and shall be until the darkness gives way and the day is here. And so, as Peter says, we have need of the Word of prophecy "until the day dawn." Thus we find that one scripture helps to elucidate another.—Z 13-5339 (Hymn 260)

JANUARY 29

Fight the good fight of faith, lay hold on eternal life.—I Timothy 6:12

OUR text calls this good fight a "fight of faith," and it is very properly so called; for it is a fight of faith in every particular. It is a fight under an unseen Leader and against an unseen foe. It is only by the eye of faith that we recognize the Captain of our salvation, and only by means of the Word of God do we recognize the wily leader who opposes us. It is a warfare which can be successfully conducted only by earnest prayer and constant watchfulness. If we begin to trust in our own strength and prowess, and forget to look always to our Captain for instructions, we are certain to weaken before our enemy, and are in continual danger of defeat. But with our eyes fixed on him, and keeping our banner held aloft as an inspiration, we can never fail.—Z 17-6129 (Hymn 44)

JANUARY 30

Are ye able to drink of the cup that I shall drink of?—Matthew 20:22

LET us answer as did the two disciples on that occasion, "We are able." This was not a boast on their part. It was merely a declaration of their full decision that, whatever circumstances or conditions might arise, they had no thought of any other course than that of obedience to the Lord and of following in his footsteps. Let us make such a decision promptly. Let us think of it daily. Let us remember, too, that to all those who made such a prompt decision of their determination to drink of his cup, the Lord gave the same assurance that he gave to those two disciples; namely, "Ye shall drink indeed of my cup." We are glad of the assurance that we shall drink of the Lord's cup; because we know that only those who drink of his cup will share with him in the glories of the future.—Z 15-5607 (Hymn 209)

JANUARY 31

When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?—Psalm 8:3, 4

WHEN we consider the heavens, and realize that all these stars, except the planets which belong to our own system, are really suns, and that around each of these suns revolve planets, as our earth revolves around our sun, and when we think of the number of these suns and their planets, we are amazed, and we feel our own littleness all the more! . . . And if we would average the planets around these hundred million suns at ten, it would be ten hundred millions of planets. And then they tell us, further, that if we could take our stand upon the very farthestmost one of these we would still see before us as many more. Our minds are appalled as we begin to think of the heavens, the work of God's fingers, and then consider man, how small a work in God's sight!—Z 15-4972 (Hymn 292)

OUR Golden Text is a beautiful statement of an essential truth, so fundamental to Christianity that to accept it wholeheartedly means that one has been begotten of the Holy Spirit. The Common Version translation reads, "born of God," but the Greek word translated "born" is capable also of being translated "begotten," and whether "born" or "begotten" is referred to has to be determined by the context.

In this instance the reference is to Christian believers who are still in the flesh, hence "begotten" is the correct translation, because other passages of Scripture indicate that Spirit birth does not occur until the resurrection. To be begotten of God, by the Spirit of God, suggested the thought of a new life having commenced. Then there must follow the nourishment and growth of that new life; and ultimately Spirit birth in the "first resurrection."—Rev. 20:6

It is obvious, however, that a belief in Jesus as the Christ, which results in one being begotten of God, is more than a mere mental assent to this fundamental truth. It is, rather, an unqualified belief, a belief that is so wholehearted that it leads to the unreserved devotion of one's whole being to the task of knowing and doing God's will as expressed through Christ.

Furthermore, to believe that Jesus is the Christ means much more than to believe that he existed and that he was called Christ. This test of Christian fellowship presupposes that one has a knowledge of the position the "Christ," or Messiah, occupies in the divine

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plan. Those acquainted with the Law and the prophets would know this. They would know that the "Christ" was the One promised of God to establish a kingdom through which all the families of the earth were to be blessed. To believe that Jesus was this One means to believe that he was the One whom God had promised to send to fulfil his many promises to Israel and to the whole world. It means, also the acceptance of all the divinely provided arrangements centered in this foretold Redeemer and King.

JOHN 20:30, 31—The point of this scripture is that Jesus gave "signs" to prove to his disciples that he was the Christ of promise. The "sign" which he had just given them was that of appearing in a body of flesh similar to the one in which he was crucified. For the benefit of "doubting Thomas," Jesus even produced nail prints in his hands, and a spear wound in his side. This was because Thomas had asserted that he would not believe that Jesus was raised from the dead unless he could see such signs, and Jesus accommodated him. Jesus was not raised from

IBLE STUDIES

GOLDEN TEXT: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."—I John 5:1

the dead as a human being; and while he had appeared to his disciples in visible form, they had not recognized him before by his appearance. And this was a "sign," that is, they had not seen Jesus as he IS, and John knew this. See I John 3:1-3.

ACTS 16:11-15—A very meaningful part of this account of the conversion of Lydia is the statement, "Whose heart the Lord opened." It is the privilege of God's servants to plant the seeds of truth; but unless God opens the heart to receive them, there is no increase. From this standpoint the full acceptance of the truth leading to an unreserved consecration of one's self to the Lord represents a miracle. It is this thought which was emphasized by Jesus when he said, "No man can come to me, except the Father which sent me draw him."—John 6:44

I TIMOTHY 4:16—"Take heed unto thyself, and unto the doctrine," is Paul's advice to Timothy—the thought being to keep one's self in harmony with the doctrine. "For in doing this thou shalt both save thyself, and them that hear thee," the apostle continues. Here

is a definite statement showing that salvation is not obtainable simply by holy living, important though that be. Continuing in the doctrines of the divine plan as they center in Christ is fundamental to salvation—not the doctrines of nominal churchianity, but the doctrines of Christ: the doctrine that he came in the flesh, that he was "quickened" or made alive "by the Spirit," and that he is the great Redeemer and King of promise.—I Pet. 3:18

I JOHN 5:1-5—In addition to belief that Jesus is the Christ, John here emphasizes the importance of love for God and for the people of God. True love for God, even as full belief in him, implies entire devotion to him and to his service. And if we are completely devoted to God we will love his people also, and will be glad to lay down our lives for them. As Jesus laid down his life for us while we were yet sinners, so we will be glad to lay down our lives spreading the truth if perchance we might thereby reach some whose hearts the Lord will open that they might believe and become our brethren.—I John 3:16; Romans 5:8

QUESTIONS:

What does it mean to believe fully that Jesus is the Christ?

What was one of the signs by which the resurrected Jesus convinced the disciples that he was the Christ?

What enabled Lydia to believe that Jesus was the Christ?

Is living a holy life all that is essential to salvation?

What is sure to be one of the evidences of a true belief in Jesus?

WHAT WE KNOW ABOUT GOD

January 11

GOLDEN TEXT: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6

"WITHOUT faith it is impossible to please God." This is a very understandable and practical truth. Just as faith—complete confidence—is the basis of understanding and friendship among God's creatures, it is also essential to our friendship with God. He wants us to believe that he exists, and further than that, he wants us to have confidence in the promises he has made to those who diligently seek after him with the desire to know, worship, and serve him. How could one be pleasing to God unless he did exercise such a faith in him? And as we noted in the previous lesson, true belief implies obedience as represented in a full consecration to do God's will. God has promised to reward those who seek him, but there are conditions attached to those promises—conditions of obedience to his will.

ISAIAH 40:28-31—The title of today's study, "What We Know About God," is so far-reaching that many books might be written without exhausting all that it involves; but in this passage a number of essential truths concerning him

are beautifully set forth. He is the great Creator, he fainteth not, neither is weary. Obviously, then, God's day of rest following the six "days" of creation was not on account of his being weary, but merely a turning over of the work to another, even to Christ, that it might be finished during the seventh great period of seven thousand years. See Hebrews 4:3-11.

And "there is no searching of his understanding," the prophet declares. We can understand, in a limited way, that which God has revealed to us through his Word, but beyond that we cannot go. And even with the things revealed it requires a lifetime to grasp them—but partially. "Search we may for many years," says the poet, "still some new rich gem appears." In writing of God's wisdom and love as exemplified in his provisions for Israel, and particularly for those who rejected Christ, Paul writes, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

God is not only loving and wise, but all-powerful! Besides, he uses his power to help those of his people who are "faint," and who "have no might." Youth is usually regarded as possessing great strength and endurance, but the prophet reminds us that in comparison with God even youths and young men utterly fail and need their strength renewed by the all-powerful One. And we know from the promises of God that he will give strength to all of his people who put their trust in him; for as the prophet says, "They that wait

upon the Lord [Jehovah] shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

JOHN 14:8-14—"He that hath seen me hath seen the Father," said Jesus to Philip and the other disciples. This does not mean that Jesus was his own father; but it does mean that in the life and teachings of the Master we see the attributes and characteristics of God displayed, and that by noting these we are able to get a better understanding of God himself.

Jesus explained that the words which he spoke were not his own, but had been given to him by the Father. It is through the words, the speech, the things which another habitually talks about, that we are able to know him. So it is with Jesus and the Father. We know the character of Jesus by the things which he said, his daily conversation, the thoughts which continually overflowed from his heart in the form of words.

And in this flow of words from the Master's lips, and from his daily conduct in keeping with these words, we see those godlike qualities of wisdom, and justice, and love, and power, which made him The Man of all men who ever lived on this earth. His wisdom far surpassed anything known in his day.

This was exemplified when the scribes and Pharisees tried to trap him in his speech. He also exemplified the principles of justice in all that he said and did, condemning those who "for a pretence" made long prayers "to be seen of men," but at the same time devoured "widows' houses."—Matt. 23:5, 14

His love was untiring, not only toward those whom he could help because of their faith, but also toward the whole world. It was a love which led him to Calvary to die, that all might have an opportunity to live. He manifested the power of God in the many miracles which he performed for the blessing of the needy. He exemplified divine power also by his strength of character in standing for principle, and by his zeal for God in condemning popular error and teaching unpopular truth. In all of these ways Jesus revealed the characteristics of the Heavenly Father; and by studying his life our knowledge of God is increased; and in copying him we become godlike.

QUESTIONS:

Why is faith so essential in obtaining God's favor?

Name some of the things we know about God.

What did Jesus mean by the statement, "He that hath seen me hath seen the Father"?

That fortitude which has encountered no dangers, that prudence which has surmounted no difficulties, that integrity which has been attacked by no temptation, can best be considered but as gold not yet brought to the test, of which therefore the true value cannot be assigned.

OUR RELATIONSHIP TO GOD

January 18

GOLDEN TEXT: "The Spirit itself beareth witness with our spirit, that we are the children of God."
—Romans 8:16

ROMANS 8:12-17—The Christian's relationship to God is that of children who have been begotten into the divine family by his Holy Spirit. And not only are we begotten by the Spirit to this blessed relationship, but the same Spirit bears witness to us that we are indeed the children of God. To many the witness of the Spirit is something very vague and indefinite, but it doesn't need to be when we understand the divine arrangements properly, for in this passage Paul tells us of one very definite way in which that witness is provided. It is in the statement, "If so be that we suffer with Him."

By reading verses 16 and 17 without the first clause of the 17th verse, which is parenthetical, we find that what the apostle says is that the Spirit of God bears witness with our spirits if we are suffering with Christ. In I Peter 1:11, 12, we learn that it was the Holy Spirit, testifying through the prophets, which caused them to foretell the sufferings of Christ, and that it was through a further ministration of the Spirit beginning with Pentecost that this great truth concerning the sufferings of the

Christ had been made known to the early church. In Peter's epistle, and elsewhere in the Scriptures it is emphasized that the followers of the Master participate in his sufferings—that is in the sufferings which had been foretold—for all faithful followers are members of his body.

The Holy Spirit, then, is the medium by which, through the prophets and apostles, this great truth of the divine plan has been revealed, hence if we are suffering with Christ the testimony of the Holy Spirit applies to us. Thus, in this very understandable manner, the Holy Spirit witnesses to us, "if so be that we suffer with Him." To be certain that we have this witness of the Spirit it is therefore essential that through faith in Christ we take the necessary steps of obedience in presenting our bodies living sacrifices for thus we put ourselves in the narrow way of suffering.

To take this step of full consecration means to renounce the will of the flesh and to be guided by the dictates of the Holy Spirit which speaks to us through the Word of God. During this Gospel age the Holy Spirit leads the consecrated followers of the Master in the way of sacrifice, a way that is contrary to the desires of the flesh. If we follow that leading it will mean the crucifying of our flesh, a dying daily in the service of the Lord, the truth, and the brethren. It will mean the laying down of our lives in sacrificial death as was the case with Jesus, in whose steps we follow.

Christians are not to seek martyrdom, nor are we to hold

back from following the leadings of the Spirit of God simply because the way may be difficult—a way of sacrifice and suffering. If we are faithful to our calling, letting our light shine in a dark world as Jesus did, we, like him, will be scorned by those who dwell in darkness. But this will be one of the witnesses of the Spirit to rejoice our hearts.

ROMANS 8:31-39—"What shall we then say to these things?" The "things" referred to here are the many evidences set forth by the apostle giving us the assurance, and explaining the manner, in which God is for us. The expression, "If God be for us," has more the thought, "Since God is for us." There is really no "if" concerning the fact that God is "for" his consecrated people. Much of the Book of Romans is devoted to proving that God IS for us, and the "things" mentioned to substantiate this fact are many and varied.

God's power operates toward us through the Gospel. (Rom. 1:16) He has justified us through the blood of Christ. (Rom. 5:1) Through Christ we have been favored by God in being recipients of the "High Calling" by which we are invited to become partakers of his glory. (Rom. 5:2) His love is shed abroad in our hearts. (Rom. 5:5) Being "in Christ" we do not share the condemnation of the world. (Rom. 8:1) Our mortal bodies have been "quickened" by the Holy Spirit. (Rom. 8:11) The Holy Spirit witnesses that we are

the children of God, and surely God is "for" his children! (Rom. 8:16) All things are made to work together for our good.—Rom. 8:28

There is no doubt that God is for us, and since this is true, no power can operate successfully against us. It is God that justifieth, the apostle explains. "Who is he that condemneth?" Satan is the archfoe of the consecrated, and he tries every method of deceit and discouragement in order to turn us aside from walking faithfully in the narrow way. But the true child of God is not ignorant of his devices, and his faith in the promises and provisions of God will give him the victory over his enemies.

Many efforts are made by Satan, and his allies—the world and our fallen flesh—to separate us from the love of God, but he who is for us is more powerful than all that may be against us—"tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword." We may be "killed all the day long," but even this will be an evidence of God's favor in that he has granted us the privilege of sharing in the sufferings of Christ. So in all these experiences, and any others which may arise, "we are more than conquerors through him who loved us" and died for us.

QUESTIONS:

How does the Holy Spirit bear witness with our spirits?

What does Paul mean by living after the flesh?

What does Paul refer to as "these things" which prove that God is for us?

WHEN WE WORK WITH GOD

January 25

GOLDEN TEXT: "For we are laborers together with God."—**I Corinthians 3:9**

WHAT wondrous grace the Creator of the universe has bestowed upon us that we should be granted the privilege of being co-workers with him! He granted the Logos this high honor in connection with the creation of the universe. This was a genuine partnership, so much so that the Creator addressed his Son familiarly, saying, "Let US make man in our image." (Gen. 1:26) That was a high honor indeed, yet God has invited us, through his Word, to work with him in bringing forth a new creation, and not only a new creation, but the highest of all creations, involving the exaltation of the church to the divine nature. With this work completed, there will follow the re-creation of the entire adamic race to human life, the restoration of that which was lost.

II CORINTHIANS 5:20; 6:10—

The present work assigned to Christians as co-laborers with God is that of serving as "ambassadors for Christ," that is, we represent Christ in the work he is doing in conjunction with the Father. In verses 18 and 19 of this chapter Paul explains the work of God and of Christ, saying that God was in Christ reconciling the world unto

himself; and that he has made us ministers of reconciliation. The work of God, then, is a work of reconciliation. He is carrying out this divine purpose through Christ, and we represent Christ, and this makes us, as Paul shows, "ministers of reconciliation."

And it is important to notice that it is the "world" that God is reconciling to himself, not merely the church. We know from the divine plan that not many of the world will be reconciled during the present Gospel age, but inasmuch as it is for this great future work that we are now being prepared, God wants us to be interested in the world now, even as he is interested, and has already shown his interest by sending his beloved Son to die for the people. We are not properly qualified for the future work of the kingdom unless we are willing now to lay down our lives in the service of others, a service that will bring them nearer to God by telling them of his great love for them.

Paul admonishes us not to receive the grace of God "in vain." The grace of God which through Christ justifies us and makes us acceptable as co-laborers in the divine plan, should be esteemed very highly, and we should endeavor to prove worthy of it by faithfulness in the privileges given to us as ambassadors for Christ. This privilege of sacrifice in God's service is limited to the present age—"Now is the acceptable time," the apostle writes, and now is the day of this great salvation. If we appreciate the wonderful grace bestowed upon us, and prove faithful in sacrifice, the still more

wonderful opportunities of engaging in the future work of reconciliation will be ours in the future, as the prophet shows. Compare Isaiah 49:8-12.

After we have been called into this blessed ministry and have accepted the invitation by presenting ourselves in full consecration to the Lord, it is essential that we be tested and trained. We are to work as God wants us to work, and in harmony with the high standards of righteousness set forth in his Word. We are to strive in all things to approve ourselves before God as his ministers, and it will be by so doing that the ministry will not be blamed.

Paul lists the many things to which attention should be given in order that the ministry be not blamed. We are to be patient, willing to endure afflictions and commending ourselves as ministers of God whether in need or suffering distresses. We are to be faithful "in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings"—that the ministry be not blamed.

We are to be pure, and to attain a correct knowledge of the truth—that the ministry be not blamed. We are to be long-suffering and kind; and to be emptied of self and filled with the Holy Spirit, manifesting love in word and in deed—that the ministry be not blamed. If the ministry is not to be blamed it is necessary to minister the Word of truth, not the whims and speculations of men, either our own or others.

The power of the ministry is to be the power of God through the Gospel—it is "the power of God

unto salvation." (Rom. 1:16) The ministry will be blamed if we resort to the power of wealth, or influence, or numbers, or oratory. And we need to have on the "whole armor of God"—"on the right hand and on the left"—that the ministry be not blamed. It is those who are engaged in the "good fight of faith," contending earnestly therefor, who need God's armor of truth. An armor is not needed for a life that is sheltered and at ease.

If we are zealously engaged in an approved ministry of the truth there will be "honor and dishonor, . . . evil report and good report," and we will be looked upon as deceivers, yet we will be true—true to our God and to the ministry to which he has called us. Gladly will we lay down our lives in this service—dying with the Master, yet we live by faith in him, and in the resurrection will share the divine nature with him. Then, together with Christ, it will be our happy privilege of "making many rich" with eternal life.

But that blessed future privilege of scattering blessings will be ours only if, like Jesus, we make ourselves "poor" in this life by sacrificing all in his service. Jesus, who was "rich," for our sakes became poor, and through his poverty we have been made rich; and now it is our privilege to follow in his steps, inspired with the hope of living and reigning with him.

QUESTIONS:

In what sense are Christians co-workers with God?

How may we receive the grace of God in vain?

How can we approve ourselves as ministers of God?

Frank and Ernest Broadcasts

*Current issue of The Dawn to be offered
in conjunction with all January programs*

THE WHEAT AND THE TARES

January 4

¶ Frank, doesn't the Bible teach that Christ's kingdom is to be an actual governmental arrangement that will take control of the affairs of all mankind, establishing peace, and providing health and everlasting life for all the people?

¶ Yes, Ernest, that's right. The Prophet Isaiah assures us that Christ will shoulder the responsibility of such a government, and that of the increase of his kingdom there will be no end. If I understand the promises of God correctly, Christ's kingdom will solve all the world's problems.

¶ That may be, Frank, but my present problem is to harmonize this viewpoint of Christ's kingdom with one of Jesus' own parables which he related to illustrate the kingdom. I have reference to the Parable of the Wheat and the Tares. It begins with Matthew 13:24 and reads: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest:

and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

¶ That's a very interesting story, isn't it, Ernest?

¶ Indeed it is, but how do you harmonize it with the idea that the kingdom of heaven is an actual government under Christ that is arbitrarily to rule all nations? Why, Frank, there doesn't seem to be any suggestion of rulership in this parable. There is the sowing of seed, but the good that is supposed to be accomplished by it is disrupted by an enemy that sows tare seed among the wheat. If the sowing of the good seed represents what the Lord is doing in the earth, then the devil is just as successful as the Lord. I'd like to think that the devil can't do anything to interfere with the Lord's kingdom, but this parable seems to indicate to the contrary, so you see what my problem is, can't you?

¶ It is not a real problem, Ernest. You see, the Scriptures, in giving us all the facts concerning the kingdom tell us not only of its future rulership in the earth, but also furnish many side lights relating to its development and organization. This particular parable is a prophecy showing that throughout the present Gospel age, while the true church of Christ is being called out and prepared to reign with him, a counterfeit system of Christianity would develop side by side with the true church.

¶ Frank, is all that explained in the Bible?

FRANK AND ERNEST BROADCASTS

¶ Yes. You will find the explanation in that same 13th chapter of Matthew, beginning with the 37th verse.

¶ The 37th verse reads, "He that soweth the good seed is the Son of man."

¶ From that you will see, Ernest, that the fulfilment of the parable began at the first advent of Jesus. He was the One who did the original sowing.

¶ Well, that gets us located, anyway. The next verse reads, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Frank, what about these children of the kingdom?

¶ The lesson here is somewhat different from that in the Parable of the Sower, where the seed sown is the "Gospel" of the kingdom. The seed in this parable, as Jesus explains, are the "children" of the kingdom. Jesus sowed this seed in his selection of the apostles, and in otherwise directing the establishment of the early church.

¶ Why are members of the true church called the children of the kingdom?

¶ Because, having heard and accepted the Gospel pertaining to Christ's future kingdom in the earth, they not only are inspired with the hope of that kingdom, but seek to conform their lives to the conditions necessary in order to become joint-heirs with Christ in it.

¶ Frank, I notice Jesus says that the tares are the children of the "wicked one." Does that refer to the unregenerate of the world, such as thieves and murderers, and other ungodly persons?

¶ No, Ernest, the parable is not discussing the difference between believers and unbelievers, but rather is differentiating between true Christians and imitation Christians. The parable states, you remember, that the tares were sown in the wheat field while men slept.

¶ What does that mean?

¶ It's a prophecy of something that has since become a historical fact. Following the death of the apostles and other

faithful guardians of the truth in the early church, teachers and leaders got a foothold among the children of the kingdom, who mixed the true Gospel of the kingdom with pagan and oriental philosophy. Even worse than that, under the influence of these false teachings in the church, a counterfeit kingdom of Christ was established. Those who came under the influence of these pagan and anti-Christ philosophies are described in the parable as children of the evil one, not because they are unregenerate or morally wicked, but because they do not have the hope of the real kingdom of Christ, but are guided, rather, by teachings pertaining to Satan's counterfeit of that kingdom.

¶ Frank, I notice according to the parable that the wheat and the tares grow together until the harvest time—

¶ And how true that has been! Few, even of professed Christians throughout the entire age have discerned any difference between the wheat and the tares. A very false impression has been created in the minds of many sincere people concerning Christianity because they have failed to realize that much in the earth that is called Christian does not really conform to the true teachings of the Master. This condition, of course, is not to last forever.

¶ Yes, I notice that a very radical change is shown in the parable, which is to occur during the harvest, at the end of the world. What does that mean, Frank?

¶ The Greek word translated "world" in this passage is *aión*, meaning age. It has no reference to the erroneous conception of the end of the world which calls for a burning up of the physical earth itself.

¶ But, Frank, according to the parable there does seem to be considerable fire associated with the end of the age, because it says that the tares are destroyed in a furnace of fire. What does that mean?

¶ Fire is one of the prophetic symbols describing the great time of world-wide trouble which marks the end of the age. According to the Bible, the Jew-

ish age ended with what Jesus describes as a harvest, in connection with which a great time of trouble came upon the Jewish nation. This furnishes a good illustration of what is meant in this parable by the fire which marks the end of the Gospel age. This symbolic fire does not destroy true Christianity, but it does make an end of all that has masqueraded as Christianity.

¶ What happens to the wheat after the tares are burned?

¶ As we have learned, the wheat of the parable represents the true children of the kingdom—that is, those who are inspired by a genuine hope for the establishment of Christ's true kingdom in the earth, and who also have a hope of reigning with him in that kingdom. In the 43rd verse of the chapter, these are referred to as the righteous.

¶ I think I had better read that verse, Frank, if you don't mind. It says: "Then shall the righteous shine forth as the sun in the kingdom of their Father." What does that mean?

¶ One of the Old Testament prophecies of Christ's kingdom represents Jesus as the "Sun of Righteousness." (Malachi 4:2) In connection with the rising of the Sun of Righteousness, this prophecy describes a time of healing and blessing for all people.

¶ Are we to understand, then, that the children of the kingdom, that is, the wheat class of the parable, are to be a part of that Sun of Righteousness?

¶ That's what Jesus clearly indicates when he says that the children of the kingdom are to shine forth as the sun. It is but another way of saying what is otherwise clearly taught throughout the Scriptures, namely, that the true followers of Jesus during this present age are to be associated with him as rulers during the kingdom age now dawning.

¶ According to that, then, the devil's work of sowing tares in the Lord's wheat field has not actually interfered with the divine plan for establishing a righteous kingdom in the earth.

¶ No, Ernest, the devil cannot interfere in any way with the final triumph

of Christianity. God has permitted evil to flourish in the earth since the days of Eden. He has permitted Satan to sow tares among the wheat during the present Gospel age, but this has not interfered in any way with the divine purpose. It has served merely to test further the faith and loyalty of God's true people, preparing them, through trial and persecution, to "shine forth" with Jesus when the actual kingdom of God is established.

¶ But, Frank, what if Satan interferes with Christ's kingdom when it is established in the earth?

¶ There is no danger of that, Ernest, because the Scriptures make it plain that when the church is complete and ready to reign with Christ, and the kingdom is actually operating, the first work of the kingdom will be to bind Satan. We are given a picture of this in Revelation 20:1-4, where it is said that Satan is bound, and the church lives and reigns with Christ a thousand years. Thus, you see, while the Parable of the Wheat and Tares, in which Satan is busy sowing the tares, applies throughout the Gospel age; the binding of Satan and the kingdom reign of Christ and his church take place during the millennial age.

NEW WINE IN NEW BOTTLES January 11

¶ Frank, I suppose you realize, as nearly everybody else does, that tremendous changes are taking place in what men have called civilization. From almost every quarter of the earth there comes the insistent demand for a new order of things which will assure justice to all people.

¶ That's very true, Ernest. In fact, it is so true that it constitutes one of the evidences that the kingdom of Christ is near. God has permitted the chaotic and distressing conditions which

have plagued the present generation of humans for the express purpose of preparing the people for Christ's kingdom by showing them the utter futility of human efforts to establish a world order of equity and justice.

¶ Well, I can see that it wouldn't be like God to force something on the people which they didn't want. However, your statement raises a question in my mind as to the manner in which the kingdom of Christ is to be established. Does the Bible indicate that Christ's kingdom will be made up of the reformed governments and institutions of men?

¶ Ernest, the biblical answer to that question is no! In the 9th chapter of Matthew, two parables of our Lord are recorded, both of which illustrate the divine viewpoint in this matter. One of the parables shows the unwisdom of sewing new patches onto old garments; and the other emphasizes the folly of putting new wine into old bottles.

¶ But how do those parables answer my question as to whether or not Christ will use the present governments and institutions of earth in the establishment of his kingdom?

¶ These parables were related by Jesus in answer to a question as to why his disciples did not fast as did the disciples of John the Baptist and of the Pharisees. They wanted to know, in other words, why Jesus did not fall into line with the established religious customs of his day and thus become a part of the religious world which already existed. From their standpoint the Master would accomplish much more by following such a course. But this was not Jesus' way of doing things. This, he indicated by his parables, would be like sewing a new patch onto an old garment, or filling old bottles with new wine.

¶ The old garment would be improved by the patches, though, would it not?

¶ Only temporarily, if at all. Jesus explained that the old garment would not stand the strain of the new patch, and that the old bottles would be burst by the strength of the new wine.

¶ How did that work out in connection

with Jesus' ministry at his first advent?

¶ It meant that he did not attempt a reformation of Judaism, nor of the Roman Empire. Those who accepted his message were called to separate themselves from the various institutions which then existed, and they who did so were used to form the nucleus of a new arrangement which was called the church. Jesus' message of redemption and freedom and love was like new wine. The old institutions of men were wholly inadequate as receptacles for it, so he made new bottles, as it were, through which the truth of the Gospel could flow.

¶ And the same thing is true today—is that what the Scriptures teach?

¶ Yes! Seldom, if ever, does God reform institutions which are out of harmony with him. Christ organized the church, beginning at Pentecost. It was a pure church, holding the doctrines of Christ in their simplicity and purity, and practicing those doctrines in sincerity and in truth. But the church did not remain pure. The apostles predicted that an apostasy would set in, and it did. Following their death, pagan and oriental philosophers gained a foothold in the church and succeeded gradually in corrupting both its teachings and practices.

¶ Was the union of church and state one of those corruptions?

¶ Yes, but that was a later development. It was the union of church and state throughout the old Roman world which constituted the bulwark of what men called Christendom.

¶ That word Christendom means Christ's kingdom, does it not?

¶ That's right. But God never recognized it as his kingdom. Jesus called his followers to separate themselves from the world. But the apostate church disobeyed this injunction and joined hands illicitly with the world by uniting with the state. The Founding Fathers of America recognized the evils of the church-state system of government and saw to it that the Constitution of the United States would properly safeguard this country against such an evil.

¶ The thought just occurred to me, Frank, that when the church united with the state in order to establish Christ's kingdom, it was like putting a new patch on an old garment—but it didn't work so well, did it?

¶ No, Ernest, it didn't. I doubt, though if it would be proper to speak of an apostate church as a new patch—certainly not the kind of new patch which Jesus referred to in his parable. In any event, the effort that was thus made in Europe centuries ago to establish Christ's kingdom through co-operation with earthly governments has proved to be a complete failure. Those European church-state combines have nearly all passed out of existence now, and still the world is waiting for the real kingdom of Christ.

¶ Come to think of it, Frank, it seems that the lesson of the Master's parable concerning the folly of putting new wine into old bottles has been demonstrated on more than one occasion. I recall now that following the first World War many prominent churchmen, even in this country, hailed the League of Nations which was then formed as the political expression of Christ's kingdom on earth. Wasn't that to some extent a sort of modified idea of church-state unionism?

¶ Yes, it was, but as we all know, it failed. Christ's kingdom cannot be established through any attempt to sew religious patches onto worldly governments or combination of governments. Christ will establish his own kingdom, not through the co-operation of the world, but in spite of the opposition of the world.

¶ We should not be concerned then, if religion should be largely ignored in the world's plans for a new world order.

¶ That's right. Why Ernest, if all the religions in the world, professed Christian, Jewish, and heathen, were given official recognition and made a part of a new world order, it still wouldn't be Christ's kingdom, for Christ's kingdom will not be divided.

¶ But suppose all the religions of earth should unite as one?

¶ There is only one way that could be

done effectively and in harmony with God's will, and that is for all to give up their present creeds and gods, and accept Christ as their Savior and Ruler. The apostle states that there is no other name given under heaven, among men, whereby we must be saved, except the name of Christ. (Acts 4:12) True Christianity can permit of no other viewpoint than this. A union of religions upon any other basis would be merely a coming together under a banner of hypocrisy and unbelief.

¶ That surely would be patching-up things, wouldn't it? But Frank, you said a moment ago that Christ will establish his kingdom without the co-operation of worldly institutions and in spite of the opposition of the world. Just what do you mean by that?

¶ I think the Prophet Isaiah gives us the best answer to that question when he says concerning Christ that the "government shall be upon his shoulder."

¶ Does that mean that Christ will shoulder the responsibility of establishing his kingdom?

¶ Yes, that's the thought. And that, Ernest, is the difference between the true Christian viewpoint and the viewpoint of all false religions. Christianity is not intended to be merely a wholesome influence in an ungodly world, the success of which depends upon the zeal of its followers. There are no "ifs" in true Christianity. The discouraging philosophy that IF we can only do enough, or IF all Christians can work hard enough, or IF we can bring sufficient pressure to bear upon the governments of earth, we can establish Christ's kingdom, is born of our unbelief in the reality of Christianity.

¶ Frank I don't know that I get your meaning too clearly.

¶ Well, in other words, Christianity is not merely an idealism, or a philosophy, but a plan, a project. It is God's project for re-establishing divine control over the affairs of men. The responsibility for carrying out that plan is in the hands of Christ. First he died to redeem the world from sin and death. For more than nineteen centuries he

THE LOST SHEEP

January 18

has been selecting his true church and preparing its members to reign with him when his kingdom is established. Now the time is near when, together with his church, raised from the dead and exalted with him in heavenly glory, he will establish actual control over the people of all nations.

¶ And that is to be accomplished irrespective of what any human being does about it? Is that the thought? Wouldn't a viewpoint of that kind cause many Christians to become lax in their service of God?

¶ Don't misunderstand me, Ernest. God's plan for the blessing of mankind through the establishment of Christ's kingdom will be a glorious success irrespective of what any individual does or fails to do about it. Naturally, however, those who fail to co-operate when they have the opportunity, whether now or in the future, will lose the blessings which could have been theirs.

¶ In other words, God doesn't need us, but we need God.

¶ That's the thought, exactly. When you stop to think of it, Ernest, a God who is worthy of our worship must be able to accomplish his loving designs toward his creatures. If our God is limited to what men can do for him, or what can be accomplished by man-made institutions, we may as well worship the institutions themselves, and leave God out of the picture.

¶ Frank, the God whom I worship is bigger than anything created by man; and more powerful.

¶ Of course he is. And the Christian God is loving, too. He has loving designs toward all his intelligent creatures, and those designs are soon to be translated into glorious realities in answer to the Christian's prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven."—Matt. 6:10

¶ And, now that we understand the plan of God better we realize that the answer to that prayer does not depend upon human efforts. Frank, it is wonderfully reassuring to read the prophet's statement concerning Christ's kingdom in which he says, "The zeal of the Lord of hosts will perform this!"

¶ Frank, what does it mean to be "lost," and to be "saved"?

¶ To many, Ernest, the matter of being "saved," or being "lost" is the difference between spending eternity in heaven, or in a place of eternal torture. But this is not the way these words are used in the Bible. Did you have any particular scripture in mind in which these terms are used?

¶ Yes, Frank, I did, and that is why I raised the question. I have been reading the Parable of the Lost Sheep, but in order to understand it, I realize that we should have clearly in mind in what sense the one sheep out of the hundred was lost. The parable is recorded in Luke 15:3-7 and it reads: "Jesus spake this parable unto them, saying, what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Now, Frank, there's the parable, and I would like to know just what is illustrated by the experience of the one sheep that was lost. In what sense was it lost; how was it found, and what is implied by its being returned to the fold? In other words, what does the parable mean?

¶ The Parable of the Lost Sheep is Jesus' reply to the charge of fraternizing with sinners. By it the Master is teaching that his purpose in coming into the world was to save sinners, therefore that his interest in sinners was in full keeping with this divine mission.

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

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

Fort Worth, Texas KWBC 970 2:15
Waukesha, Wis. WAUX 1510 3:15
Wausau, Wis. WSAU 1400 2:45

EASTERN TIME **STA. KC. A.M.**
Akron, Ohio WADC 1350 9:45
Augusta, Ga. WGAC 580 10:15
Baltimore, Md. WFBR 1300 9:15
Bay City, Mich. WBCM 1440 10:00
Binghamton, N. Y. WBNF 1290 10:00
Columbus, Ohio WHKC 610 9:30
Hamilton, Ont. CHML 900 9:45
Hendersonville, N. C. WHKP 1450 10:00
Knoxville, Tenn. WBIR 1240 8:45
Lawrence, Mass. WLAW 680 10:15
Martinsburg, W. Va. WEPM 1340 10:30
Philadelphia, Pa. WIP 610 9:30
Pittsburgh, Pa. WWSW 1490 9:45

>> P.M.

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

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. WHBU 1240 9:45
Birmingham, Ala. WSGN 610 10:00
Clinton, Iowa KROS 1340 9:45
Fergus Falls, Minn. KGDE 1230 11:00
Grand Forks, N. D. KILO 1440 9:15
Jamestown, N. D. KSJB 600 10:30
Louisville, Ky. WGRG 1370 8:45
Medford, Wis. (Wed.) WIGM 1500 9:45
Minneapolis, Minn. WTCN 1280 9:15
St. Louis, Mo. KKOK 630 10:00
San Antonio, Tex. KMAC 1240 8:45
Shenandoah, Iowa KMA 960 9:15

>> P.M.

Chicago, Ill. WAIT 820 1:30

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

>> P.M.

Kalispell, Mont. KGEZ 1460 4:45
Prince Albert, Sask. CKBI 900 12:15

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

FRANK AND ERNEST BROADCASTS

¶ But Frank, what about the proportions between the righteous and the sinners? According to the parable, there is only one sinner to ninety-nine who are righteous. Does that proportion really hold true in the world to-day?

¶ Well, as I understand it, the parable is not attempting to show the proportion between the righteous and the sinners among mankind. According to the Scriptures, there is "none righteous, no not one." The apostle says in Romans 3:23, that "all have sinned, and come short of the glory of God."

¶ Are we to understand, then, Frank, that the lost sheep of the parable represents all mankind?

¶ That, it seems to me, is the only reasonable conclusion to which we can come.

¶ That may be true, but if so, who are represented by the ninety-nine sheep that did not go astray?

¶ Well, Ernest, that indeed is an interesting question; one, however, to which the Bible furnishes an answer. According to the Scriptures, God created other intelligent beings on planes of existence higher than the human. These are referred to in various ways. They are spoken of as angels in some instances, as cherubim and seraphim, and as principalities and powers. The Bible is especially concerned with God's plan for the salvation of the human race, hence it gives us little detail concerning these higher creations, mentioning them only incidentally as their experiences may have a bearing on

God's dealings with his human creation.

¶ That's an interesting viewpoint, Frank; but is there anything in the parable to indicate that it is really what Jesus meant?

¶ Yes, Ernest, there is. The parable states that after the shepherd had found the lost sheep and brought it back into the fold, he called together his friends and neighbors, bidding them rejoice with him because of having found the sheep which was lost. Then, using this as an illustration, Jesus said, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." This makes it clear, it seems to me, that the friends and neighbors of the shepherd who rejoice with him are the heavenly hosts who rejoice with Jesus, the Good Shepherd, when he returns to the heavenly courts from his mission to earth to save the lost race.

¶ That seems plain enough, Frank. If we take the view that the one sheep of the parable represents the whole human race as being lost and that Jesus is the Good Shepherd, it would mean that the work of going after the lost sheep began at our Lord's first advent. Would that be the proper thought?

¶ Yes, I would say so, and at what great cost the Shepherd sought out and found the lost sheep! To find and recover the human race it was necessary for Jesus to leave the glory of his heavenly home, and come to earth and die for the condemned race. Only thus could

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time

Geelong 3GL 222 metres 10:00 A. M.
Sydney 2KY 294 metres 8:15 A. M.

Western Australian Time

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

POLISH BROADCASTS

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

the lost race of human beings be restored to harmony with God, and obtain everlasting life.

¶ Frank, that seems to bring us back to my original question concerning what is meant by being "lost," and being "saved." I wish you would explain that matter a little further. When you speak of the "lost race," just what do you mean?

¶ That question is best answered by starting with Adam, the father of the human race. He was the original sinner, and the first one of the race to be "lost," as the Scriptures use that term.

¶ What did Adam lose?

¶ Primarily, he lost the privilege of living, which meant that apart from the redemptive work of Christ, when Adam died he would have gone out of existence forever. That meant that he lost his edenic home and his dominion over the earth. In brief, the loss of life meant the loss of everything.

¶ Are we to understand, then, that the whole world of mankind is lost in that same literal sense?

¶ Yes. The Apostle Paul explains that as by the disobedience of one, sin entered the world, and death as the result of sin, and in this way death has passed upon all mankind, because all have become sinners. (Rom. 5:12) It is not a case of losing a home in heaven, but the loss of life itself.

¶ In that case, then, to be saved means to be restored to life. Is that right?

¶ Yes, that's the thought. This is the point explained to us in John 3:16, where we read that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, or go out of existence, but instead, have everlasting life.

¶ How could we say, then, Frank, that anyone has as yet been saved? Isn't it true that Christian believers, as well as non-believers, grow old and die? Has anyone as yet really been saved?

¶ During this present Gospel age, the salvation of believers is by faith. The apostle says, "Being justified by faith, we have peace with God through our

Lord Jesus Christ." (Rom. 5:1) One of the great blessings enjoyed by Adam before he sinned was that of fellowship with his Creator. The sunshine of God's favor was upon him. True believers in Christ now enjoy this same "peace with God," and everlasting life will be their portion in the resurrection. The reason believers now die is because they lay down their lives in sacrifice. On the basis of their faithfulness in thus dying with Jesus, they are invited to become co-workers with him as under-shepherds in extending the offer of salvation to the remainder of the world of mankind.

¶ Well, Frank, I guess the world will need help, all right, in finding their way back into the fold!

¶ How true that is! Even in the case of father Adam, the original straying sheep, he doubtless realized his lost condition, and discovered that it was far from desirable. Many of his posterity have realized the same thing, but in the degradation and mire of sin, it was impossible for them, in their own strength, to return to the fold of divine favor, where they could enjoy everlasting life and its blessings. They needed a Savior, able to recover them from the condemnation of sin, and to bring them back completely into the fold of God. Jesus became that Savior, that Good Shepherd, of whom it is written, "He is able to save unto the uttermost all who come unto the Father by him." (Heb. 7:25) The work of recovering the lost race is described by Peter as one of restitution, or restoration. (Acts 3:19-21) Jesus speaks of it as "regeneration." (Matt. 19:28) Describing some of the details of the work, the Prophet Isaiah says that then all the blind eyes will be opened, and all the deaf ears shall be unstopped; that the lame man shall leap as a hart, and that the tongue of the dumb shall sing. Isaiah concludes this wonderful prophecy by saying that "the ransomed of the Lord shall return, . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing will flee away."—Isaiah 35:5, 6, 10

¶ According to that, Frank, there will

be great rejoicing on earth as well as in heaven when the lost sheep is finally restored to the fold.

THE SHEEP AND THE GOATS.

January 25

¶ Frank, I have a scripture here that sounds rather odd, in view of what you have assured me concerning the future. It's Matthew 25:41, and it reads: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It would seem from this text that some people are to go into a place of fire. How can you explain it any other way?

¶ That statement, Ernest, is a part of the Parable of the Sheep and the Goats. To understand what is meant by the punishment that comes to those represented by the goats it is necessary to have well in mind the lesson of the entire parable. The parable begins, I believe, at the 31st verse of the chapter. Would you like to read that verse?

¶ Indeed I would, Frank! Verse 31 of Matthew 25 reads: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

¶ You'd better read the next verse also, Ernest.

¶ All right. It reads: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Well, this seems very understandable. Evidently the sheep represent Christians, and the goats non-Christians. Isn't that right?

¶ No, Ernest, it isn't right! Christians are represented otherwise in the parable than by the sheep.

¶ How do you know that, Frank?

¶ Why that's indicated in the first verse you read, which declares that when the Son of man shall come in his glory, his holy angels will be with him. The word "angels" here is a translation of a Greek word meaning messengers, and the messengers who will be with Jesus when he comes in his glory to judge the world are Christians who have qualified to share with him in the future judgment day work.

¶ Do the Scriptures prove that, Frank?

¶ Yes, very decidedly so. In Colossians 3:4 the apostle says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." So you see, Ernest, according to this text, the saints, or Christians, in the parable, are with Jesus, sharing in the work of judging, hence the sheep and goats both represent non-Christians.

¶ Frank, the text you quoted certainly proves that the followers of the Master will appear with him in glory, hence are not represented by the sheep in the parable, but does it prove also that they will share with him in the work of judging the nations?

¶ That text does not prove it, but in I Corinthians 6:2 the Apostle Paul tells us that Christians are to judge the world. Following this thought through, there is no other conclusion to be reached except that both the sheep and the goats of the parable refer to the non-Christian world.

¶ That's a point well made, Frank. I notice that all nations are to be gathered before the Lord in that judgment day, and that he will separate them as a shepherd separates his sheep from the goats. This earth is a big place, and there are a lot of people living on it. If they are all to be gathered into one place, and separated into two groups, it will certainly be a big undertaking. Frank, how can all that be accomplished in one day—the judgment day?

¶ Well, in the first place, Ernest, the judgment day is more than twenty-four hours long. In II Peter 3:8, the apostle explains that it is a thousand years in length.

¶ Does that mean that the gathering

and separating of the people as sheep from goats is the work of a whole thousand years?

¶ Yes, but it doesn't mean that all the peoples of the earth are to be assembled in one vast open field, and that Jesus will circulate among them, indicating which are sheep and which are goats. The lesson illustrated is the fact that during the thousand years of Christ's kingdom the peoples of the earth will be on trial, that some during that time will conform their lives to the laws of righteousness, and that others will not. Those who do come into harmony with the divine laws then in operation are represented by sheep, while the others are represented by goats.

¶ What is meant by the sheep being placed on the right hand, and the goats on the left hand?

¶ It illustrates the fact that those represented by the sheep are in harmony with God, while those represented by the goats are not in harmony with him—do not enjoy his favor.

¶ Well, that's plain enough. Now I'll read the next verse, which is the 34th of the chapter. It reads: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Frank, what is "the kingdom prepared from the foundation of the world"?

¶ That is the kingdom, or dominion, that God prepared and gave to father Adam. God said to Adam to be fruitful and multiply, and to have dominion over the earth. That dominion was forfeited by Adam when he disobeyed God's law. Through him the entire human race lost the dominion of earth, but according to this parable, as well as many other promises of God's Word, that original dominion is to be restored to man.

¶ Frank, didn't Jesus say to his disciples that he was going away to prepare a place for them? That couldn't be the same dominion that was prepared from the foundation of the world, could it?

¶ Of course not! In the case of his disciples the reward prepared is that

of joint-heirship with the Master in the kingdom—the privilege of being with him, and sharing his heavenly glory. This is another proof of the fact that those who appear with Christ in his glory at the beginning of the parable are his footstep followers, who will share with him in the work of judgment. Their reward is a spiritual one, whereas the reward given to those represented in the parable by the sheep is an earthly one, the earthly dominion "prepared from the foundation of the world."

¶ That's another point well made. But the next two verses of the parable are really hard to understand, Frank. Let me read them: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Frank, how could it be true that all the millions of earth's inhabitants could at one time or another have had the opportunity of supplying Jesus with food and clothing?

¶ Jesus answers that question. He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The "least" of the Lord's brethren, in this case, will be those of mankind who will be restored to life and be reinstated as human sons of God. The language of the parable is pictorial throughout, and in this matter of feeding and clothing the hungry is illustrated the fact that the sheep class are those who enter into the great reconstruction program of God to be carried on during the kingdom period, not because they have been compelled to do so, but because they catch the inspiration of the spirit of love and helpfulness which will then be everywhere manifested. They become so filled with the spirit of the new age that they automatically serve their fellow-men. They don't do it for a reward, but because they love to do it. Finally, they discover that it is this very attitude of unselfishness and devotion to divine principles of righteousness and love that makes them worthy of entering into everlasting life.

¶ Well, what about the goats?

¶ The parable indicates that with the goats the situation is quite the opposite. They fail to catch the spirit of the times. They continue on in their own selfish, obstinate way, taking no interest in anyone but themselves. Finally, they discover that their continued selfishness is their undoing. They do not hear those welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Adam lost that dominion because of his selfish course, and certainly those who continue in the way of selfishness cannot inherit it.

¶ So far, so good, Frank, but now we are right back where we started. It's well enough to say that the goat class does not enter into the same reward as given to the sheep, but the parable doesn't let them off that easily. The parable says of the goats, as I quoted in the beginning, that these go away into everlasting fire, prepared for the devil and his angels. Now, doesn't that prove that those represented by the goats of the next age are to be punished forever in a burning hell?

¶ No, Ernest, it doesn't prove that! This is another case where we need to look a little beyond the surface reading. The term "fire" here, as elsewhere in the Scriptures, is used as a symbol of destruction. What the parable really means is that those represented by the goats go into everlasting destruction.

¶ But Frank, in the 46th verse it says that they go into everlasting "punish-

ment." What does that mean?

¶ The Greek word here translated punishment means "to cut off" an individual from life. When we keep this proper thought of the Greek text in mind it harmonizes with the remainder of the passage, which shows that the righteous go away into everlasting life, whereas the wicked go into everlasting "cutting-off" from life, which, of course, means death. This is the way the Apostle Paul understood the matter, for in II Thessalonians 1:9, he says concerning the wicked that they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

¶ Are we to understand, then, from this parable, that the devil also is to be destroyed at the close of the thousand-year judgment day?

¶ Yes, that's what the Scriptures clearly teach! Hebrews 2:14 declares that the devil is to be destroyed, and Revelation 20:10 shows that this takes place at the close of the thousand years. When the work of the thousand-year judgment day is complete, all wilful sinners among men, as well as the devil and his angels, will have been destroyed, leaving God's universe free from sin and sinners forever thereafter. Then will have been completely fulfilled the Apostle Paul's statement in Ephesians 1:10, which declares that in the dispensation of the fulness of times he will gather together all things in Christ, both which are on earth and which are in heaven, even in him.

CASTLES

*Let them that would build castles in the air
Vault thither, without step or stair;
Instead of feet to climb, take wings to fly,
And think their turrets top the sky.
But let me lay all my foundations deep,
And learn, before I run, to creep.
Who digs through rocks to lay his groundworks low,
May in good time build high and sure, though slow.*

The Dawn for 1948

THE world's outlook for 1948 is dark and uncertain. Evidences of man's failure to restore order are daily increasing. A large majority of the human race are underfed and scantily clothed, and millions are without the shelter of homes. Against this background of suffering and hopelessness are silhouetted the conference tables of the world's mighty ones, where their feverish and ever-failing efforts to save a dying civilization pose the threat of another global war, the feared destructiveness of which defies description. As Christians, we sympathize with the people in their plight of chaos and suffering, but we do not share their fear; for, as the Scriptures declare, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof."—Psalm 46: 2, 3

Instead of being fearful concerning the outcome of the great time of trouble which is now devastating the earth, our hearts should be filled with hope and courage, and should be overflowing for the comfort of others; for it is our privilege to "say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you." (Isa. 35: 4) In other words, it is our privilege "to proclaim . . . the day of vengeance of our God" by explaining its meaning—that it is for the purpose of setting aside the selfish misrule of men in order that He may save the people through the establishment of the kingdom of Christ.—Isaiah 61: 2

The outlook of the consecrated for 1948 is not particularly concerned with developments which may occur in the world—although these are of interest in connection with the prophecies—but from the standpoint of the opportunities which may be theirs of running in the "narrow way" of sacrifice, of buckling on "the whole armor of God," of putting on love which is "the bond of perfectness," of laying down their lives for the brethren, and of letting their light shine in a dark and dying world. And as we contemplate the blessings and oppor-

tunities of 1948 with relation to The Dawn magazine, it is with the thought of making its pages potent mediums of encouragement, inspiration, and instruction along all these lines. With this in mind, we feel that it is not amiss to discuss some of the things we have planned for the 1948 issues.

"SONGS IN THE NIGHT"

New features for the year appear in this issue. One of them has been designated, "Songs in the Night." For many years thousands of consecrated Christians have received daily refreshment and strength through the use of the well-known, and highly valued, "Daily Heavenly Manna" book, and we are confident that this book will continue to be used for years to come. The value of these morning meditations has suggested a similar daily portion for the evening, a reminder of the Lord's blessing throughout the day and of his promised continued care throughout the night. It is our hope that these texts and comments will be used regularly, either at the evening meal, or in connection with family worship before retiring.

Indeed, we would feel that a helpful service has been rendered to the brethren if through "Songs in the Night" consecrated families throughout the world are encouraged to assemble for a few moments each evening just before retiring, for the reading of these texts and short comments from the *Reprints*, and join in singing the suggested hymn, closing the season of communion with the Lord by prayer. What could be more appropriate for the close of the day than thus to enter into the presence of God with thanksgiving, and in trust for his watch-care during the night. Surely a day that is begun with "Heavenly Manna" and closed with "Songs in the Night" should be a blessed one; and it is our hope and prayer that such will be the case each day of 1948 for all who are endeavoring to walk in the Master's footsteps.

YOUR QUESTIONS—SCRIPTURALLY ANSWERED

This department is a revival of what was formerly designated, "The Fact Finder." This question and answer feature will appear for at least the duration of 1948, and readers are invited to submit their questions for consideration. We realize from the start that there will not be room enough in The Dawn to answer all the questions received, but questions not answered in The Dawn will

be answered directly by mail; and the editors reserve the right to decide which questions are of sufficient general interest to be published. Questions based directly upon the Scriptures, and related to one phase or another of the divine plan and to the Christian's relationship to that plan, will be give first consideration.

There are many questions to which all the brethren, including ourselves, would like to know the answers. Among these are such typical ones as, "How much longer will the 'time of trouble' last?" "Will communistic rule engulf the rest of Europe, and then spread to America?" "When will the last member of the church be glorified?" "When will the ancient worthies be resurrected?" and "How long will the present period of uneasy peace continue?" We don't know the answers to these and similar questions, although we do not want to discourage a searching of the prophecies to learn what they may say concerning these details of the times in which we are living, and God's plan for the near future. It is simply that we do not deem it wise to publish answers to questions which, at the best, are merely opinions without definite scriptural support.

The prophecies set forth certain definite time measurements relating to the divine plan, and these have been of great value to the Lord's people at this end of the age. Israel's "double" period of punishment is one of these; the Gentile Times is another. The fulfilment of these prophecies has been marked; but so far as we know, there are no similar definite time measurements which reach into the years yet to come, except those which refer to the thousand-year reign of Christ. It is always possible to put ideas together, and to assume parallelisms, but it is well to remember that in doing this the best we have are merely our opinions, not Spirit-inspired prophetic measurements such as we have referred to above.

When we say that the definitely stated time prophecies of the Bible have been fulfilled, it is with the thought that these prophecies point to the beginning of the events to which they refer, not to their completion. When Jesus marked the turning point in Israel's "double" he said to the nation, "Your house is left unto you desolate," but it was nearly forty years after this that the actual desolation came. However, it was Israel's rejection of Jesus as their King which resulted in the turning point of time for them, and brought the calamities which have been upon them ever since. So with the experiences at this end of Israel's double. Just as many years

TALKING THINGS OVER

were involved in their downfall, so many years pass during the time of their returning favor. The same is true with the Gentile Times. The year 1914 was the end of the Gentiles' legal right to rule. Since then the ousting proceedings have been in progress, with most of the old ruling houses already dispossessed.

We mentioned these points just briefly with the thought of emphasizing the difference between the definite time measurements of the Scriptures and the deductions which we may make. So when we say that we don't know the answers to many questions being asked today, it is not with the thought of discouraging research along these lines, or implying that others do not know. We do urge, however, that before concluding that the answer has been found to any question pertaining to the prophecies or to the plan of God, students make sure that the view is supported by a "thus saith the Lord," or other substantial evidence. It is in this spirit that the question and answer department of The Dawn will be handled.

THE BRITISH DEPARTMENT

The material for the British section will be furnished by brethren in Great Britain, and will be of such character as to be of special interest to British readers. However, just as the brethren in Great Britain are vitally interested in their brethren in America, so we are interested in them, what they are doing, and their point of view with respect to the truth and its service. We trust that this blending of viewpoints will help to strengthen the tie that binds our hearts in Christian love. The length of this section will vary from month to month, depending on the space available, and the material furnished.

FRANK AND ERNEST DIALOGS

Since the beginning of the radio work many years ago, nearly every issue of The Dawn has carried at least one of the weekly discussions. Many interested listeners request printed copies of all the broadcasts. Besides, there are still sections of the country where the programs cannot be heard. This is especially true in Great Britain. So in order to make more of these discussions available to our readers, we will for the time being publish two or more of them in The Dawn. We are using a small, although very readable, type for these dialogs, and we trust that they will prove to

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be a blessing, especially to the newly interested.

Our observation is that many who have been in the truth for years do not always know how to answer many of the questions asked by the thinking public of today, and we feel that in addition to being a benefit to those just learning the truth, the reading of these dialogs will help to sharpen the "sword" of truth for others, familiarizing them with questions being asked, and with the scriptures which answer these questions. Those devoting time calling on interested listeners to the programs should find the reading of the dialogs a helpful preparation for their work.

INTERNATIONAL BIBLE STUDIES

This is not a new feature of The Dawn. For years, these short articles appeared as the "International Sunday School Lessons." Some months ago, at the suggestion of a number of readers, we changed the name to International Bible Studies to help emphasize the fact that they are not designed for children, but are meaty discussions of important truths of the Word of God, many times with relation to their historical setting. These short articles are in reality supplements to the Christian Life department, and are widely enjoyed both for reader interest and as a basis of weekly study meetings. These lessons, in addition to setting forth the doctrines of the divine plan and the proper application of those doctrines to the Christian life, are also a valuable aid in helping to familiarize the readers with the Bible itself. And we cannot learn too much about the Bible.

HELPING OUR BRETHREN OVERSEAS

The general activity of The Dawn in spreading the truth and serving the brethren will be carried on as usual, but with renewed zeal, knowing that "the time is short." In addition to this, we wish to call especial attention to the added opportunity that has opened to assist our brethren in the desolated countries of Europe. Elsewhere in this issue will be found a report of this activity so far, together with recommendations as to how best to continue the work. We trust that the friends will take this matter seriously to heart, realizing the great need.

The question has been asked by many, "Shall we curtail our regular services of the truth and the brethren in order to ren-

der greater help to our needy brethren in Europe?" This is a question, of course, which each one must answer for himself. To us, it seems that Paul has answered it in Philippians 1:9, where he says that he was praying that the love of the Philippian brethren might "abound yet more and more." If we can get before our minds the reality of the fact that civilization is dying, that there is no hope for a return of what was once called "normalcy," that the things upon which most people have put their trust in this world will continue to be jeopardized until engulfed by the tidal wave of the time of trouble climax, even as we see its ominous portent in the chaotic conditions prevailing throughout the world, especially in Europe and Asia, it will help us to appreciate more keenly these remaining privileges we have of sacrificing our little all of time, strength, and means in the service of the Lord and of his people. And if our love does thus "abound yet more and more," we feel that the services which have been carried on in years past, such as the radio programs, the distribution of literature, and the pilgrim work, can continue, and that the needy brethren across the seas also can be cared for. And when we think of their needs, it is well to remember that they need truth literature as well as material food and clothing. Literature is already being prepared and sent to the brethren in Germany, Italy, Greece, and, in the French language, to Switzerland. The Hungarian brethren are publishing a Hungarian edition of *The Dawn* under our sponsorship. As previously explained, literature for the Polish brethren is being supplied by the Polish Bible Students Association.

A letter recently received tells us of 9 ecclesias of brethren in Roumania. These too need literature for their own encouragement and for the dissemination of the truth. So the field of service continues to widen; and if we love our brethren notwithstanding their nationality or location, we will want to do all in our power to render them assistance according to their needs, both temporal and spiritual. While we know of no definite information supplied in the Scriptures as to how long the present opportunities of service may continue, we feel that soon the dark "night" of trouble in which "no man can work" will be upon us. In view of this, it is surely the desire of all the brethren to do with their might what their hands find to do while it is still called day. May it be in this spirit that we accept the responsibilities and enjoy the privileges of 1948. The following letters from Germany will be of interest

in connection with the opportunities opening up Overseas:

Dear Brethren in Christ: On September 13 and 14, the first convention of the free friends took place in the Russian Zone of Germany, and upon this occasion the following resolution was adopted by about 700 brethren:

"Greetings from the convention at Leipzig, representing about 700 brethren from 40 localities in the Russian Zone. We feel united with all such who hold fast God's truth in love, who acknowledge the Word of God as the only guide, the Son of God as the only Head; and the Spirit of God, the Spirit of truth, as the only leader and channel. We shall remain united with all such of like mind by the Spirit of truth, the Spirit of God, and we send you our greetings across the ocean and to every place where live such true sons of God, children of our Father."

We rejoice, dear brethren, officially—through this resolution—to help tighten the tie that binds and unites the free friends in your country and the free friends in our country. May our Heavenly Father give you grace to endure to the end in the fight for the vindication of God's truth.

These are the two phases of the fight in which we are engaged: the fight of faith which concerns us, and then again the fight for the faith, and this means defense of the truth. Free from all tutelage of men, subject only to the Son of God, free from all doctrines of men, relying only upon God's Word, we hold fast together the old beautiful truth, knowing that it is "the whole truth" by which God set us free from the world and Babylon.—John 16:13

We would like to hear from you again soon, and remain in the unity of the Spirit and in the love of Christ, asking an interest in your prayers, Your brethren by His grace, Allgemeine Bibellehr-Vereinigung

Dear Brethren: To our regret we heard that it was impossible for the dear visiting brethren to meet with us. Brother Lächele as well as Brother Hodler informed us about everything. But we trust that conditions over here will soon change for the better, for in many respects they are untenable. But we are primarily interested in the work of our dear Heavenly Father, and we bend every effort to do this work according to his will and wishes. It pleases us here in Leipzig to have the prospect of getting literature once again. This should help toward uniting the free Bible Students, for there are too many new ideas abroad, some of which even tamper with the fundamental beliefs, misusing the liberty newly gained. Please, dear brethren, do all in your power to get literature to us and help us in this way. You may be assured of our wholehearted co-operation. Our only wish to do

(Continued on page 64)

The Value of Witness.

IT IS not generally recognised that no one can continue as a member of the body of Christ unless he or she witnesses to the truth. Paul states, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) The duty of a follower of Christ is to make himself ready, to bring his own character into conformity with that of his Lord; but this cannot be done without taking one's stand boldly for the truth. The truth cannot be buried in our hearts (Matt. 25:27) or hidden away, it must be used as our Lord taught in the parable of the talents. Witnessing crystallises the Christian character; it stabilises the truth in our own minds; it sends us to the Word, so that we know the truth and why we believe it.

The boldness of the apostles after Pentecost made all Jerusalem know of Christ, and led to the establishment of the church. So bold was that witness, that the scribes and the leaders of the people were amazed at these Galileans, unlearned and ignorant from the world's standpoint, but who, through the Holy Spirit, filled Jerusalem with their doctrines. We who live in the days when the sovereignty of this world has become the sovereignty of our Lord and of his Christ, (Rev. 11:15) cannot forbear to fill the world with our testimony, even as did

the early church. Surely this privilege is ours!

The value to the church members in these closing days of thus testifying is that it helps us to gird up the loins of our mind so that we are not blown about by every wind of false doctrine, but knowing the truth, can take our stand with our Lord in proclaiming his kingdom. Witnessing does not consist of any one form of activity, but it should be that of a consistent Christian life, backed as opportunity offers, by the spoken word; and in these days by the distribution of tracts and books and booklets which explain our hopes, and which, in the Lord's providence, are made available to all. The apostles did not wait for opportunities to show their loyalty and devotion, **they made opportunities.**

Kingdom Work and Joys

The brethren here are seeing more clearly than ever before the privilege not only of ministering the truth intimately among those already blessed by it, but also of holding forth the Word of life in the midst of a crooked and perverse nation among whom we shine as lights in the world. (Phil. 2:15, 16) As Brother Russell wrote in Volume 3, page 235:

"Several scriptures show that there is a special work for the last members of the body to do on this side the veil. . . . While the gari-

fied Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow-members who remain in the flesh are the agents of the kingdom in publishing, by word, by pen, by books and by tracts, the 'good tidings of great joy which shall be unto all people.' They tell the world the blessed tidings of God's gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point not only to the great time of trouble impending, but also to the blessings which will follow it as the results of the setting up of God's kingdom in the world. A great and important work, then, is given to the remaining members: kingdom work it is indeed, and accompanied also by kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord—the joys of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth."

Frustration Of National Hopes

People in Britain are suffering from a feeling of frustration. Since 1939 they have been fed on inadequate rations, with household

goods in short supply and obtainable largely by possession of government coupons, and often compelled to wear clothing of low grade quality, called utility clothing, but which might have been called futility. With the ending of the war, hopes ran high; increased wages and shorter hours of labour produced a feeling of hopefulness and the people looked forward to a relaxation of the severity of war conditions. Now, however, the people are being told by the government that they must work harder and longer, that food is scarce and rations must be reduced, and that clothing must last longer. **The Manchester Guardian** (Oct. 24) under the heading of "Bitter Truths" states:

"Slowly and painfully the government has been brought to admit the truth that social progress must be halted and our standard of living reduced, and the cuts in our standard of living will in large measure be permanent. Our food rations are to be cut. The housing programme is to slow down. Factory building will drop away to nothing."

The reason for this is that the nation has used so much of its resources for war purposes. In the language of Scripture, they have beaten their plowshares into swords. (Joel 3:9, 10) Britain is being disillusioned. Now is the time to tell the people the cause of the trouble and to speak of the time of rest that nears. The angry nations and the aftermath of war are indicative of the presence of earth's new King. (Rev. 11:15, 18) Let the people know!

THE BRITISH SECTION

A LETTER

Dear Brethren: Enclosed please find our subscription for renewal of The Dawn. After perusing it we find it very useful to pass on to those who are wondering about present events.

The visit of Brother Woodworth to Glasgow was a very happy and helpful time, and although oftentimes he may have felt weary in body, we trust that he has returned spiritually refreshed by the fellowship in many places. Also, the comfort of our Father's Word to those brethren on the Continent who have passed through such great affliction would comfort him. With Christian love and all good wishes for progress in your great work, Yours in faith and hope, C. T.

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

SPEAKERS' APPOINTMENTS

H. R. KIPPS

Maidstone	January	11
Oxford	February	15

F. LINTER

Warrington	February	15
Leigh, Lancs.	February	29

J. H. MURRAY

Anerley	January	11
Ipswich	January	25

W. E. PAMPLING

Leigh, Lancs.	January	11
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P. WATTS

Pontypool	January	18
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The following appointments have been arranged by the Aldersbrook Ecclesia—(Secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11, England):

A. W. PARKER

Oxford, Oxfordshire	January	11
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D. P. VAUGHAN

Portsmouth, Hants.	January	18
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Tabernacle Shadows (Cloth)—2/6 each

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Moffatt's Translation (Complete Bible)—17/6

Berean Questions (Volume 1)—6d

God's Promises Come True—10/-

Creation—8d each; 7/6 per dozen

Chosen People—8d each; 7/6 per dozen

THREEPENNY BOOKLETS

2/6 per dozen

As Angels of Light

Christ Has Returned

God's Plan

The Truth About Hell

God and Reason

Hope Beyond the Grave

FREE BOOKLETS

God's Hand in the Affairs of Men

Divine Intervention Near

The Judgment Day

God's Remedy for a World Gone Mad

God's Restitution Project

Ask for samples of free tracts.

THE DAWN

68 South Castle Street

LIVERPOOL 1

Speakers' Appointments

H. E. ANDERSON

Paterson, N. J. Jan. 18

W. T. BAKER

Phoenix, Ariz. Dec. 31-Jan. 4
 Los Angeles, Calif. 6, 7
 Fresno, Calif. 8, 9
 Stockton, Calif. 10, 11
 Sonora, Calif. 12
 San Francisco, Calif. 13, 14, 22
 Oakland, Calif. 16-18
 Modesto, Calif. 19, 20
 Redwood City, Calif. 21
 Sacramento, Calif. 23
 Fallon, Nev. 25, 26
 Ogden, Utah 28, 29
 Salt Lake City, Utah 30
 Boise, Idaho Feb. 1, 2, 4

F. A. BRIGHT

Wilmington, Del. (Morning) Jan. 11
 Philadelphia, Pa. (Afternoon) 11

N. T. CONSTANT

Groton, Conn. (Evening) Jan. 17
 Groton, Conn. (Morning) 18
 New London, Conn. (Afternoon) 18

S. C. DE GROOT

Phoenix, Ariz. Jan. 1, 2

O. D. DEIFER

Chicago, Ill. Dec. 31-Jan. 1
 Gary, Ind. 2

E. FOWLER

Santa Ana, Calif. Jan. 26

C. W. JANKE

Toronto, Ont., Can. Jan. 4

GEO. O. JEUCK

Miami, Fla. Dec. 31-Jan. 4
 Jacksonville, Fla. 25

G. S. KENDALL

Washington, Pa. Dec. 30-Jan. 10
 Jan. 14-16, 19-23
 Pittsburgh, Pa. 11
 Connellsville, Pa. 12, 13
 Shadyside, Ohio 17, 18
 Cumberland, Md. 25
 Martinsburg, W. Va. 26, 27
 Washington, D. C. 28, 29
 Richmond, Va. .. Jan. 30, 31, Feb. 1
 Enfield, N. C. 2

P. KOLLIMAN

Reading, Pa. Jan. 4

R. J. KRUPA

Chicago, Ill. Dec. 31, Jan. 1

L. P. LOOMIS

York, Pa. (Evening) Jan. 24
 York, Pa. (Morning) 25
 Lancaster, Pa. (Afternoon) 25

J. Y. MAC AULAY

Chicago, Ill. Dec. 31-Jan. 1
 Cicero, Ill. 3, 4
 Batavia, Ill. 5, 6
 Rockford, Ill. 7, 8
 Aurora, Ill. 9
 LaSalle, Ill. 10, 11
 Roseland, Ill. 12, 13
 South Bend, Ind. 14, 15
 Gary, Ind. 16-18
 Urbana, Ill. 19, 20
 Mattoon, Ill. 21, 22
 Danville, Ill. 23
 Indianapolis, Ind. 24, 25
 Muncie, Ind. 26, 27
 Richmond, Ind. 28, 29
 Dayton, Ohio 30
 Piqua, Ohio Jan. 31-Feb. 1

E. R. MAC JILTON

Chicago, Ill. Dec. 31-Jan. 1
 Monessen, Pa. 25

SPEAKERS' APPOINTMENTS

M. C. MITCHELL		Washington, Pa.	18
Albany, N. Y.	Jan. 11	G. P. RIPPER	
N. M. MOLENAAR		Whittier, Calif.	Jan. 18
Riverside, Calif. (Morning) Jan.	18	M. A. STAMULAS	
Pomona, Calif. (Afternoon)	18	Wallingford, Conn. (Morning) Jan.	11
J. H. MOORE		Hartford, Conn. (Afternoon)	11
Phoenix, Ariz.	Dec. 31-Jan. 4, 7	Detroit, Mich.	25
Tucson, Ariz.	5, 6	Buffalo, N. Y.	26
Yuma, Ariz.	8	Rochester, N. Y.	27
San Diego, Calif.	9	F. S. WASSMANN	
Santa Ana, Calif.	10, 11	Bridgeport, Conn.	Jan. 11
Long Beach, Calif.	12, 13	New Haven, Conn. (Morning)	25
Los Angeles, Calif.	15-25	Waterbury, Conn. (Afternoon) ..	25
San Luis Obispo, Calif.	27, 28	C. R. WEIDA	
Redwood City, Calif.	29, 30	Pottstown, Pa.	Jan. 18
Oakland, Calif.	Jan. 31, Feb. 1	G. M. WILSON	
L. H. NORBY		Connellsville, Pa.	Jan. 25
Paterson, N. J.	Jan. 11	W. N. WOODWORTH	
A. OBENLAND		Washington, D. C. (Evening) Jan.	3
Miami, Fla.	Dec. 31-Jan. 4	Washington, D. C. (Morning)	4
Sebring, Fla.	6	Baltimore, Md. (Afternoon)	4
St. Petersburg, Fla.	7, 8	Binghamton, N. Y.	11
Sarasota, Fla.	9	H. L. YOUNG	
Orlando, Fla.	10, 11	Wilkes Barre, Pa.	Jan. 11
Melbourne, Fla.	12	C. W. ZAHNOW	
Jacksonville, Fla.	13, 14	Tennessee Territory	Jan. 1-31
Atlanta, Ga.	15		
Knoxville, Tenn.	17, 18		
New Albany, Ind.	19, 20		
Cincinnati, Ohio	21		
Columbus, Ohio	22		
HARRY PASSIOS			
Duquesne, Pa.	Jan. 4		

CONVENTIONS

MIAMI, FLA., Dec. 30-Jan. 4—"Last two days of December consist of a Polish convention. Please address all inquiries regarding the Polish convention to Mr. Joseph Grickiewicz, 265 S. V. Beacon Blvd., Miami, 35, Fla. The English Convention opens with Watchnight Service. All sessions of the English convention will be held in the Simpson Memorial Hall, 55 S. W. 11th Road, Miami, Fla. For information and room accommodations for the

English convention, address the secretary, Mr. Sherman Anderson, 705 Obispo Avenue, Coral Gables, Florida."

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

THE DAWN

E. R. MacJilton, and R. J. Krupa have been invited to serve on the program.

ALBANY, N. Y., Jan. 11—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., Jan. 11—Regular monthly gathering in the Woman's Club, 311 N. Jefferson Street.

MINNEAPOLIS, MINN., Jan. 18—Regular third Sunday gathering in the Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

CHICAGO, ILL., Jan. 25—All day gathering in the Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., Jan. 25—All day gathering in the Maccabees Bldg., Woodward Avenue at Putnam.

BROOKLYN, N. Y., February 22.

CINCINNATI, OHIO, February 29.

WEATHERFORD, TEXAS, Feb. 29—Regular fifth Sunday gathering in the Zion Hill Schoolhouse.

THE 1948 GENERAL CONVENTION will be held during the first week of August at Chautauqua, Ohio. Start making your plans now to attend.

(TALKING THINGS OVER—Continued from page 58)

our Father's will. There is also a need for Mannas, song books, etc., which need could perhaps be filled by way of Switzerland. If this is at all possible, it would make us very happy.

So far as the class in Leipzig is concerned, we hold fast to the fundamental doctrines as taught by our dear Brother Russell, and we stand ready to defend them.

Dear brethren, we thank you for the sending of the gift packages. Many of the friends have been made very glad thereby. We've appealed to the friends to turn in to a central group any article not needed immediately by themselves for redistribution to others more in need of them, and to a certain extent this has been done already. Our Brother August Goy is in charge of this center, assisted by myself. Following your advice, we've formed a committee to handle all gifts, and we shall do our very best to get those things in the right hands. This seems to us the better way.

Enclosed is a list of needs, but please do not misunderstand us. We realize that you probably will have difficulties filling all requests; and the friends will make the best of it if it should not be possible to help us in this way, even if this means great hardship to them. I'd appreciate your telling me if we are not complying with your wishes in this matter.

We trust that the separation of Germany into zones soon will be a matter of the past, so that we shall be able to have a closer contact with the rest of the free classes. The thought is constantly with me that there still is a work to be done in the service of our great King in the near future.

We wish that the Lord may grant you his peace and blessing, and we greet you sincerely. Your brethren in Christ, Leipzig Ecclesia

The Partition of Palestine

THE action of the United Nations authorizing the forming of a Jewish state in Palestine on the basis of partitioning the Holy Land has stimulated new interest in prophecy, not only among the friends, but others as well. The warlike opposition of the Arabs will doubtless keep this issue prominently before the world for some time to come. We believe that these circumstances provide an excellent opportunity for effective witness work among both Jews and Gentiles.

Consequently we have arranged for Frank and Ernest, in their regularly scheduled broadcasts for February 1 and 8, to discuss this phase of prophecy. The first topic will be, "The Partition of Palestine," and the second, "The Jew in Prophecy." The 64-page book, "Chosen People," will be offered in conjunction with both of these programs.

A special card for general distribution announcing these broadcasts has been prepared, and is available in any quantity desired. In ordering your supply indicate which radio station carrying the Frank and Ernest programs can best be heard in your district, in order that the proper cards may be sent to you. Send your order in as early as possible, as actual distribution should begin during the last week of January. These announcement cards will also offer "Chosen People" to the interested.

In addition to the cards we trust that many will find it possible to insert small advertisements of these special broadcasts in their local papers. Sample advertisements will be furnished upon request.

And this is a timely occasion for a generous use of the book, "Chosen People," by the brethren. Its message is remarkably up to date, and many should be interested in reading it now. Order as many copies as you can use. The price is 15 cents each; in lots of 25 or more, 10 cents each. Class discounts apply. Ecclesia stock keepers might do well to replenish their supply of "Chosen People," for the friends will doubtless be calling for them during the coming weeks.

THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed—Acts 3:19-23; Isaiah 35