



The DAWN

"GOD IS THE LORD,
WHICH HATH SHOWED
US LIGHT : BIND THE
SACRIFICE WITH CORDS,
EVEN UNTO THE HORNS
OF THE ALTAR."

PSALM 118 : 27

JANUARY 1950

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East Rutherford

NEW JERSEY



A HERALD OF CHRIST'S PRESENCE

Vol. XIX JANUARY 1950 No. 1

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: 442 Sherbourne Street, Toronto 5, Ontario.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: He Charavgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Daggyr Forlaget, Hyldebaervej 13, Copenhagen F.

SWEDISH BRANCH: Dagningen, Kristianstad.

SUBSCRIPTION RATE: United States and Canada, \$1.00 a year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; from foreign countries—money orders only.

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CONTENTS

HIGHLIGHTS OF DAWN

A Changed World 2

BIBLE STUDY

The Continuing Band of Disciples . . . 7
The Church Empowered 9
Fellowship in the Early Church . . . 12
The First Christian Martyr 14
Unto All Men 16
Genesis Study—
Two Brothers Meet 18
The Seed Protected 19
The Promise Repeated 20

CHRISTIAN LIFE AND DOCTRINE

Our Responsibility Toward the Truth . . 22
Weekly Prayer Meeting Texts . . . 34
"Keep My Commandments" 35
"Songs in the Night" 38

YOUR QUESTIONS ANSWERED

Can A Christian Sin? 47
Scriptural Ordination 48
Difficult to Explain 49

TALKING THINGS OVER

"But for a Moment" 51
Joys of Sharing the Truth 55

THE BRITISH SECTION

Opportunity 59
Letters 60

SPEAKERS' APPOINTMENTS

Great Britain 61
United States 62

CONVENTIONS

United States 63

A POEM

The Refiner's Fire 64

RADIO PROGRAMS

Schedules of Broadcasts 32
(Continued on) 46

A Changed World

YOU and I are living in a world revolution. In the split-second of the first atomic explosion at Alamogordo, our world was completely and fundamentally changed." These are the words of Mr. W. T. Holliday, President of the Standard Oil Company of Ohio, found in a book published by him in which he urges the idea that our number one job is to secure world peace before it is too late; for, he writes, "Man at long last has developed the instruments with which he can destroy his world, and you can depend upon it that he will try to do it. Unless, by his own organization for self-restraint, the power to do it is taken away from him."

Thus, at the beginning of 1950 we have brought squarely before us the great issue that stares humanity in the face. And as we enter a new year, the world is painfully aware of the fact that no worth-while progress has been made during the twelve months just past toward a genuine settlement of those international disputes which, as long as they remain unsettled, continue to drive the nations nearer and nearer to the precipice over which it will be so easy to plunge into the abyss of the third World War. As a matter of fact, the world is shrouded with a more chilling fear at the beginning of 1950 than it was a year ago.

There are many reasons for this, one of the principal being that now it appears that Russia has the atomic bomb. The significance of this was alluded to in an Armistice Day speech before the Tomb of the Unknown Soldier, in the Arlington Cemetery. "An ominous shadow is hovering over the world," the speaker said, "a shadow so threatening that it takes away any comfort the world might otherwise get from commemorating Armistice Day." With this threat hanging over the world, there is nothing that is really secure. New York City could be wiped out in a day, so could any of the other cities of the nation. And it is little comfort to hope that in the event of an atomic war the United States would finally be victorious. Victory would not restore the cities of America and

HIGHLIGHTS OF DAWN

bring back to life the millions who would be killed in such an episode of madness.

That such a dread possibility exists is not merely the idea of a few sensationalists. Both government and business realize the danger and are making preparations to cope with the situation when it develops. The government has issued a book of instructions for the enlightenment of civilians in what to do, and how, in the event of an atomic raid. Large business concerns are moving their factories away from what they consider to be danger zones and into what they hope will be more secluded territory. This is particularly true of industries engaged in the manufacture of war goods.

Yes, the atomic bomb has changed the world. There was a certain sense of satisfaction when those first atomic bombs were dropped on Japanese cities. It was claimed that the war was thus shortened, and millions of lives thereby saved. But how much did those who made the fateful decision to use atomic bombs take into consideration the long range result of that act? How many lives were really saved in view of what the world is facing today? And this nation cannot honestly say to any other nation that it is unlawful to use such a weapon of destruction; for the United States, considered to be among the most civilized of all nations, took the lead in doing so.

The increasing threat of the atomic bomb was not the only portentous development of 1949. Virtually all of China was taken over by the Communists, thus greatly strengthening the hand of the "reds" in the Orient. The methodical clamping down on the great church systems of Europe by the Communists, gained momentum. The Marshall Plan failed to live up to expectations in affecting the rehabilitation of Western Europe. All the United Nations conferences, both in the General Assembly and in the Security Council, followed their usual line of accomplishing nothing. The devaluation of the British Pound constituted an admission to the world by Great Britain that her economic and financial condition had become very serious indeed.

These are but a few of the gloomy incidents in the 1949 news parade. Had there been real progress toward international understanding along even a single line, the news that Russia has the atomic bomb would not have sent such a chill up the spines of the world's diplomats and the public generally. But against the somber back-

THE DAWN

ground of diplomatic failure, which daily increases tension in the "cold war" between East and West, the news of atomic explosions behind the Iron Curtain, gave, and continues to give, the world a real scare.

And what about 1950? Will the story be any brighter? There is not much on the news horizon to give us reason to believe that it will. There are thousands of honest hearted men and women the world over who would like to change the downward trend of events, but selfishness is so ingrained in the human heart that all such efforts seem foredoomed to failure. Even the most beneficent of our statesmen are not willing to take the steps which are really necessary in order to assure lasting world peace.

Regardless of the propaganda emanating from various sources, each trying to undermine the influence of the other, and regardless of the conflicting ideologies of the East and the West, the fundamental cause of international unrest is the economic need of the people. The earth is capable of producing abundant supplies for all, but human selfishness endeavors to control the supply, channeling more in one direction than in another, with the result that we have what are known as the "haves" and the "have nots" among the nations. Even the civilized United States is not willing that its standard of living be lowered in order that the standard of living in other countries might be raised. The Marshall Plan aid has helped to keep millions from starving, but the taxes needed for this work of charity are a fruitful cause of complaint on the part of millions.

In Great Britain many are disposed to blame the Labor Government for the economic straits in which the country has been placed, but the situation would have been little different no matter who controlled the government. The stark fact is that Britain is over populated and cannot provide for her own needs, and no longer has an empire to support her. This is but an illustration of the fact that world commerce will no longer function under the old monetary systems of exchange. Suddenly, the world family of nations have been thrust upon each other to be cared for, and the outmoded machinery of world economy is not equal to the occasion.

In this state of crisis there is a wild clamor for advantage, each nation or group of nations endeavoring to gain a controlling position in the new world setup. It is this struggle for power which may eventually unleash the atomic bomb and lead to the climax of what the prophet foretold as a "time of trouble, such as never

HIGHLIGHTS OF DAWN

was since there was a nation." (Dan. 12:1) The extremity of the nations may not become sufficiently acute in 1950 to precipitate this "hot" war. It may take several years for the pent up needs and supposed needs of the people to erupt into the third World War. But with half the world starving, and the other half not willing to share their bounties except upon the basis of miserly charity, the explosion is sure to come; and those who are being guided by the prophecies of God's Word will be wise to chart their course consistent with what they know is coming.

In the beginning of this article, we quoted from the pen of Mr. W. T. Holliday, President of the Standard Oil Company of Ohio. This eminent business man sees the threat of a third World War, and his only hope of averting it is that enough pressure can be brought to bear upon the United Nations organization to induce it to form a world government, backed up by a world police force given jurisdiction over the affairs of all nations in matters pertaining to armies and armament. He visualizes all the nations of the earth as forming a gigantic union similar to the United States of America. Just as the various states in the United States do not go to war with each other, so presumably the nations of earth, when controlled by a federal world government, would also keep the peace. Mr. Holliday states that "nothing else under the sun offers us the slightest chance of avoiding war."

Mr. Holliday admits that even a world government might very well fail to keep the peace, for there would be no way to force all nations to join the federation and submit to its control over their armies and munitions of war. So here, too, is that inevitable big "if." Russia, it is thought, would be the one major power that would hold aloof from a federated world government, but the effort should be made to get Russia into the federation, Mr. Holliday claims, even if there is only one chance in a million that it will be successful. This, as Mr. Holliday sees it, would be the one chance in a million that another war can be averted.

Prophetically, we know what to expect, for we read, "Associate yourselves, and ye shall be broken." (Isa. 8:9) But this does not mean the end of all hope for the world, for the certainty of human failure gives meaning to the promises of God to establish a world government according to a plan which he has devised, a government, the success of which will be guaranteed by divine power. It is even the kingdom of Christ. Concerning it the Prophet

THE DAWN

Isaiah wrote, "And the government shall be upon his shoulder." (Isaiah 9:6) There will be no "ifs" as to whether or not this divine, world government will succeed, for we are assured that all nations will yield to its control. "Many nations shall come, and say, Come, 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."—Micah 4:1,2

Thus, when we know from the Word of God what the final outcome of the present world crisis is to be, our hope is based upon much more than that one chance in a million that a humanly devised plan for world peace will succeed. With this better hope on which to build,—this hope that is based upon the promises of God—we can look ahead through 1950 with confidence, knowing that just beyond the final outburst of human passions that will wreck civilization, the "King of kings, and Lord of lords" will be recognized as the rightful ruler of the world, and that through the righteous administration of his kingdom, "the desire of all nations shall come."—Haggai 2:7

It is a glorious prospect to have before us during 1950, and every year. The joy resulting from a knowledge of the divine plan pertaining to Christ's kingdom soon to be manifested to the world, should overflow to the comfort and joy of others. Let us tell our neighbors about it—tell them not to fear, that even though the atomic bomb may be used, and though millions may be destroyed by it, the resurrection power of the Lord will restore them to life, and, during the thousand years of his reign, give them an opportunity to live forever.

Money will not save the world. Power politics will only hasten its destruction. Conflicting ideologies lead more and more to chaos. Human selfishness stands in the way of every man-made effort to save the world from destruction. But, thank God, there is a way out—it is the way of the kingdom—Christ's kingdom—that kingdom which God has assured us will be established. That is why we can continue to say to all, that the world's hopes for the future are as bright as the promises of God.

JESUS intimates that crimes against any of his body will have to be expiated. The doing of injury to one of the Lord's people is especially evil in God's sight; and especially punishable; for they are in special covenant relationship with him. —Reprints

THE CONTINUING BAND OF DISCIPLES

Lesson for Sunday, January 1

ACTS 1:1-14

THROUGHOUT the first quarter of 1950 these international lessons will deal largely with the experiences of the Early Church as outlined in the Book of Acts. It is generally conceded that Luke wrote this book. Thus the first verse of the lesson would be a reference to his Gospel account of the life and ministry of Jesus, up until, as verse 2 relates, "the day in which he was taken up."

Luke refers briefly to the resurrected Jesus' last appearance to his disciples, and to the instructions they received from their Master at that time. They were to wait at Jerusalem until they received the Holy Spirit—mistranslated "Ghost"—and it was to be in the power of the Spirit that they were to go forth as witnesses for Jesus "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

This commission was given to them partly as a reply to their question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Their faith in Jesus as a King had been restored by their knowledge of his resurrection, and they were anxious to know when his reign would begin. To them

the kingdom of the Messiah was visualized as first of all functioning to restore the kingdom of Israel. This kingdom had been lost in 606 B. C., and since then Israel had continued to be a vassal nation, and these Israelitish disciples were concerned to know when this humiliating status of their nation would be changed.

Jesus did not give them a direct answer, explaining, rather, that the times and seasons of the divine plan were still in the hands of his Father and that it was not the due time for them to know. The important thing for them now was to be ready, when the Holy Spirit came upon them, to serve as his witnesses. Regardless of when the kingdom would be established, there was an important work which first of all had to be done.

Jesus explained that the disciples were to be "baptized" with the Holy Spirit. The Scriptures use a number of different symbols to describe the work of the Holy Spirit in the lives of the Lord's people. We are said, for example, to be "anointed" by the Spirit. The thought in this symbol is that of authorization, being based on the ancient custom of anointing kings and priests into office. Thus we are anointed, or authorized, to

preach the glad tidings. All in the body of Christ receive of this anointing from Jesus, their Head.

The Scriptures also use the expression "begotten" in connection with the work of the Holy Spirit. This symbolism denotes the fact that through the operation of the Holy Spirit a new life is begun. Thus we become new creatures in Christ Jesus.

Christians also receive the "witness" and the "seal" of the Holy Spirit. These terms symbolize the assurance that comes to every faithful follower of the Master, attesting that he has been accepted into the divine family and that divine grace is operating on his behalf.

The "baptism" of the Holy Spirit is again different. This is an operation of the Holy Spirit which evidently is limited to that one blessed experience of the church at Pentecost, the little band of **disciples** there representing the entire church as it would be developed throughout the age. There is no indication that this experience was repeated afterwards with respect to individuals—except in the case of Cornelius, the first Gentile convert. Later Paul wrote, "By one Spirit are we all baptized into one body." (I Cor. 12:13) Thus viewed, every consecrated follower of the Master who has been accepted as a member of his body, comes under the baptism of the Spirit.

The baptism symbolism is closely associated with that of the anointing of the Spirit, but emphasizing the ability, or power to serve, particularly in a united manner. "Ye shall receive power, after that the

Holy Spirit is come upon you." Literally, baptism means to bury, and of necessity all those in the body of Christ have their wills buried in his will, and thus the Father's Spirit, and Christ's Spirit, rule in their lives, causing them unitedly to lay down their lives. As illustrated by the various members of a literal body, some may serve in one capacity and some in another, but all in keeping with the one commission—a united and powerful service.

It was difficult for the disciples to become reconciled to the idea that Jesus had actually left them, and that he would not return in a few days, although the outward demonstration of his going was evidently for this purpose. No wonder they stood gazing up into heaven. But how comforting must have been the message of the angels—the "two men"—who appeared and assured them that this same Jesus was to come again in like manner in which they had seen him go.

This statement presents an interesting study. What did the angels mean by the expression, "in like manner"? There are many prophecies relating to the return of Christ, but none of them indicates that Jesus was to return in like manner to his departure in every respect. One of the prophecies, for example, associates the blowing of a trumpet with his return. (I Thess. 4:16) The disciples did not hear the blowing of a trumpet when they saw him go. It also tells of a "shout," but the disciples did not hear a shout. Another tells us that every eye shall

see him at his return, but the eyes of only a very few saw him depart. (Rev. 1:7) These, of course, are all symbolic expressions. It is not a literal trumpet, or a literal shout; and every eye seeing Jesus at his return simply denotes discernment—all will eventually know of his return, and that he has become the new King of earth.

There are a number of prophecies, however, which clearly indicate that the Lord was to return as a "thief in the night," and that only those who would be looking for him, the "watchers," would at first know about it. (I Thess. 5:1-4; II Pet. 3:10; Rev. 3:3; 16:15) This evidently is the "like manner" referred to by the angels. Jesus went away quietly. Only his immediate disciples knew about it. These, and these only saw him go. So it was to be at his return. Those who were watching knew of his thieflike return, but it was unrecognized by the world, or by nominal Christians.

Of necessity the return of Christ

became the very heart of the Christian faith. From the moment the disciples saw him taken up into heaven they realized that they represented a cause which from the standpoint of the world, did not have a leader. They knew that Jesus had been raised from the dead, but now they also knew that he was no longer with them; so the hope of his return became that "blessed hope," that hope with which they comforted one another. (Titus 2:13) How strange that professed Christians should ever think to minimize the importance of this great fact of the divine plan.

QUESTIONS:

Why could not the disciples be told about the times and seasons of the divine plan?

What are some of the operations of the Holy Spirit?

Do Christians receive the anointing and baptism of the Holy Spirit individually?

What did the angels mean when they told the disciples that Jesus would return from heaven "in like manner" to the way they had seen him go?

THE CHURCH EMPOWERED

Lesson for Sunday, January 8

ACTS 2:1-4

THERE were occasions when Jesus was with his disciples in person that a measure of dissension existed among them. They strove among themselves, for example, as to who would have the chief place with him in the king-

dom. (Mark 9:33; Luke 9:46) But while they waited in the upper room in Jerusalem for the promised coming of the Holy Spirit, they were all "with one accord." The loss of their Master in death, his resurrection, and his strange appearances to them—particularly his last one when they saw him

ascend into heaven—had changed their outlook. Now they realized how helpless they all were without Jesus, and in humility and prayer waited for the Holy Spirit which he had promised.

There was an outward demonstration of power associated with the coming of the Holy Spirit at Pentecost. This was essential at the beginning of the age, even as there was a demonstration of divine power at the time the Law was given to typical Israel. It was necessary that the disciples be made to realize that although Jesus was no longer personally present with them, they did have divine blessing and support, that in fulfillment of his promise the Master had "shed forth" this evidence that he had appeared in the presence of God for them, and through the Holy Spirit would be with them always, even unto the end of the age.—Acts 2:33; Matt. 28:20

The "cloven tongues" were probably symbolic of the fact that the Holy Spirit gave them authority and ability to speak as "witnesses of Jesus, and for the Word of God." (Rev. 20:4) And it is well to note that the outward manifestation of the presence of the Holy Spirit in their lives was their zeal to proclaim the good tidings. The account reads, "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

The ability to speak with tongues was a very practical need at that time. Jews were assembled in Jerusalem from the whole known world and apparently it was the divine will that these should re-

ceive a witness concerning the death and resurrection of Jesus, and, through the power of the Holy Spirit, this was made possible. This was one of the "gifts" which later the Apostle Paul explained would pass away, and it did.—I Cor. 13:8

As the witness of the Gospel reached the various language groups of the then known world, there would be believers in each who could carry on the work, hence the need for ability to speak in tongues gradually ceased. But before it did, there were apparently some in the Early Church who misunderstood the purpose of this gift, hence the Apostle Paul's admonition that it was best not to speak in an unknown tongue unless someone were present who could interpret it for the benefit of the whole company. (I Cor. 14:27, 28) Thus we see that those today who claim ability to speak in tongues have misconstrued the divine purpose of this gift which meant so much at Pentecost and for a little while thereafter.

ACTS 2:14-17

The Adversary, Satan, the god of this world, always has his representatives on hand to misrepresent the works of the Lord, and so it was at Pentecost. And, under his influence, people seem capable of believing most unreasonable things. No one had ever been given the ability to speak an unknown language simply by drinking intoxicating liquor, yet this was the absurd charge that was made against the disciples at Pentecost.

BIBLE STUDY

Peter, of course, denied the charge, and took occasion to explain that what they saw occurring was a partial fulfilment of one of the Old Testament prophecies. (Joel 2:28-32) He quotes much more of the prophecy than was actually fulfilled at Pentecost. For example, the statement that "the sun shall be turned into darkness, and the moon into blood," was quoted by Jesus and applied to a time near the close of the Gospel age.—Matt. 24:29; Acts 2:20

Joel prophesied that in the "last days" the Lord would pour out his Spirit upon "all flesh." This evidently is a reference to the outpouring of the Spirit during the thousand years of Christ's kingdom. See Micah 4:1-4 as an example of the fact that the "last days" applies to the time of that kingdom. However, in Joel's prophecy he also speaks of a time when the Lord would pour out his Spirit upon his "servants and handmaidens," and it was evidently this part of it that had its fulfilment beginning with Pentecost.

ACTS 2:37-41

The Apostle Peter's Pentecostal sermon was in the power of the Holy Spirit, and it carried conviction. There were some who opposed, as is always the case, but there were many who did not, and of these it is written that they "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

It is well to remember that unless and until those to whom we

witness display this attitude of heart and mind, there is no point in trying to tell them what they should do about the message. But those who do have a hearing ear will seek information as to what they should do about the truth. Peter's message to those at Pentecost simply was that they should "repent" and be baptized for the remission of sins.

These were Jews. Their repentance and baptism for the remission of sins, therefore, were essential steps to restore them into covenant relationship with the Lord under the Law Covenant. With this relationship restored, they could then be transferred from the house of servants under Moses, to the house of sons, under Christ. (Heb. 3:5,6) Water baptism for Gentile converts is not for the remission of sins, but is a symbol of the burial of the will into the will of the Head, Christ Jesus, our Lord.

Three thousand Jews responded to Peter's Pentecostal preaching on that memorable day. This, however, was due largely to the preparatory work of Jesus and the disciples prior to his death and resurrection. Doubtless many of those who believed that day had been witnessed to by Jesus. Probably many of them had benefited either directly or indirectly by his miracles. They had perhaps been friends or halfway followers of the Master, but were not willing to stand with him in his hour of trial. Now that they had the situation explained so convincingly, they were glad it was not too late to enter the Gospel garner.

QUESTIONS:

Is there any significance in the fact that when the disciples were waiting for the Holy Spirit to come upon them, they were all "with one accord"?

What is one of the first manifestations of a Spirit-filled life?

Is there any need for speaking in tongues today?

What is one reason there is always someone to oppose the truth?

What part of Joel's prophecy (2:28-32) was fulfilled at Pentecost?

Why were the believers at Pentecost told to be baptized for the remission of sins?

What contributed to the fact that three thousand accepted the Gospel on the Day of Pentecost?

FELLOWSHIP IN THE EARLY CHURCH

Lesson for Sunday, January 15

ACTS 2:42-47

TODAY'S international lesson introduces us to the newly formed church immediately following the exciting and stimulating experiences of Pentecost. In view of what occurred on that memorable day—the miraculous manifestations of the coming of the Holy Spirit such as the ability to speak with tongues which it gave to the apostles and the eloquent and persuasive preaching by Peter resulting in the conversion of 3,000 Jews—that little band of disciples who waited in the upper room had much in which to rejoice and for which to give thanks to God.

But the real test of Christian fortitude is the ability to remain steadfast after the excitement is past and when it becomes necessary to face the common tasks of life; and, in this lesson, we have an opportunity to look in on the Early Church as they began the long and hazardous journey along the strait and narrow way. What we see is both revealing and en-

couraging. The first verse of the lesson tells us that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Stedfastness in doctrines is mentioned first, as though to imply how very essential it is for consecrated believers both to know the doctrines and to be firmly established in them. The fellowship of the Early Church was based upon the pure doctrines of the apostles. This was as it should be. It is a mistaken notion to suppose that Christian fellowship is based upon emotion and friendship, and that what one believes has little bearing upon it. There may be a certain friendship among those who disagree on the teachings of the Scriptures, but there cannot be full Christian fellowship. The Early Church enjoyed a blessed fellowship because they continued stedfastly in the doctrines of the apostles.

Their fellowship included the breaking of bread and communion

in prayer. This breaking of bread should not be confused with the Lord's Supper. The account reveals that these early disciples sold their possessions and turned all the receipts into a common treasury, and from this treasury the needs of all were supplied. Naturally, however, they did not all live in the same house, and verse 46 indicates that they visited one another and frequently ate at one another's homes. Under the circumstances they would feel free to do this, inasmuch as in every case the food was provided out of the common treasury. Thus as they ate together, from house to house, they became the more closely knit together in the bonds of Christian love. So it was that the breaking of bread became a symbol of their fellowship in the doctrines of the apostles.

ACTS 4:31-35

Brethren in the Early Church did more than fellowship and pray, important as are these privileges of the Christian. They were also faithful in bearing witness to the truth, using every opportunity of this nature that presented itself. Of necessity this brought persecution upon them, but they did not refrain from preaching the Gospel on this account. Chapter three outlines a wonderful experience enjoyed by Peter and his associates along this line, and the beginning of chapter four tells us how it resulted in persecution. But those early believers were not discouraged. They were, in fact, more determined than ever to show forth the praises of their God.

Verse 31 tells us that they prayed, and that the place where they were assembled was shaken. In this again we have an example of the miraculous manner in which God manifested his blessings during those beginning days of the church's experience. The disciples needed this assurance at that time. After all, they were just a little band of unpopular men and women, with a message that was hated by the religious rulers, hence they needed to have the assurance that they were overshadowed by the mighty power of God, and therefore did not need to hesitate to declare the glad tidings.

Yes, they prayed. In the same verse we are also told that they "spake the word of God with boldness." When the fact that God heard their prayers was evidenced by the shaking of the building in which they were assembled, it gave them the needed courage to speak the Word with boldness. But even so, there was no guarantee that they would not get into serious trouble as a result of letting their light shine. Many of them did pay with their lives for the honor which was theirs of being "ambassadors for Christ." (II Cor. 5:20) In view of what it has cost some in the church to bear witness to the truth, it is well to search our own hearts with the view of determining whether or not we would be willing to pay such a price. It is comparatively easy now to serve the Lord to what it was in former periods of the church.

In this passage also we are told that those early disciples were of "one heart and one soul." This

unity of the spirit was supplemented by the fact that they shared their temporal blessings on a common ground. Here was an experiment in true communism. The Scriptures do not indicate how long it lasted, or just why it was given up. In the beginning, however, it apparently was a blessed experience, which seemed to work

for the general good of the cause.

QUESTIONS:

What was the basis of fellowship in the Early Church?

What was the breaking of bread practiced in the Early Church?

What has always been one of the results of faithfulness in bearing witness to the truth?

How well did Communism work in the Early Church?

THE FIRST CHRISTIAN MARTYR

Lesson for Sunday, January 22

ACTS 6:8-15

THE interesting story of Stephen's martyrdom is introduced by an account which seems to indicate that the church's experiment in communism did not continue to be so satisfactory as it first gave promise to be. Dissatisfaction arose between the Grecians and the Hebrews, the Grecians claiming that their widows were not being cared for in the daily ministrations of the necessities of life. The matter was brought to the attention of the apostles, and they directed that deacons should be appointed to serve the tables, and, presumably, to make sure that there was a just distribution of food.

Stephen was one of those appointed for this purpose, hence was one of the first deacons in the Early Church. However, seeing to the just distribution of the material needs of the church apparently did not take all the time of these dea-

cons, and in addition Stephen demonstrated his zeal for the truth and its proclamation. He was full of faith, and the Lord rewarded his faith by imparting to him the gift of miracles. In this we have an example of the principle upon which the Lord deals with his people in this connection; that is, to those who are faithful in the use of small opportunities, larger privileges of service are granted.

And Stephen was faithful also in the more important service given to him. Indeed, it was his faithfulness that led to his death. This gave him the distinction of being the first Christian martyr. Like Jesus, he was falsely accused by the enemies of the truth. Charges were trumped up against him, which, while based partly on truth, nevertheless were distorted. Jesus did prophesy the destruction of the temple, and in his witnessing, no doubt Stephen had made reference to this prophecy. But Jesus had not said that he would change all

the customs of Moses. Instead, Jesus magnified the law of Moses, and made it honorable, but in all the Master's teaching he had said nothing that was not calculated to increase, rather than decrease the honor and respect of any Jew for Moses and the Law which God gave to Israel through him. On this point, Stephen's enemies deliberately misrepresented the facts.

ACTS 7:54-60

The high priest said to the accused, "Are these things so?" (Ch. 7:1) Stephen was not so much concerned with vindicating himself as he was in using this opportunity to give a witness for the truth. In giving his witness, he used a great deal of wisdom by painstakingly relating the background of their belief and of his own, thus showing that they stood on common ground in that their faith rested upon the promises God made to their father Abraham.

Stephen, however, took his hearers a step further by showing that the promise God made to Abraham called for a "seed," and that Moses had foretold the coming of this "seed" as a prophet like unto himself. Stephen emphasized the fact that Jesus was this prophet. But like the Israelites of old, who persecuted the prophets whom God had sent to the nation, so now they had persecuted unto death this greatest of all prophets.

Stephen's accusers were angered at this, and he was condemned and given over to the mob to be stoned to death. In this hour of his great need Stephen was given a special vision in which he saw Jesus seated

on the right hand of God. This gave him the strength to endure the cruelties heaped upon him, and with it all to pray, "Lord, lay not this sin to their charge." What a noble example of a true Christ-like spirit! He knew that the conduct of these truth-haters was largely due to the influence of Satan. In the case of one of them, at least, Stephen's viewpoint was justified, for this one—Saul—later became an ardent Christian and an apostle.

Stephen's vision of the Master sitting on the right hand of God has been construed by some as proof that he went immediately to heaven when he died. But the full account precludes any such interpretation as this, for it distinctly tells us that he "fell asleep." Many have imagined during their dying moments that they have seen the angels, or perhaps some of their loved ones whom they supposed had gone to heaven; but these experiences have been but the hallucinations of a diseased mind. Stephen, on the contrary, was blessed with a genuine vision, not to assure him that he would soon be in heaven, but to strengthen him for the ordeal of being stoned to death. Then he fell asleep in death to await the first resurrection.

QUESTIONS:

Who was Stephen, and what was his official position in the church?

What caused Stephen to be arrested and put to death?

When called to answer the charges made against him, did Stephen try to vindicate himself?

What was the purpose of the vision with which Stephen was favored?

Did Stephen receive the crown of life immediately upon his death?

UNTO ALL MEN

Lesson for Sunday, January 29

ACTS 10:17-20, 24

IT IS true that in Christ God has provided salvation for all—both Jew and Gentile—and that he is no respecter of persons, not willing that any should perish but that all should come to repentance, yet there are times and seasons in his plan; and not until the conversion of Cornelius was it his due time for the Gospel to go to the Gentiles. Prior to his death, Jesus said to his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6

We are not to understand from this that Jesus did not love the Gentiles, nor that the plan of God through him did not make provision for their salvation. What it does mean is that at that time, and for a special purpose, God was dealing exclusively with the Jewish nation. Centuries before this the Lord had said to Israel, "You only have I known of all the families of the earth." (Amos 3:2) Jesus understood this situation, and knew that even in his day it was still true.

In a prophecy recorded by Daniel (Ch. 9:24-27) the Lord promised a continuance of his exclusive favor upon Israel for seventy symbolic weeks, which was a period of 490 literal years. This time measurement began to count from

the year a decree was issued for rebuilding the walls and the city of Jerusalem, following the seventy years captivity in Babylon. In this prophecy it is stated that in the "midst" or center of the last of these prophetic weeks, the Messiah would be cut off in death. This would be in the middle of the last seven years of this time measurement. It would follow then, that three and one-half years after Jesus' death, God's exclusive favor to the Jews would cease. It was at this time that God, in a miraculous manner, arranged for Peter to take the Gospel to Cornelius, the first Gentile convert.

At the time of this experience Peter was doing missionary work in Joppa, and staying at the home of a disciple named Simon—Simon the tanner. On this particular day he came home toward evening, and as the evening meal was not ready he went up onto the roof of the house to pray—probably to thank the Lord for the privileges of service he had enjoyed during the day. He was hungry and tired, and fell asleep. While asleep he was given a vision from the Lord of a sheet let down from heaven filled with all sorts of unclean animals—that is, to the Jew, ceremonially unclean. In the vision he was bidden to rise, kill, and eat.

Awaking from his sleep, Peter was pondering over the meaning of the vision when the Spirit of the

BIBLE STUDY

Lord indicated that three men were at the door desiring to see him. These had been sent to Peter from the home of Cornelius, in Caesarea. Cornelius was a Gentile, and a devout man, and while praying had also been given a vision in which he was instructed to send for Peter. Peter met these men, and they made known their mission. The next day he accompanied them to Cornelius, who, while waiting for them, had called together his kinsmen and near friends and thus had an audience waiting for the apostle.

ACTS 10:34-43

Cornelius explained to Peter why he had sent for him, that it was in obedience to a vision from the Lord. Peter, by comparing this account with his own experience, was able readily to realize the significance of God's providences, and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This was true enough. It had always been true.

But to believe in God, and in his beloved Son, and to work righteousness acceptable to him, it is necessary to be enlightened. "How shall they believe in him of whom they have not heard? and how can

they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15) The implied answer to these inspired questions was the controlling factor in the experience of Cornelius, the first Gentile convert.

Had it been God's due time previous to this for the Gospel to go to the Gentiles, the Lord would have seen to it that a "preacher" was sent to enlighten them. The fact that he did not do this until he sent Peter to Cornelius was in keeping with the prophecy of the seventy weeks of special favor which he had promised Israel.

It is always well to remember that no one can get the truth except by divine appointment. But, thank God, he has arranged in his plan that there is ultimately to be a day of visitation for all—if not in this life, then it will be during the Millennium, after they have been awakened from the sleep of death.

QUESTIONS:

Why did Jesus instruct his disciples not to go to the Gentiles?

What prophecy of the Old Testament determined the due time for the Gospel to be preached to Cornelius?

What combination of circumstances convinced Peter that God is no respecter of persons?

When will be the "time of visitation" for the world of mankind in general?

The Sufferings of Christ

ALL the sufferings of Christ are sacrificial. . . . The sufferings of the Head are the sufferings of the body and the sufferings of the body are the sufferings of The Christ as a whole. —Reprints

Two Brothers Meet

GOD'S PLAN IN THE BOOK OF GENESIS

Chapter Thirty-three

33:1-7 Regardless of what Esau originally had in mind by journeying with four hundred men to meet Jacob, by the time they actually did meet he displayed no anger, nor did he so much as refer to what had occurred twenty years before. All of this was in the Lord's providence, and who can say that the sending of presents to Esau, and Jacob's earnest praying did not have much to do with this kindly reception. We think it is quite possible that the "angels of God" who met Jacob soon after he parted from Laban at Mount Gilead, may have given him detailed instructions as to how to prepare Esau for this meeting. This might well have been the Lord's way of answering Jacob's prayer for deliverance from the hand of Esau. Esau was not destroyed, but reformed.

Ways of escape for God's people are usually outlined in advance of their prayers as seems to have been the case with Jacob. When we seek special blessings of wisdom and strength from the Lord we usually find the answers to our prayers already recorded in his Word, indicating that the Lord knew our needs in advance, and made provision for them.

33:8-17 Esau inquired why the vanguard of cattle and sheep had been sent on ahead,

and when Jacob explained that they were sent as presents he protested against accepting them, explaining that he already had all he needed. However, this seems to have been merely a display of eastern politeness, for it did not require much coaxing on Jacob's part to persuade his brother that he should accept the gifts.

This might well indicate that the sending of the gifts may have had much to do with Esau's changed attitude. It could also indicate that the delayed answer to Jacob's prayer might have been partly because the Lord was waiting for Esau to change his mind, for he does not coerce the minds of his creatures.

Had Jacob not waited on the Lord he might well have met with quite a different reception from Esau. The two brothers had no mutual interests of sufficient importance to keep them together, so after the friendly meeting, Esau returned to Seir, leaving Jacob to choose a location for himself.

33:18-20 For the time being Shalem, a city of Shechem, marked the end of Jacob's journey from Padan-aram, the home of Laban, his father-in-law. It was a distance of approximately 500 miles. He pitched his tent in front of Shalem. He bought there a field and erected an altar. Apparently he felt that another im-

BIBLE STUDY

portant episode in his life had reached a successful conclusion so he commemorated it by the erection of an altar.

He called the altar El-elohe-Israel, that is, "God, the God of Israel." Thus again we find the patriarch acknowledging his faith in God, and expressing particularly his appreciation for the deliverance from the hand of Esau which had just been wrought. Recognition of this is suggested by the use of his new name, Israel, in connection with the altar. He had prevailed with God, and God had prevailed for him, and this great victory which God had given to him was something worthy of being commemorated.

THE SEED PROTECTED

Chapter Thirty-four

34:1-31 There is not a great deal in this chapter which is of special interest to the Christian today. Principally, it records an episode in the life of Jacob and his sons which reveals the overruling providence of God in preventing his chosen people from intermarrying with others, for to have done so would have prevented the fulfilment of the divine promise pertaining to the "seed" through which all the families of the earth were to be blessed.

In the episode we see manifested both virtue and deceit, and it is apparent that the code of laws which guided Jacob's sons favored the doing of evil that good might follow. It was wrong for Shechem to defile Jacob's daughter, and we can understand the animosity it created in the minds of her brothers. Ha-

mor, Shechem's father, made overtures to Jacob concerning the matter, suggesting a general practice of intermarrying, since, as he supposed, they were all to dwell in the land together.

The account does not indicate what Jacob's reaction to this may have been. The boys took the matter in hand to settle it their own way. Seemingly they consented to Hamor's proposal, but on condition that all the males among his people be circumcised. Since Hamor made a definite proposal that his son take their sister as his legal wife in keeping with the customs of the day, her brothers' conception of defilement was evidently based on the idea that Shechem was uncircumcised, hence their proposition that the Hivites be circumcised.

While this proposal was accepted, and acted upon in good faith, it was not so made, and this certainly must go down to the discredit of Jacob's sons. It was their strategy in rendering the males of the tribe incapable of self-defense in order that they might be able to destroy them.

Jacob was greatly agitated over the incident, for he realized that it would bring down upon them the wrath of the people throughout that whole area. Perhaps he recalled his own deception of Esau, and of how he felt the necessity at that time of fleeing from the wrath of his brother. As we have already noted, Jacob was not a brave man, and now again his fears were aroused, and not without justification.

THE PROMISE REPEATED

Chapter Thirty-five

35:1-7 As always, God was able to overrule the mistake of his people for a further outworking of his plans. Before the incident recorded in the previous chapter, Jacob seemed content to remain in Shechem, but this was not the Lord's will; so in view of the hostile attitude of the neighboring people which he was sure would result from his sons treacherous dealings with the Hivites, he was quite willing to follow the Lord's request to move on to Bethel.

The Lord requested Jacob to build an altar at Bethel, to the God who appeared to him when he first fled from his brother Esau. Seemingly Jacob took from this request a gentle reminder that he had been too lenient in permitting his family to worship the gods of his father-in-law, Laban, for he instructed all in his household to put away their strange gods in order that there be nothing to interfere with his worship of the true God who, as Jacob says, "answered me in the day of my distress." The family complied with Jacob's request, turning in all their idols, and these were buried under an oak tree by Shechem.

This matter taken care of, Jacob began his journey to Bethel. In case we might wonder how it was possible to escape from their hostile neighbors without being attacked or pursued, the record tells us that the "terror of God" was upon the cities in the district so that the people feared to molest

Jacob and his sons. There is no indication of what brought about this condition, but we know that God always has a way of accomplishing his purposes as they are being worked out through his chosen people.

Finally they arrived at Bethel, another name for which was "Luz." Here, in keeping with the Lord's instructions, Jacob built an altar and renamed the city El-Bethel, "because there God appeared unto him, when he fled from the face of his brother." On that occasion God promised to go with Jacob, and to bless and keep him, and he had fulfilled his promise. Now he was back where he started his flight from Esau, and the Lord was still with him. How Jacob must have praised the Lord for all that he hath done for him!

35:8-15 On this occasion God took the opportunity to renew to Jacob that wonderful promise he had made to Abraham. It is well to keep in mind that the entire narrative of these chapters is related to the manner in which God proposes to fulfil his oath-bound covenant with Abraham. The individual incidents recorded are of little value except as they are related to this one main theme—the theme which, in reality, is the principal one of the entire Bible.

God told Jacob that a nation and a company of nations would issue from him, and that kings would come out of his loins. Some erroneously claim that this is fulfilled in the British Commonwealth of Nations, but the Apostle Paul doesn't agree. Paul shows

BIBLE STUDY

that the fulfilment of this and similar promises is in the development of the faith seed of Abraham, and we know that this faith seed shall reign as kings with Christ.—Rom. 8:17; 11:15, 25, 26

35:16-20 In these few verses we have a touching account of the death of Rachel, the wife for whom Jacob served Laban, her father, fourteen years. She died giving birth to Benjamin. Verse 18 speaks of her soul departing. The word soul here is a translation of the Hebrew word *nephesh*, meaning life. It does not denote that Rachel had some mysterious entity within her which escaped when she died. The account means simply that her life left her.

35:21-26 Edar is mentioned only this once in the Bible. According to Jerome it was 1,000 paces outside of Bethlehem. Aside from a reference to the sin of Reuben, the remainder of these verses are concerned merely with a brief statement identifying the

twelve sons of Jacob, the heads of the twelve tribes of the Israelitish nation.

35:27-29 Jacob finally got back home to his father Isaac, in Mamre, "where Abraham and Isaac sojourned." While the land had been promised to Abraham and his seed, neither he nor his descendants actually possessed it while he lived, being merely sojourners therein.

"Isaac gave up the ghost, and died, and was gathered unto his people." This does not mean that an immortal soul escaped from Isaac's body. The term "ghost" is a poor translation. It should be life, and the statement simply means that Isaac gave up his life. He was gathered to his fathers; that is, they were all together in the state of death, and awaiting the resurrection. It is interesting to note that Jacob and Esau co-operated in the burial of their father. Following their reconciliation, they apparently remained on friendly terms.

An Unreasonable Way

HE WHO seeks to live a life of holiness and nearness to the Lord by merely guarding and striving against outward or presumptuous sins (Psa. 19:13); and who neglects the beginning of sin in the secrets of his own mind, is attempting a right thing in a very foolish and unreasonable way. As well might we seek to avert the smallpox by outward cleanliness while permitting the germs of the disease to enter our systems.

—Reprints

Our Responsibility Toward the Truth

"God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar."—PSALM 118:27

ONE of the symbolisms used in the Scriptures to illustrate the condition of the world of mankind in its alienation from God through sin is that of darkness. The whole period of the reign of sin and death is pictured as a nighttime, when "darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) The Scriptures also reveal that this nighttime of sorrow is to terminate in a morning of joy. The Psalmist declares, for example, that while "weeping may endure for a night," "joy cometh in the morning." —Psa. 30:5

The new day of righteousness and joy will come as a result of the rising of the "Sun of Righteousness," and in that daytime of peace and joy all mankind will be enlightened concerning God and his laws; for the knowledge of his glory will then fill the whole earth as the waters cover the sea. No one then will need to say to his neighbor, "Know the Lord:" for all shall know him "from the least of them unto the greatest." —(Jer. 31:31-34)

But we have not yet reached that time of universal knowledge. True, there are signs all around us that the new day is dawning, but the meaning of these signs can as yet be appreciated only by those who are in the "watchtower" from which they can view world developments through the prophetic telescope of God's Word. For the world in general, the darkness of the long night of sin and alienation from God is even more dense right now than ever before, causing countless millions to lose all faith in God and in his promises.

However, throughout the nighttime experience of the human race there have always been a few to whom the Lord has revealed the light of truth concerning his will for them and his plan for the blessing of all mankind. This has been a highly favored class. Of those who were thus blessed in Jesus' day he said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:

16) Also, "it is given unto you to know the mysteries of the kingdom of heaven."—Matt. 13:11

While many important features of the divine plan were not brought to light until the coming of Jesus at his first advent, prior to that time, beginning with Abel, the Lord revealed the truth to his special servants to the extent that it was necessary in order that they might be able intelligently to co-operate with him in the outworking of his plans and purposes. To each in his turn God "shewed" the "light," and those who appreciated this great favor recognized the responsibility thus imposed, and met those responsibilities even at the cost of sacrifice. They all bound their sacrifice with cords "even unto the horns of the altar."

In our relationship with God it is fundamentally important always to remember that he has not favored us with the light of truth simply to satisfy our curiosity, or that we might have a feeling of well-being because of enjoying a better understanding of the Bible than some of our neighbors. Being in the truth must mean more to us, much more, than the fact that we have the best religion in the world, or that our doubts have all been cleared up and our fears set aside. If the eyes of our understanding have been enlightened with present truth, it is because God has called us into his service and has something important for us to do.

Examples from the Past

Abel was the first of God's servants to lose his life because of faithfulness to truth as it was revealed to him. Paul explains that it was Abel's faith that enabled him to offer a sacrifice that was more acceptable to God than was Cain's. (Heb. 11:4) Faith comes by hearing the word of God, so it is evident that God made known to Abel the nature of the sacrifice which would be acceptable. And the reason for this is apparent, for in the outworking of his plan, even at that early date, God was beginning to point forward by symbol to the fact that without the shedding of blood there can be no remission of sin. Abel might not have understood this point, but the important consideration was that the Lord had indicated what kind of sacrifice he wanted, and Abel was faithful to the truth as it was revealed to him.

It was important information to Noah that a flood was coming and that there would be an opportunity for some to be saved from the destruction to be wrought by the Deluge. Truly he was hon-

THE DAWN

ored! But there was a purpose in it. God gave Noah this light because there was something to be done. There was an ark to be built, and a witness that needed to be given to the people of that day, and Noah was the one selected by the Lord to be his co-worker in doing these things. Neither of these tasks was an easy one. Together they imposed a load of responsibility upon Noah that could be carried faithfully only by the Lord's daily help. But he accepted the responsibility. God showed him the light, and he bound his sacrifice even unto the horns of the altar.

At the burning bush the Lord revealed the light to Moses, not merely to reassure him concerning his love for the Hebrew children, but because the time had come when they were to be delivered from Egyptian bondage, and Moses was chosen by the Lord for the great task of leading them forth to liberty. After making sure of the Lord's will in the matter, and that divine grace would supply all his needs, Moses accepted the responsibility and for forty long years carried its weight. It was a glorious vision of truth which the Lord gave to Moses at the burning bush, but a very costly one. The truth is costly to all who are faithful to it.

The Prophets Called to Serve

God's dealings with all his holy prophets were along the same general line as we have noted in connection with Abel, Noah, and Moses. He took them into his confidence with respect to the special features of truth which were pertinent to their times, not merely as a favor, but because there was something he wanted them to do. Isaiah, for example, was given a vision of the Lord, "High and lifted up." The sight of such glory and perfection caused the prophet to exclaim, "I am a man of unclean lips;" that is, he was made to feel his own unworthiness, and his inability properly to speak for the Lord.—Isa. 6:1, 5

But in the vision, the prophet's lips were made clean by a coal from off the altar. Then he heard the Lord inquire, "Whom shall I send, and who will go for us?" (Isa. 6:8) To Isaiah this was the real import of the vision. To him, this was the means the Lord was employing to call him into service. He had been shown the light, not merely that he might rejoice in the Lord's glory, but because the Lord had a mission for him to perform. Isaiah was quick to catch this meaning of the vision, and responded, "Here am I; send me."

Of Jeremiah, the Lord asked, "What seest thou?" In response, the prophet described a vision which had to do with the destruction of Israel and the Babylonian captivity. (Jer. 1:11, 13) This was a vision of present truth to Jeremiah, and the purpose of it was that he shall bear testimony to Israel concerning it. "I have put my words in thy mouth," said the Lord to the prophet. (Jer. 1:9) What an honor was thus bestowed upon him, but how costly; for it imposed upon the prophet the responsibility of testifying to the people a message that was unpopular and for which he was caused to suffer and eventually to die. But he was faithful. He bound his sacrifice to the altar.

In the experience of the Prophet Ezekiel we have a similar lesson emphasized. To him also the Lord gave a vision of his glory. Writing about it the prophet explained that "the heavens were opened, and I saw visions of God." (Ezekiel 1:1) In the next chapter of his prophecy Ezekiel writes, "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me."—Ezek. 2:1-3

Thus again we have the same sequence in God's dealings with his servants—first, the vision of his glory, and then the directive to go and tell the message. God uses various methods by which to reveal his glory to his servants, but the general results are always the same, for thereby he enlightens his co-workers with a knowledge of himself and of his plans and purposes as they relate to the time and people involved. The tasks assigned to Noah, Moses, Isaiah, Jeremiah, and Ezekiel differed only in detail, for they all were given a message to declare. Noah was to preach righteousness to "the world that then was"; Moses was to appear before Pharaoh and demand the release of the Israelites, and was also to acquaint the Hebrew children themselves with God's plan to deliver them; all the prophets were given a message to Israel—a message costly to deliver. Of all these it was true that God showed them the light, and in response they bound their sacrifice to the altar by faithfully performing the mission assigned to them.

Jesus Also Faithful

We have in Jesus, our Redeemer and Head, the most outstanding example of the principle outlined in our text, for not only did

Jehovah reveal the "light" to him in a marvelous manner, but he was faithful to the obligations the truth exacted of him. To Jesus, even as to Ezekiel, the heavens were opened, and in a more outstanding manner. Jesus, unlike the prophets, anticipated the privilege of service, and was alert to ascertain the Father's will. "Lo, I come," wrote the Psalmist concerning him, "to do thy will O God." —Psalm 40:6-8; Heb. 10:5-10

In these words we have expressed the true spirit of consecration. While no one is called into divine service without being shown the necessary "light" by which he is enabled to serve acceptably, it is also true that the beauties of the divine plan are revealed only to those who indicate their willingness to "do" the will of God. True consecration is not making a bargain with the Lord, but is a wholehearted expression of our desire and determination to do his will, ever and always, regardless of what that will might be, and what our faithfulness in doing it might cost.

This is the thought expressed in the words, "Lo, I come to do thy will, O God." (Heb. 10:9) In a general way Jesus knew considerable, even before this, concerning the plan of God. He realized that he had come into the world to perform a special mission, and at the age of twelve was concerned about his "Father's business." (Luke 2:49) But not until the proper time came, and he demonstrated his willingness to do the Father's will, were the heavens opened so he could behold the glory of God and learn the details of the divine mission which had been assigned to him.

And how wonderfully faithful was Jesus in meeting the responsibilities imposed upon him! Peter epitomized the Master's life in the one short statement that "He went about doing good." (Acts 10:38) We can't imagine the Master doing anything else but good. He was God manifested in the flesh, and God has always been doing good to his creatures. He is the Giver of every good and perfect gift. (James 1:17) The greatest good the Creator had purposed to do for the human race was to be accomplished through Jesus, and it was inevitable that every detail of Jesus' life of faithfulness should exemplify the spirit of benevolence, and together add up to make that one great sacrifice which was consummated at Calvary—that good deed which was meritorious to redeem the whole world from sin and death.

When on the cross Jesus cried, "It is finished," he had reached the end of a life of sacrifice to which he had been inspired by the

"light" which had been shown him when the heavens were opened. He had seen the meaning of that vision, and forthwith bound his sacrifice to the altar until it was wholly consumed. While it is true that the completion of his sacrifice at Calvary was a wonderful event, and somewhat spectacular when compared with the lesser deeds of love which made up his everyday life, nevertheless it was these that helped to prove his faithfulness, and they led up to that glorious consummation which made him the Redeemer of the world.

As we join that little band of disciples which followed so closely to Jesus and observed the details of his life, we note his untiring zeal and devotion to God and to the service which had been given into his hands. "I must work the works of him that sent me," we hear him say, "while it is called day: the night cometh, when no man can work." (John. 9:4) In the first instance, Jesus used these words with reference to his own earthly ministry. His "night" came when he was arrested and crucified. To him the night had settled down only when it was impossible to say anything further concerning the plan of God. Even while hanging on the cross, Jesus preached a wonderful sermon on restitution to the thief when he said to him, "Thou shalt be with me in paradise."—Luke 23:43

The "works" of the Father which Jesus was commissioned to do were the preaching of the kingdom message—illustrating them by his miracles—preparing the disciples to be his ambassadors after he returned to his Father; and giving his flesh for the life of the world. In carrying out this mission he was never guided by his own preferences. He was glad to toil and suffer as the Heavenly Father indicated it to be his will. He did not purposely expose himself to danger before the due time. He did not court persecution just to be a martyr.

Jesus loved all mankind and would have gladly preached the kingdom message to Gentiles and Jews alike, but he recognized the chronological features of the divine plan and was guided by them. Hence, Jesus said to his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. 10:5,6

In all these ways we can with spiritual profit follow the example of Jesus. Like him, we should work while it is called day, for we also know that the night cometh wherein no man can work. For some of us this might well be when we have reached the end

of the way. For the church as a whole it will be when the great "time of trouble" settles down upon the whole earth with such devastating effect that it will no longer be possible to bear witness to the truth. In either case, we are not to cease telling the glad tidings of the kingdom as long as it is physically possible to do it.

Time prophecies of the divine plan served to guide the Master with respect to the need of withholding the Gospel from the Gentiles until the full end of the seventieth prophetic week. (Dan. 9:24-27) But when he told his disciples that they were to go into all the world to preach the Gospel it was the divine intention that this commission was to remain in effect until the last member of the body of Christ passed beyond the veil. There is no time prophecy that is intended to set aside this inspired commission.

True, the preaching of the Gospel accomplishes a different result now than it did in the beginning of the age. In the divine providence, the kingdom message does a sowing work at one time and a reaping work at another time. Besides, the Gospel today includes dispensational truths which were not due to be understood earlier in the age, and would have been untimely to preach even if known. But these slight variations in the message, and the different results of our labors, do not change the commission to let our light shine before men by holding forth the Word of life in the midst of this crooked and perverse generation.

Saul Saw the Light

In the experience of Saul of Tarsus we have another example of one to whom the Lord revealed the light of truth, and who, in turn, bound his sacrifice to the altar. It was a glorious vision that was given to Saul. He saw a light shining above the brightness of the sun at noonday. He heard a voice speaking to him—the voice of Jesus of Nazareth whom Saul was persecuting. He even caught a glimpse of the glorified Jesus, seeing him as "one born before the due time."—I Cor. 15:8, margin

Saul was quick to grasp the meaning of this wonderful experience. He was doubtless well acquainted with the manner in which God dealt with the ancient prophets, and he knew that an experience of this kind could mean only that he was being called into a special divine service. Realizing this, he inquired, "Lord, what wilt thou have me to do?" (Acts 9:6) This is the meaning of revealed truth. Are you rejoicing that the eyes of your under-

standing have been opened to behold the beauties of the divine plan, and through the truth, to discern the glory of God? Continue to rejoice, but remember that this blessing is yours because God has something for you to do, not a mission as great as that assigned to Saul, but one nevertheless that will become great in the Lord's sight as you prove faithful to it. It is a mission that will require the remainder of your life to perform.

From the day that Paul accepted the responsibility imposed upon him by the light from heaven, he was a bond slave of Jesus Christ. He had no other mission in life but to "seek first the kingdom of God." (Matt. 6:33) How true were his words, "This one thing I do"! (Phil. 3:13) Whatever of material needs confronted the apostle, he treated them as mere incidentals upon which as little as possible of time and attention should be spent, his chief concern ever and always being the "one thing" to and for which he had been called of God. This is why he could testify to a heathen king, "I was not disobedient unto the heavenly vision."—Acts 26:19

Paul knew that the "heavenly vision" was not given to him merely for his own benefit, for he realized clearly that he was called to be an ambassador for Christ. The Lord asked Ananias to tell Paul what great things he was to suffer for the cause of Christ, and in order for this to be true it was essential for him to make known the Gospel of Christ. It was Jesus' faithfulness in letting his light shine that led him to Calvary, and Paul's faithfulness along the same line led him to a Roman prison and death. Any Christian can escape the privilege of suffering with Christ simply by neglecting to hold forth the Word of life. And it is well to remember that it is only those who suffer with Christ who will reign with him.

In the End of the Age

The progress of truth throughout the ages has not been gradual, but rather it has been intermittent and dispensational, and as the Lord has revealed it to faithful servants of his own choosing. Thus God used the prophets, and to each of them he gave a special message that was due and needed at the time. Isaac and Jacob, for example, did not, through their own studies, increase the light that was given to Abraham. The privilege of the children of Israel was to be faithful to the light that God gave to them through Moses, not to change or add to it. They failed because they were unfaithful to that light.

THE DAWN

There was a marvelous revelation of truth through Jesus, and from Pentecost on, through the apostles. This was by special revelation, and in keeping with important time features of the divine plan. It was not to be expected that following the death of the apostles the light would increase through the efforts of the church as a whole to delve into the mysteries of God. The responsibility of the church, on the other hand, was to hold fast to what had been revealed to them through God's specially chosen servants. It was because the church failed in this that a great apostasy developed.

While God's rich blessing was upon the faithful members of the church throughout all the age, no further outstanding revelation of the truth occurred until the harvest at the end of the age. It was a case of holding fast rather than making progress. Church history reveals that there were individuals in every part of the age who held to the great kingdom Gospel as taught by Jesus and the apostles, despite the errors with which they were surrounded. These were the wheat which, according to Jesus' parable, were to grow together with the tares.

But in the end of the age another special revelation of truth was due. It was foretold by Jesus in one of his prophecies concerning the time of his second presence. He said that he would come forth and serve the household of faith with "meat in due season." (Luke 12:37) One of the great truths which was "due" to be understood now was the hope of restitution blessings for the world. The Early Church understood this but it was measurably lost sight of throughout the age by all except possibly a very few. In the end of the age, however, it was important that the church have this doctrine restored, because it was the due time for humanity to enter into restitution blessings; and in keeping with the divine plan, it was essential that an announcement of it be made to the world in advance. The antitypical jubilee trumpets must be blown.

The promised "meat in due season" included a clearer understanding of all the great fundamentals of the divine plan. This "heavenly vision" which has been given to the church in this end of the age through "that faithful and wise steward" embraces all the precious items of truth as they were known to the various servants of God in the past. (Luke 12:42; Matt. 24:45) It has given us an enhanced appreciation of the Abrahamic Covenant. We understand the purpose of the Law Covenant, and why it was added to the original covenant made with Abraham. We now under-

stand the real purpose of the first advent of Jesus and why his kingdom was not established in power and great glory at that time. We understand that the purpose of the Gospel age was not to convert the world, but merely to select a people to be the bride of Christ and to share the glory of his kingdom.

And how glad we are to have so clearly established that fundamental fact of truth that the "wages of sin is death" and not eternal torment! (Rom. 6:23) The Early Church understood this, but during the Dark Ages it became buried in the rubbish of human tradition.

How satisfying is the truth pertaining to the manner of our Lord's return, and that he is even now present as a "thief in the night," leading his people as Chief Reaper in the prophetic harvest which is the end of the age! The harmony of these great truths—all of them—and the special beauty with which they have been made to shine in this due time of the harvest has not been the result of the laborious study of all the Lord's people, but by a special dispensation of divine grace reaching us through the returned Lord who used "that servant" to minister this rich portion of spiritual food to the household of faith.

Let us rejoice in this "heavenly vision," but let us remember that if our "eyes" have been blessed to "see" the truth, if we are among the favored few to whom the Lord has shown the "light," it is because he wants us to sacrifice our all in his service, to bind our sacrifice with cords "even to the horns of the altar." It is just as true of us now as it was of Noah, Moses, the prophets, Jesus, and the apostles, that God has revealed his plan because he wants us to co-operate in it; so let us endeavor not to be disobedient to the heavenly vision.

And what, some may ask, are we to do? First, we should see to it that our own lives conform to the high standards of righteousness set forth in the Word of God. We should add to our faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. If these things be in us, and abound, we will not, according to the Greek text, be "idle" in the knowledge that has been given to us; that is, we will be using it in keeping with the divine will, and that will is that we proclaim the truth to all the world as a witness.—II Pet. 3:4-8

Let us make no mistake in this. Let us not be misguided by

Radio Programs Promoted

ATLANTIC TIME

Bermuda
St. John's, N. F. (Thurs.)

EASTERN TIME

Adrian, Mich.
Akron, Ohio
Allentown, Pa.
Ann Arbor, Mich.
Atlanta, Ga.
Augusta, Ga.
Binghamton, N. Y.
Boston, Mass.
Brockville, Ont.
Charleston, W. Va.
Charlotte, N. C.
Columbia, S. C.
Columbus, Ohio
Daytona Beach, Fla.
Detroit, Mich.
Erie, Pa.
Jacksonville, Fla.
Johnson City, Tenn.
Johnstown, Pa.
Knoxville, Tenn.
Lynn, Mass.
Macon, Ga.
Miami, Fla.
New York, N. Y.
Niagara Falls, Ont.
Norfolk, Va.
Orlando, Fla.
Palm Beach, Fla.
Philadelphia, Pa.
Pittsburgh, Pa.
Port Huron, Mich.
Portland, Me.
Rochester, N. Y.
Sault Ste. Marie, Mich.
Savannah, Ga.
Scranton, Pa.
Toledo, Ohio
Utica, N. Y.
Washington, D. C.
Waterbury, Conn.
Woodstock, Ont.

Albany, N. Y.
Altoona, Pa.
Asheville, N. C.
Atlantic City, N. J.
Baltimore, Md.

STA. KC. P.M.

ZBM 1240 1:30
VOCM 1006 9:00

STA. KC. A.M.

WABJ 1500 10:00
WADC 1350 9:45
WAEB 790 9:30
WHRV 1600 11:15
WCON 550 10:30
WGAC 580 11:15
WENE 1450 11:15
WCOP 1150 11:15
CFJM 1450 10:30
WKNA 950 11:15
WAYS 610 10:45
WCOS 1400 11:15
WCOL 1230 9:00
WMFJ 1450 11:15
WXYZ 1270 11:15
WIKK 1330 11:45
WPDQ 600 10:15
WJHL 910 11:45
WCRO 1230 11:45
WBIR 1240 9:00
WLYN 1360 9:00
WBML 1240 11:15
WQAM 560 11:15
WJZ 770 11:15
CHVC 1600 10:30
WGH 1310 11:15
WHOO 990 11:15
WWPG 1340 11:15
WFIL 560 11:15
WWSW 970 9:30
WTTT 1830 11:15
WPOR 1450 11:15
WARC 950 11:15
WSOO 1230 7:45
WDAR 1400 11:15
WARM 1400 11:15
WTOL 1230 10:15
WRUN 1150 11:45
WMAI 630 11:15
WATR 1320 11:45
CKOX 1340 10:30

> > P.M.

WXKW 850 1:00
WRTA 1240 1:00
WLOS 1380 12:15
WFPG 1450 12:00
WFBR 1300 12:00

Bangor, Me.
Bay City, Mich.
Charleston, S. C.
Chillicothe, Ohio
Columbus, Ga.
Covington, Va.
Danville, Va.
Dayton, Ohio
Durham, N. C.
Elmira, N. Y.
Fayetteville, N. C.
Flint, Mich.
Fredericksburg, Va. (Thurs.)
Goldsboro, N. C.
Grand Rapids, Mich.
Greensboro, N. C.
Greenville, S. C.
Harrisburg, Pa.
Lancaster, Pa.
Lawrence, Mass.
Lynchburg, Va.
Plattsburg, N. Y.
Providence, R. I.
Raleigh, N. C.
Richmond, Va.
Roanoke, Va.
St. Petersburg, Fla.
South Boston, Va.
Suffolk, Va.
Tallahassee, Fla.
Wheeling, W. Va.
Wilmington, N. C.

CENTRAL TIME

Alexandria, La.
Ardmore, Okla.
Beaumont, Tex.
Birmingham, Ala.
Columbia, Mo.
Corpus Christi, Tex.
Duluth, Minn.
Eveleth, Minn.
 Fargo, N. Dak.
Florence, Ala.
Fort Smith, Ark.
Fort Wayne, Ind.
Fort Worth, Tex.
Indianapolis, Ind.
Iron Mountain, Mich.
Kansas City, Mo.
Lincoln, Nebr.
Milwaukee, Wis.
Minneapolis, Minn.

WABI 910 1:15
WBCM 1440 1:15
WHAN 1340 3:00
WBEX 1490 12:15
WGBA 620 12:15
WKEY 1340 3:00
WBMT 1330 12:00
WING 1410 12:45
WDUK 1310 12:00
WELM 1400 1:15
WFLB 1490 1:00
WFDF 910 1:15
WFVA 1230 10:45
WGBR 1400 1:30
WLAV 1340 12:15
WCOG 1320 12:00
WMRC 1440 12:00
WHGB 1400 12:15
WLAN 1390 12:15
WLAW 680 12:00
WLVA 590 12:00
WEAV 960 12:00
WFCI 1420 10:45
WNAO 850 1:00
WRNL 910 1:00
WSLS 610 12:00
WSUN 620 12:15
WHLF 1400 3:15
WLPM 1450 3:00
WTNT 1450 3:00
WKWK 1400 12:15
WMFD 630 12:00

STA. KC. A.M.

KALB 580 8:15
KVSO 1240 11:15
KFDM 560 11:45
WSGN 610 10:30
KFRU 1400 8:30
KSIX 1230 11:15
WDSM 1230 9:15
WEVE 1340 9:15
KFGO 790 11:15
WJOI 1340 10:15
KFSA 950 10:15
WOWO 1190 11:15
KWBC 970 10:00
WISH 1310 11:15
WMIQ 1450 7:45
KCMO 810 11:15
KFOR 1240 11:15
WMAW 1250 11:45
WTCN 1280 9:15

ing Christian Knowledge

Nashville, Tenn.
Omaha, Nebr.
Pensacola, Fla.
St. Louis, Mo.
San Antonio, Tex.
Shenandoah, Ia.
Topeka, Kans.
Waterloo, Ia.
Wichita, Kans.
Winnipeg, Man.
Yankton, S. Dak.
Yorkton, Sask.

WSIX 980 11:45
KOIL 1290 11:15
WBSR 1450 11:15
KXOK 630 11:15
KMAC 630 11:15
KMA 960 11:15
WREN 1250 11:15
KXEL 1540 11:15
KFBI 1070 11:15
CKY 1080 10:15
WNAX 570 9:45
CJGX 940 10:30

> > P.M.

Amarillo, Tex.
Baton Rouge, La.
Burlington, Ia.
Chattanooga, Tenn.
Chicago, Ill.
Coffeyville, Kans.
Des Moines, Ia.
Enid, Okla.
Evansville, Ind.
Hot Springs, Ark.
Houston, Tex.
Jackson, Miss.
Lawton, Okla.
Lexington, Ky.
Little Rock, Ark.
Louisville, Ky.
Lubbock, Tex.
Madison, Wis.
McAlester, Okla.
Memphis, Tenn.
Mobile, Ala.
Montgomery, Ala.
Muskogee, Okla.
Oklahoma City, Okla.
Pine Bluff, Ark.
Rock Island, Ill.
Shawnee, Okla.
Shreveport, La.
Springdale, Ark.
Tulsa, Okla.
Wichita Falls, Tex.

KFDA 1440 12:15
WLCS 1400 12:30
KBUR 1490 12:00
WDEF 1370 12:00
WENR 890 2:15
KGGF 690 12:00
KRNT 1350 10:30
KCRC 1390 12:00
WJPS 1330 12:00
KTHS 1090 12:00
KXYZ 1320 2:15
WSLI 930 1:15
KSWO 1380 12:00
WLP 1450 2:00
KGHI 1250 3:30
WKLO 1080 11:15
KFYO 1340 12:00
WISC 1480 12:15
KTMC 1400 2:15
WMPS 680 2:15
WABB 1480 9:15
WAPX 1600 12:00
KBIX 1490 2:15
KTOK 1400 10:30
KCLA 1400 6:00
WHBF 1270 10:15
KGFF 1450 2:15
KRMD 1340 2:15
KBRS 1340 2:15
KOME 1340 12:00
KFDX 990 12:00

MOUNTAIN TIME

Boise, Idaho
Burley, Idaho
Butte, Mont.
Denver, Colo.
Idaho Falls, Idaho

STA. KC. A.M.
KGEM 1340 11:15
KBIO 1230 11:15
KOPR 550 11:15
KVOD 630 11:15
KIFI 1400 11:15

Phoenix, Ariz.
Pocatello, Idaho
Pueblo, Colo.
Rawlins, Wyo.
Salt Lake City, Utah
Tucson, Ariz.

KPHO 1230 11:15
KEIO 1440 11:15
KGHF 1350 11:45
KRAL 1240 11:15
KUTA 570 9:45
KOPO 1450 11:15

> > P.M.

Albuquerque, N. M.
Casper, Wyo.
Cheyenne, Wyo.
El Paso, Tex.
Great Falls, Mont.
Roswell, N. M.
Santa Fe, N. M.
Twin Falls, Idaho

KOAT 1450 12:00
KVOC 1230 9:45
KFBC 1240 3:30
KEPO 690 1:15
KMON 560 12:00
KSWs 1230 3:15
KTRC 1400 12:00
KLIX 1340 10:45

PACIFIC TIME

Bakersfield, Calif.
Blythe, Calif.
Brawley, Calif.
Calexico, Calif.
Fresno, Calif.
Indio and Palm Spgs., Calif.
Las Vegas, Nev.
Los Angeles, Calif.
Portland, Ore.
Riverside, Calif.
San Diego, Calif.
San Francisco, Calif.
Santa Barbara, Calif.
Santa Maria, Calif.
Seattle, Wash.
The Dalles, Ore.
Vancouver, B. C.

STA. KC. A.M.

KPMC 1560 11:15
KUCB 1450 9:00
KROP 1300 9:00
KICO 1490 7:00
KARM 1430 11:15
KREO 1400 9:00
KENO 1400 11:15
KECA 790 11:15
KEX 1190 11:15
KPRO 1440 9:00
KFMB 550 11:45
KGO 810 11:15
KTMS 1250 11:15
KCOY 1400 11:15
KJR 950 11:15
KODL 1230 9:15
CJOR 600 10:45

> > P.M.

Eugene, Ore.
Klamath Falls, Ore.
Medford, Ore.
Reno, Nev.
Spokane, Wash.
Walla Walla, Wash.
Wenatchee, Wash.
Yakima, Wash.

KUGN 1400 12:15
KFLW 1450 12:15
KYJC 1230 12:00
KWRN 1490 12:15
KGA 1510 12:15
KWVB 1490 12:30
KPQ 560 3:30
KIT 1280 12:00

MERIDIAN TIME

Fairbanks, Alaska

STA. KC. A.M.

KFAR 660 9:45

WORLD WIDE—3 P. M. Eastern Standard Time First and Third Sundays Each Month

WRUL 15.35 Meg.; 19.7 Meters
WRUX 17.75 Meg.; 16.8 Meters

THE DAWN

human philosophy which seeks a method of getting into the kingdom without sacrifice and suffering, and decides that it is no longer the Lord's will for his people to let their light shine for the blessing of others. Let us realize that Satan, the prince of darkness, is back of all such philosophy. He confuses the truth in our minds if he can, and when he gets us to believe error, he is quite satisfied that we proclaim it far and wide. But when he finds that we are determined to hold to the purity of the truth, his next effort is to make us believe that it is wrong to preach it to others. If Satan can keep the truth shut up in our hearts, he is almost as pleased as though he had induced us to discard the truth and accept error instead.

Paul said of himself, "Woe is unto me, if I preach not the Gospel," and that is just as true of every one of us today. (I Cor. 9: 16) The opportunity is still ours to let our light shine. To Ezekiel the Lord said, "Whether they will hear or whether they will forbear," and that is true of us also. (Ezek. 2: 5) We are not to judge the Lord's will in this matter by the results secured. The only result may be the proving of our own faithfulness to the heavenly vision. There are sure, of course, to be other results, whether we see them or not. At times, and for our encouragement, the Lord may give us the privilege of seeing some results from our efforts, but whether he does or not, let us continue to be faithful in binding the sacrifice "even to the horns of the altar." Surely, the Lord has shown us the light, so let us be faithful to it even unto death, and thus receive the "crown of life."

WEEKLY PRAYER MEETING TEXTS

JANUARY 5—"The reproaches of them that reproached Thee fell upon Me."—Romans 15:3 (Z. '96-83. Hymn 168)

JANUARY 12—"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself,

lest thou also be tempted."—Galatians 6:1 (Z. '01-150. Hymn 38)

JANUARY 19—"O how I love Thy law! it is my meditation all the day."—Psalm 119:97 (Z. '99-156. Hymn 115)

JANUARY 26—"When ye fast, be not, as the hypocrites, of a sad countenance."—Matthew 6:16 (Z. '98-45. Hymn 274)

*Since yesterday is gone beyond recalling,
And since for us tomorrow may not be,
The wise man bravely makes each fleeting moment
Of his today an opportunity.*

"Keep My Commandments"

THE true Christian has the best intention in the world. He fully intends to please God, the Heavenly Father, and to please his Master, the Lord Jesus Christ, and as much as possible his brethren. His good intentions go still further, reaching out to all those with whom he comes in contact, including those in the world. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10

We all realize that serious errors are made with the very best of intentions, and many an innocent person has suffered greatly through no cause of his own, when another simply acted with good intention.

The Apostle Peter by his own actions on one occasion gives an excellent illustration of good intention which, if followed, would have brought disaster. Peter, of course, learned his lesson, but it was a hard one. Jesus had announced that "he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: . . . But he turned, and said unto Peter, Get thee behind me, Satan [Adversary]: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men."—Matt. 16:21-23

The disaster that would have resulted if our Lord had followed Peter's advice would have been overwhelming. Jesus would have gone directly against his covenant of sacrifice which he had made with God when he said (Heb. 10: 7), "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." These were the words of Jesus when he presented himself to God at the river Jordan and was baptized of John. Here the antitypical atonement day bullock died legally in the sight of God. If our Lord had followed Peter's advice there would have been no redemption for the world of mankind, because thus Jesus would have taken his sacrifice off the altar. There would have been no ransom-price to pay for the release of Adam and his race from the power of the grave. Then again, what of himself—would he not have lost his own life for his unfaithfulness? These thoughts are appalling, but such an outcome was possible, nevertheless. Is it not written (Heb. 5:7), "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared?"

The statement is quite often heard, "Good intentions get you nowhere." This is quite true from the same standpoint, and for the same reason, that "faith without works is dead," as James tells us.

(Jas. 2:20) Good intentions, like faith, must be backed up by a righteous zeal in the service of God which, of course, means service for the truth and for the brethren. Just how far would we get in the Christian way without good intentions, without right motives, without a firm resolve? The answer is, of course, nowhere. We would be like a motor without a spark, or a ship without a rudder.

The will must be exercised in harmony with the principles of truth and righteousness, and also in harmony with the divine plan of the ages, even as we now co-operate with our returned Lord as the Chief Reaper in the precious harvest work at the end of the age. The exercise of the will in connection with the desire to do the will of God and come to a knowledge of the doctrine is brought to our attention by Jesus (John 7:17), "If any man will do his will, he shall know of the doctrine."

With these thoughts in mind, we appreciate the fact that the Christian is to be a firm, positive character, well rounded out in the fruits and graces of the Holy Spirit, like unto Jesus his Lord, rooted and grounded and established in the faith. (Col. 2:7) He has a fight on his hands, a hard fight, and the foe is strong and cunning, but then, "My grace is sufficient" and it is a "good fight of faith."—II Cor. 12:9; I Tim. 6:12

The Master gave us "a new commandment," the law of love, one that went far beyond the law of Moses, one that called upon us to "love one another" as he loved us. (John 13:34) The Lord loved his

disciples to the extent that he died for them, and "having loved his own, . . . he loved them unto the end." (John 13:1) We see, therefore, that the lesson for us is that we should lay down our lives for one another, love as Jesus loved. We cannot do it so well, or in so spectacular a manner, but we must, as St. Paul said of himself, "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24) Thus we bear affliction for the church's sake; thus we love our own as Jesus did; and so it is stated (I John 3:14), "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Who would be so foolish as to think that God or Christ would take the good intention alone as all that is required to fulfil this new commandment? Nay, we all realize, we all must know, that it is our efforts to perform this law and conform to its requirements which prove our zeal, our real attitude of heart and mind. As Jesus said (John 14:15, 21), "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me."

We are not in this trying to say that we can do these things perfectly, but the effort is the proof of our sincerity. All through this Gospel age, ever since Pentecost till the present time, the Lord's people have been hindered by their weaknesses, some more, some less. They have been dilatory in

putting the commandments of Jesus into full operation in their lives. There has been some excuse because we are not perfect; we need the covering robe of Christ's righteousness. And how thankful we are that God looks to Jesus for our sufficiency, and that we are "accepted in the beloved."—Eph. 1:6

We wish to call attention to one commandment of Jesus that seems to be almost forgotten or, at least, not followed very strictly. If this were followed more closely, we believe that it would bring a speedy end to many of the trials and difficulties that sometimes are permitted to go on and on until good fellowship among brethren is disrupted. We refer to Matthew 18: 15-17, which gives us the rule, and reads, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

In these verses in Matthew 18 it says, "If thy brother shall trespass against thee, go and tell him." We note that this is a trespass on the other brother's part against us. Then in Matthew 5:23, 24, we see that the Lord reverses the matter, for in this case, it is our trespass against another—"Therefore if thou bring thy gift to the altar, and there rememberest that thy broth-

er hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here it is a question of our brother having something against us, that we have trespassed against him, so the rule works both ways.

Anything that is wrong and is important enough must be rectified. If the matter is too small to bring to our brother's attention, it is also too small to consider and too small to affect our brotherly fellowship in Christ, and should be forgotten. But if the matter is something that affects our spiritual growth, something to retard it, something to affect the growth of the "joints" in the body of Christ, then we should proceed with the rule that Jesus gave, acting in wisdom and in love.

In conclusion, let us keep in mind that good intentions are not enough, that love for the Lord, the truth, and the brethren will lead us to be doers of the Word, and not hearers only. "Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "If ye love me, keep my commandments."—James 1:22-25; John 14:15 —Contributed

"Songs in the Night"

JANUARY 1

Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13

WHATEVER we may do for any member of the body of Christ, for any consecrated believer, the Lord tells us he will esteem as though it were done unto him. Hence as it would be our duty and our privilege and our joy to lay down our lives in the service of the Lord, we must attain to such a love for the brethren, because they are his, that we will delight to lay down our lives for them as a means of demonstrating to the Lord our loyalty to him and his cause. This does not necessarily mean the laying down of physical strength and health and life in the physical services and ministries to the brethren, though these may be and are in many instances very profitable. It is not according to the flesh that the Lord's followers are brethren, but according to the spirit, and hence the injunction to lay down our lives for the brethren would more particularly signify the laying down of our physical health or strength, knowledge, talents, and means in the service of the spiritual interests of the Lord's people. As, for instance, in the preaching of the truth, if there be sacrifices or self-denials, loss of strength, etc., in connection with this service, it is the laying down of that much of one's life for the brethren, for the fellow members of the body of Christ.—Z '07-36 (Hymn 325)

JANUARY 2

Love as brethren, be pitiful, be courteous.—I Peter 3:8

LOVE for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the body of Christ. This love may be of varying degrees, but it must be ours in some degree if we are the Lord's, for "if any man have not the Spirit of Christ he is none of his." (Rom. 8:9) But this

flame of sacred love for the brethren kindled in our hearts is not sufficient; it must blaze, burn, and produce in us not merely a warmth of love, but a consuming love—love which will not only overlook various weaknesses and imperfections in the brotherhood and will carefully note every good quality, but love which is ready to lay down life on behalf of the brethren because they are of his consecrated ones, however much they may need to strive against sin and weaknesses.—Z '07-34 (Hymn 218)

JANUARY 3

Light is sown for the righteous, and gladness for the upright in heart.—Psalm 97:11

WE BELIEVE that without a love for truth none will be favored with the light of present truth. More than this, we hold that if sincere love for truth—honesty of thought and deed—be yielded, sacrificed to pride, ambition, vainglory, or any other thing, the result will be the loss of present truth. Let us ever keep in memory our Lord's message through the apostle, that now in the end of this age he will send strong delusion, that all may believe a lie who have pleasure in untruth—who received not the truth in the love of it. Let us guard our consciences, realizing that their perversion would surely work our injury, our alienation from the Lord, and our rejection from his service now and hereafter.—Z '06-276 (Hymn 49)

JANUARY 4

Ye are witnesses of these things.—Luke 24:48

THE apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about his holy, devoted life, nor merely about his Calvary cross, nor merely of our Lord's resurrection, nor merely of his ascension, but in addition to all these facts they were to tell that he was a properly qualified Redeemer, that he met all the conditions of the Law,

CHRISTIAN LIFE AND DOCTRINE

and that now he ever liveth to succor those who come unto the Father through him. How faithfully the apostles performed their mission! How truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Worldly wisdom might intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach—they told the story simply in all of its details, not neglecting even those of Peter and Judas, and the disputing as to which should be greatest, etc. The truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account.—Z '06-396 (Hymn 23)

JANUARY 5

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.—II Cor. 11:3

IT IS well that the Lord's people strive to live a rejoicing life, giving thanks always to the Father in all things, and rejoicing to be counted worthy to suffer shame, etc., for the cause of Christ. But as the apostle elsewhere declares, Let us rejoice with fear; let not our rejoicing be of that reckless, self-satisfying kind which might ensnare and entrap us; let our rejoicing be in him who loved us and who bought us and who is ever present with us, our best Friend and truest Guide. Let us rejoice, not in feelings of our own strength and courage and wisdom, but in the fact that we have a Savior and a great One, who is able to deliver to the utmost all that come unto the Father through him. Thus may the Lord be our strength, our confidence, our shield, our buckler.—Z '06-346 (Hymn 93)

JANUARY 6

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.—Matt. 26:36

ARE we not as the Lord's people in this harvest time drawing close to the

Gethsemane hour of the church? Are we not already in the hour of temptation to a considerable extent? Will not the last members of the body soon follow the Head unto complete sacrifice? How ready are we for the ordeal? Are we asleep, or are we heeding the words of the apostle, They that sleep sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God that we may be able to stand in this evil day, in the time of trial already upon us, and in the still severer trials which no doubt will be ours in the near future? Are we prepared for the time when there will possibly be a general scattering, as these "all forsook him and fled"? 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 come 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 '06-348 (Hymn 120)

JANUARY 7

Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10

OUR text is impressive. Our enlistment is not for a few days, but undertaken with a full understanding that in order to gain the great prize we must lay down our lives in the Lord's service—faithfully, loyally. How many Christians have rightly understood what was signified by consecration of their heart to the Lord and by taking up their cross to be his followers through evil report or through good report? It is not too late yet to learn our lessons more thoroughly and to determine that by the grace of God we will be faithful unto death to him who hath called us

out of darkness into his marvelous light.
—Z '16-60 (Hymn 146)

JANUARY 8

The very God of peace sanctify you wholly.—I Thess. 5:23

THERE is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of all to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.—Z '16-99 (Hymn 196)

JANUARY 9

Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.—Lev. 20:7, 8

THIS means, set yourselves apart to God, and he will set you apart. We have a part in this work, and God has a part. If we make a full consecration, God will consecrate us; he will accept us and set us apart for himself. He gives us the indication of this acceptance in the begetting of his Holy Spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul speaks in the text, "This is the will of God" concerning you, "even your sanctification"—you who have consecrated yourselves to him and whom he has accepted and consecrated, has set apart for his service.—Z '16-100 (Hymn 208)

JANUARY 10

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—II Cor. 10:4, 5

BY WAY of pointing out what these strongholds are—that they are mental strongholds—the apostle says, "Casting down imaginations, and every high thing that exalteth." Our imaginations may be of many kinds. We may be beset by false doctrines and superstitions that have come down to us from past ages. The Word of the Lord is the only thing that can effectually cast these down and make us see God's real character, make us see his glorious promises to the church now and to the world in the future. The Word of the Lord is the only thing that will cast down imaginations—ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds.—Z '16-130 (Hymn 332)

JANUARY 11

Thou wilt keep him in perfect peace, whose mind is stayed on Thee.—Isaiah 26:3

THIS thought is very precious to us as new creatures. "The peace of God which passeth all understanding" is to rule and keep our minds and hearts! ... We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord's people commingled with joys—the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed.—Z '16-102 (Hymn 312A)

JANUARY 12

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.—Heb. 3:14

WITH some of the Lord's people there is a tendency to become discouraged,

to think that they may have been unfaithful and thus to lose their peace of mind. . . . Let such remember that the fact that they have received this divine favor is an indication that their offering has had divine acceptance. Faith, or confidence, in God and in his great and precious promises is the very basis of all Christian endeavor. If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realized, he should not be weary in well-doing. He should go to the Lord in prayer and renew his vow of consecration. He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary.—Z '12-279 (Hymn 20)

JANUARY 13

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12

THOSE qualities of character here enumerated by the apostle should be shown forth, not merely by the elders and the teachers of the ecclesia, but by all who have made the same profession of being disciples of Christ. So far as our standing with God is concerned, we are all brethren one of another, and each of these brethren should seek to copy the Elder Brother, our Lord Jesus. Each one should seek to be a pattern to the whole flock of God.—Z '16-61 (Hymn 257)

JANUARY 14

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.—Psalm 107:13

AS THE effect of Israel's tribulation was to turn their hearts toward the Lord and to lead them to cry out for his promised assistance, so all of our trying experiences with the world, the flesh, and the Adversary and the bondage of sin and death—all these appeal to the new creatures in Christ who have the Father's promise. All this leads us more and more to look unto the Lord from whom cometh our help, and to wait for his Son from heaven, and to expect the deliverance of the groaning creation at his second advent.

Is it not true, then, that present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby? And if as true Israelites we have confidence in the Abrahamic promise, we have it, as the Apostle describes, as an anchor to our souls both sure and steadfast, entering into that which is beyond the veil, whither our Forerunner is entered for us—and has made atonement for us—and from whence he provides us the blessed deliverance which we hope soon to experience in the resurrection change, when, in a moment, in the twinkling of an eye, we shall be made like him, see him as he is, and share his glory.—Z '07-126 (Hymn 56)

JANUARY 15

I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich.—Rev. 3:18

WHENEVER a new trial is presented to the Christian, if he will but call to mind this precept of the Lord, it will stimulate courage, nerve to patient endurance, and quicken to self-sacrifice. "Gold tried in the fire"! How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. Wherefore, "think it not strange"; let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar. Remember that the eye of the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the great Refiner, has his eye upon you. He is watching to see how the precious metal of your character reflects his image. Or, in plain language, in every trial he watches to see what influences control our actions, whether they be influences of present advantage or worldly policy, or personal friendship, or earthly loves—of husband or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these princi-

THE DAWN

ples with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end—even unto death.—Z '96-45 (Hymn 93)

JANUARY 16

As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.—Isaiah 55:9

IT IS when we get the grand sweep of the divine plan that we can see God's ultimate purpose of vanquishing sin and blessing all the families of the earth with the knowledge of his goodness and with a favorable opportunity for reformation—when we come to see that the election of the Jewish age and also of this Gospel age are but means to that grand end of blessing the world. Then we begin to discern how high are God's ways above man's ways and God's plans above man's schemes, and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world. And proportionately as we look upon this glorious picture we are strengthened by his might in the inner man, and lifted out of our narrowness and selfishness, and more and more constituted images of God's dear Son, and thus also images of the Heavenly Father. O, then, that we might each and all be of those who are known of the Lord as the "very elect"—of those whom he will use in the present time in connection with his present work of electing the little flock, and will be used by and by in his great work of blessing all the families of the earth. What trials and difficulties we might well endure with such a prospect!—Z '07-91 (Hymn 58)

JANUARY 17

Ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 3

SOMETIMES it might seem like contention for the faith once delivered to the saints for one person to argue with another on scriptural subjects, and yet his real motive in so doing might be pride. Pride is a part of selfishness; therefore in contending for his own ideas one might be cultivating

pride. The contention which God would approve is that earnest desire to have whatever God's Word teaches. We must not contend with the tongue improperly, nor speak slanderously. In all of our contentions we should manifest the fruits of the Holy Spirit—gentleness, brotherly kindness, love. Thus the proper contention would not partake of anger, hatred, malice, or strife.—Z '12-213 (Hymn 329)

JANUARY 18

Watch therefore: for ye know not what hour your Lord doth come.—Matt. 24:42

ALL of the wise virgin class should be in the attitude commanded in this parable. They should have a knowledge of the fact that the Bridegroom is coming; they should have lamps and a full supply of oil. Those living in this ready condition will be neither alarmed nor surprised at the message when they hear it as it is now going forth: "Behold, the Bridegroom is present." We are living in the parousia (presence) of the Son of Man—the wise virgins are already falling into line in the procession and entering in to the marriage; the full number will soon be found and the door will be shut. All in this watching attitude of heart, with the full measure of the Spirit of the Lord in their hearts will be very quickly attracted by the first intimation that the Bridegroom is present. These, trimming their lamps, examining the Scriptures, will quickly discern the truthfulness of the announcement, and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject, is indeed a testing, proving which of the professed virgins of the Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter.—Z '06-314 (Hymn 318)

JANUARY 19

They err in vision, they stumble in judgment.—Isa. 28:7

THE prophecy that great Babylon would make all nations drunken with her false teachings (Rev. 18:3) has been

most literally fulfilled. The professed followers of the Lord of every nation and kindred seem to be under the delusions of these false doctrines; hence they err in vision, they cannot see the riches of divine grace: the nightmare of eternal torment at the hands of demons is vividly before their minds as the truth so that they really blaspheme the gracious Creator unintentionally, misrepresenting his glorious arrangements for the redemption and recovery of the children of men. Many of them so stumble in judgment that they preach as did Jonathan Edwards, that the eternal torment of the great majority of the race was foreknown and premeditated by the Almighty before Adam was created, and that such treatment of his creatures must be recognized as just—yea, more, as loving—so that the Lord's true people, with all this in mind, should praise God the louder and should consider that his justice was thus made manifest. Alas! what erring in vision, what stumbling in judgment, what inculcation in the spirit of Antichrist and the "doctrines of devils." (1 Tim. 4:1)—Z '07-89 (Hymn 18)

JANUARY 30

Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. 6:22

THESE are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart intentions instead of the absolute perfection of the flesh, then, indeed, we have hope of attaining to the standard which he has marked for us—the standard of perfection. We can walk after, or according to the Spirit. So far as our mortal bodies are concerned we cannot walk up to the Spirit's requirements, but our minds can walk according to the Spirit; our intentions can be perfect; and what our Heavenly Father seeks in us is perfection of intention and as perfect control of our flesh as possible.—Z '11-341 (Hymn 267)

JANUARY 31

Be ye clean, that bear the vessels of the Lord.—Isa. 52:11

THE purer the person, the more sure-ly will he be the target. You notice

that the speckled birds are more a mark for the huntsman than are the others. Thus all who are bearing the vessels of the Lord's house are special targets for the fiery darts of the wicked one. So we must contend against the world, the flesh, and the Adversary. Those who are in the right condition of heart, the pure in heart, earnest as the Lord's children, watch to keep their garments clean. Unless they watch, they will surely get their garments defiled. Satan is especially endeavoring to touch them; and we know that wherever he would touch there is defilement. Whoever the wicked one touches receives a measure of injury. And there is a measure of culpability in the individual before he is touched.—Z '13-184 (Hymn 258)

JANUARY 22

If ye be willing and obedient, ye shall eat the good of the land.—Isa. 1:19

GOD has arranged for our learning certain lessons of self-control, bringing ourselves into full obedience to God in a voluntary way, with a view to our being his representatives by and by, and of then enforcing obedience to God's requirements on the part of the world. It is a generally accepted principle that no one is qualified to rule others who has not himself learned obedience. At the cost of great suffering our Lord Jesus learned what obedience means. He promptly and fully submitted himself to God. This spirit of Christ is to be manifested and developed in us, that we shall thus be ready for the future work of The Christ, the work of the millennial age.—Z '16-132 (Hymn 4)

JANUARY 23

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Romans 12:2

AH, THE change! The discouraged one says, Then I am not beyond hope; not so mean, not so degraded that Jesus would pass me by. The very suggestion inspires new hope. If followed, it leads on and on to the riches of God's grace provided in Christ for the penitent, the willing, the obedient. By the-

THE DAWN

time such a man receives the begetting of the Holy Spirit and is able to cry, "Abba, Father," old things pass away and all things become new. However, his fleshly weaknesses and unworthiness may still continually cry, You are unworthy. However, still in humility, he may acknowledge this with groans and tears, he is not cast down! He has God's assurance that he is a new creature in Christ, whose perfect spirit body awaits him in the first resurrection. He has the assurance that it is not the flesh that God expects to perfect, but the new creature, the heart, the will. He has the assurance that he is a son of God and a joint-heir with Christ in his great messianic kingdom, which soon is to bless the world. He has the assurance that all present trials of faith and patience and loyalty to God, to the truth and to the brethren are permitted to test his heart loyalty, without which he could not be a joint-heir in Messiah's kingdom. These divine assurances make strong the weak and give courage not only in respect to the future life, but also in the affairs of the present. No wonder the Bible speaks of the followers of Christ as transformed and mind renewed!—Z '12-319 (Hymn 65A)

JANUARY 24

The Lord shall judge his people.—Hebrews 10:30

IF THE Lord's people get into trouble through not being sufficiently watchful, the Lord will give them some experiences which will be good for them, if rightly received. Let us remember the warning words of the Apostle Paul: "If we would judge ourselves, we should not be judged of the Lord." (I Cor. 11:31) This means that when we neglect to judge ourselves, he has to do it for us. Then we are being chastened with a view to our correction, that we might attain unto the heavenly reward and favor that is to be ours as new creatures in Christ, if we remain humble and faithful unto death. If we continue to be meek and filled with the spirit of humility, not craving present honors and exaltation, but willing in perfect patience to await the Lord's own good time, our exaltation will come; and we shall share our

Savior's throne and his glory forever more.—Z '16-133 (Hymn 67)

JANUARY 25

In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.—Eph. 1:11

THE question naturally arises, Why should God test faith rather than works? The answer is that all kinds of works are dependent upon the ability of the worker, and that the whole race of Adam has become unable to do perfect works, on account of the fall of their first parents. None can be perfectly just, perfectly wise, perfectly loving; to be so in our present imperfect condition is impossible. Therefore, in his wisdom and love, God avoids making his test along those lines in which we are absolutely incompetent, and makes it along the line of faith—in his wisdom, his love, and his promises. To doubt any of these would be to weaken the basis of our hope. We realize that we are in a fallen condition, that we are dying like the remainder of the race. We have heard through the Word of God that he has provided a Savior, but we see that things continue much as they were, despite all that God and Christ have done. Our faith, however, assures us that God, who knew the end from the beginning, is working all things according to the counsel of his own will and that in due time he will establish righteousness in the earth.—Z '12-321 (Hymn 197)

JANUARY 26

Walk worthy of the vocation where-with ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love.—Eph. 4:1, 2

WE SHOW our appreciation of God's mercy toward us by schooling ourselves in his character and becoming more and more merciful and generous toward all the household of faith. And if merciful toward the brethren, naturally we would be generous also toward all men. In other words, as we remember and appreciate our own weaknesses and blemishes, it will make us sympathetic with the brethren and with

CHRISTIAN LIFE AND DOCTRINE

all mankind. And mercy, generosity, sympathy, God delights in. Such as cultivate these graces of the Spirit will be pleasing in the Lord's sight, and they will thereby be fitted and prepared to have a share with Jesus in his throne of glory; for that great messianic kingdom will be established for the very purpose of showing mercy unto thousands of mankind, who will return to divine favor and blessing, under clearer knowledge and with the assistance that will then be afforded.—Z '12-359 (Hymn 63)

JANUARY 27

Take unto you the whole armor of God, that ye may be able to withstand in the evil day.—Eph. 6:13

NO MAN ever puts on armor unless he expects to fight. If he is a soldier of the cross, the "sword of the Spirit" is the great weapon with which he will prove his loyalty and strength. The brethren should build each other up in the most holy faith, fighting the good fight, and showing their loyalty to the Lord and to the truth. (Jude 20; I Tim. 6:12) Those who succumb to the influences of darkness show themselves unworthy of the new order of things, and they may not expect to be sharers with Christ in his kingdom, but to be among those rejected of the Lord as unworthy.—Z '12-288 (Hymn 266)

JANUARY 28

God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God.—James 4:6, 7

WHILE we longingly look forward to our glorious station of the future, when the glory of the Lord shall fill the Temple, when "we shall know as we are known," let us not forget that unless we are submissive to the molding and fashioning influences of the school of Christ we shall be set aside. Our names will be blotted out of that special role and our crowns apportioned to others. It is in full view of the possibilities of so great a loss of so great a prize that the apostle wrote, "Let us fear lest a promise being left us of entering into His rest, any of us should seem to come short." The cultivation of pride along any line, the development of an unsanctified ambi-

tion, are amongst the greatest dangers to these living stones now in preparation. Such flaws developed would render us unfit for this special service. And if they should develop in us headiness or highmindedness, they would probably also develop envy, malice, hatred, strife, evil speaking, evil surmising, all of which are contrary to the Spirit of Christ and would soon render such "none of his."—Z '08-378 (Hymn 198)

JANUARY 29

For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.—Rom. 7:18

THIS discrepancy between the new will, the new mind, and the mind of the flesh and the flesh itself, both reckoned as dead but really quite alive, requiring continual vigilance to restrain them and keep them in line with the new creature's intentions, means quite a fight, and success in this fight means a victory, and victory in this fight is what the Lord proposes to reward with the special honors and blessings proffered during this Gospel age. A part of this filthiness of the mind is selfishness, which frequently is so mean as to be ashamed of itself, to seek to hide itself under various pretexts of generosity, etc., and by outward ostentation, gifts, etc. Other features of the filthiness of the mind are jealousy, covetousness, ambition. These various forms of selfishness are all to be recognized, as the apostle declares, as of evil origin, works of the flesh and of the devil. Lasciviousness or sensuality is a further part of this filthiness—another form of selfishness or love of self-indulgence. With all of these conditions of the mind, the new creature should be in opposition to the extent of despising them, fighting against them, destroying them.—Z '07-135 (Hymn 103)

JANUARY 30

And this commandment have we from Him, That he who loveth God love his brother also.—I John 4:21

AS PERFECT love casts out fear, so also it casts out false impressions of evil doing or intention toward us. The

THE DAWN

benevolent heart, full of love for others, will rather prefer to suppose that slights are unintentional oversights, or to put some other similar good construction upon the conduct of their friends, only yielding to an appreciation of persecution when its intention is unmistakable. Even then it should think generously of the persecutor, realize his share in the fall, and be disposed to pray for those who spitefully use them and persecute them. Blessed are such ones who thus hold to righteousness and the spirit of love toward their enemies and persecutors, and who may be sure, therefore, that they are being persecuted for the fidelity to truth and righteousness and not for personal idiosyncracies and peculiarities. Blessed are they, for theirs is the kingdom of heaven. The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies even when being persecuted by them and on its account. If the kingdom of heaven is for such it is assuredly but a little flock. Let us strive the more diligently to be of that

little flock—to make our calling and election sure.—Z '06-75 (Hymn 23)

JANUARY 31

They that feared the Lord spake often one to another: and the Lord hearkened, and heard it.—Mal. 3:16

HOW often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord—how much would such be blessed, if they could always have in memory this statement, that the Lord is hearkening, is listening to our conversation when we speak together! He listens to see which, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous, and selfish.—Z '98-368 (Hymn Appendix K)

Seeking Divine Aid

WE ARE not to seek divine aid far in advance, as for instance, to be kept throughout the year to come, or month to come, or week to come: rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready to our use, if we will accept it and act accordingly.

—Reprints

RADIO SCHEDULES—Continued from Page 33.

AUSTRALIAN BROADCASTS			
Vic. and N. S. W. Time		Chicago, Ill.	WGES 8:45 A.M.
Geelong	3GL 222 metres 10:00 A.M.	Niagara Falls, N. Y.	WHLD 9:45 A.M.
Sydney	2KY 294 metres 8:15 A.M.	Meriden, Conn.	
POLISH BROADCASTS		(Middletown)	WMMW 9:00 A.M.
Adrian, Mich.	WABJ 9:45 A.M.	Stevens Point, Wis.	WTWT 9:45 A.M.

Can a Christian Sin?

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—I John 3:9

In spite of my best endeavors I am being constantly overtaken with my own weaknesses. Does this mean that I am not "born of God"?

IN THE course of human events, begetting precedes birth. In the development of the new creation this is also true. Those who consecrate themselves to God and are accepted through Christ as members of the divine family, are first begotten of the Holy Spirit. These subsequently develop, and if faithful are ultimately born of the Spirit in the "first resurrection." (Rev. 20:6) The word for both "begotten" and "born" in the Greek is *gennao* and the context must indicate which word should be used to translate the meaning intended. Because the text of our question refers to the new creature in embryo—having a new mind in our old imperfect fleshly bodies—the word "begotten" should be used instead of "born," and our text should read, "Whosoever is begotten of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is begotten of God."

"All unrighteousness is sin." (I John 5:17) Everything con-

nected with the "new creature" is pure and sinless. (II Cor. 5:17) As Christians, we cannot agree to sin because our new life is from God. But let us remember that this "new creature" is in an "earthen vessel" (II Cor. 4:7)—our imperfect human body—which cannot perform perfectly the desires of this new nature.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," is the statement of the Apostle Paul (II Cor. 5:17); and yet, because of his inherited imperfections, he also declared in Romans 7:15-23:

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the Law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into

captivity to the law of sin which is in my members."

In corroboration of the law which the Apostle Paul had found, the Apostle John has said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8) But, thank God, he knoweth our hearts, and sees that our desire is to serve him perfectly; for John continues in the very next verse to say, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In the assurance of these texts, we all can take hope and courage.

But to sin wilfully is a different matter from being overcome by the "law of sin which is in our members. The weakness of our flesh is manifest in spite of our best endeavors; but wilful sin is conniving to sin, taking advantage of opportunities to get into relationship with sinful things, choosing a sinful course wilfully at variance to one's consecration. In which case one who wilfully practices sin, ceases to be "begotten of God," the Spirit of the Father has been quenched, and such a person has passed beyond hope of eternal life.

It is to this wilful sin that our text refers. As long as one is "begotten of God" he will have no wilful desire to commit sin. To entertain such desire, would indicate that he had ceased to be in Christ, and under the influence of God's power.

Anyone, therefore, who would wilfully practice sin, after having been spiritually enlightened, would

give evidence of the new mind having become dead toward God, even as previously in consecration it had become dead toward sin. But never to fail perfectly to carry into effect the desires of the new mind, we must wait until the new and perfect body is received in the resurrection from the dead.

Scriptural Ordination

I am sixteen years of age. How can I prepare to use my life for God? What are the qualifications of an ordained minister of the Gospel?

OUR Lord says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." (Mark 8:34, 35) The way of consecration and sacrifice as outlined by the Master is the only preparation acceptable to God. No other way will do. There is no member of the divine family who has given only half of his heart to God. The most lowly member must meet the same standard of devotion as those who are more prominent; and age makes no difference. The reason for this is that every member of his church is a minister of his Gospel.

From the Bible standpoint there are two ordinations. One is of God, one of men. The ordination which is of God is based upon the possession of the Holy Spirit. Without the Holy Spirit no one is really authorized to preach the Gospel, whether or not graduated from a theological seminary, al-

though some preach what they call the "gospel."

This ordination of God is expressed in Isaiah 61:1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them, that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." This applies to every member of the body of Christ; for each is an ordained minister to preach the Gospel, to show forth the praises of him who has called us out of darkness into the light of Truth.—I Peter 2:9

There is, however, another ordination of those who are called to be his ministers. This is the ordination which the church bestows. This ordination is recognized by all sects and denominations, everywhere. By some it is performed with great ceremony, far from the simplicity of the early church. It is our understanding that each congregation of the Lord's people should have as its ministers or servants, only those who have confessed complete consecration to God, and who give evidence of the possession of the Holy Spirit.—I Tim. 3:1-13; Titus 1:5-9

In Acts 14:23, we read, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Professor Young's Analytical Concordance to the Bi-

ble, a recognized authority, on page 722 defines the word "ordained" in this text as being from the Greek word, **cheirotoneo**, which he says literally means "to elect by stretching out the hand." From this it would appear that the congregation should choose its teachers by a vote, or stretching forth of hands.

But one consecrated to God need not wait until he is elected an elder or deacon before using his life for God. Each one has time, or means, or talents that can be used at every opportunity to witness for the truth, and thus express the spirit of sacrifice; for this is the spirit of sonship.

Difficult to Explain

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:50-53) Who are the "saints" here referred to? Were they Abraham, Isaac, Jacob, and the prophets, who had died before Christ had become their Savior?

THIS text has been the source of much discussion among students of the Bible. That the words—except "and the graves were opened" and "and went"—appear in early manuscripts of the New Testament cannot be denied. Fer-

rar Fenton in his translation makes the following notation, which appeals to us as being reasonable: "Matthew, Chapter 27: verses 52, 53, are evidently an early note of a transcriber and not a part of the original text." At any rate, those referred to in the text were not Abraham, Isaac, Jacob, or any of those ancient worthies who had died before Christ, for years later when the Epistle to the Hebrews was written, the apostle mentions these prophets of old, declaring that the church class of the Gospel age will be complete before these will be resurrected.—Hebrews 11: 39, 40

One of the reasons for doubting the authenticity of this text is found in the text itself. Please notice the record states that "the graves were opened, and many bodies of the saints which slept arose" at the time of the earthquake which occurred when our Master died on the cross. The text then continues, "and came out of the graves **after his resurrection**, and went into the holy city, and appeared unto many." Between

our Lord's death and resurrection there was a lapse of three days, this would mean that from the time the sleeping ones arose and the time that they came out of their graves, a number of days had elapsed. This does not appeal to us as being consistent, and seems to lend weight to the opinion expressed in the Ferrar Fenton translation, which we have already mentioned.

If the text is authentic then we believe that instead of referring to the ancient prophets it would appear that it had reference to some who had died just prior to the crucifixion and who were raised from the sleep of death as was Lazarus and others, and who, in appreciation of the miracle performed on their behalf, became followers of Christ and through consecration of themselves to God at Pentecost or subsequent thereto had, through the begetting of the Holy Spirit, become saints, set apart for the doing of God's will, so that at the time the account in Matthew was written, they had become saints.

The Best Preacher

"The two great orators of antiquity differ widely from each other in the effect produced on their respective audiences. Cicero's hearers went away, saying, 'What a splendid oration!' Those who listened to the philippics of Demosthenes, forgetting the orator, thought only of their oppressed country, and with one voice exclaimed, 'Let us go and fight Philip.' The best preacher is not he who sends away his hearers pleased with him, and satisfied with themselves, but he whose hearers hasten to be alone with God, and with their own hearts, trembling at sin, and admiring the Savior."

—Selected

"But for a Moment"

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II CORINTHIANS 4:17, 18

AT THE beginning of a new year the minds of all are centered more or less on the thought of time, of time that is passing—that another year has slipped away bringing us that much nearer to the end of the present span of life. It should be a sobering thought to all, yet with the vast majority the coming of the new year is celebrated with riotous merrymaking as though the desire was to ignore the brevity of life and to forget its responsibilities. But with the Christian it should be different; for, while we can rejoice in anticipation of God's blessings throughout the new year, we should also realize the seriousness of the responsibilities which are upon us as followers of the Master, and face the coming days with the determination that we will, by God's grace, try harder than ever before to discharge those responsibilities.

Fully consecrated Christians should be the happiest people on earth, for no matter what their circumstances in life may be they are certain, under divine guidance, to work for their very best spiritual interests. However, our joys are not because the Lord shields us from trials and provides us with a carefree life. God has not promised to do these things for us, but he has promised that regardless of what our experiences may be his overruling providence will cause them to be assets rather than liabilities—that they will work "for us a far more exceeding and eternal weight of glory."

Paul speaks of our "light affliction" which is "but for a moment," and then contrasts this with an "exceeding and eternal weight of glory." Any affliction which we may have, therefore, is "light"

THE DAWN

when contrasted with the "weight" of glory which will be ours if faithful, and ours for eternity instead of but for a moment. What better thought than this could we have as we begin the year 1950! We will have afflictions, yes, but how light they will be, and how brief in duration. True, they may last all the year. Perhaps we have been enduring some of our afflictions throughout many years of the past, and their weight is still upon us. But even so, when contrasted with the eternal glories which have been promised to those who are faithful even unto death, they are light indeed, and momentary.

We who are following the Master today—with few exceptions—experience very little real suffering as compared with Paul and others in the Early Church. Think of what it cost the apostle to be a faithful ambassador of Christ! He was thrown into prison; beaten; shipwrecked; and finally executed. Besides, at times he suffered want, and must often have been weary as he traveled up and down the land, and frequently on foot, and at the best having to endure the crude facilities for travel that were used at that time. He was ostracized by his own people; scorned by the world; and often misunderstood and misrepresented by the brethren. Yet with it all he could write, "our light affliction."

How different it is today, particularly in America! Here, there is little real persecution of those who proclaim the Gospel—at least, no one is being imprisoned for it; no one is being beaten on the bare back and no one is being threatened with execution. Instead of being forced to hold meetings in dungeons, we have comfortable meeting places where we can gather to discuss the truth and hear the Word of the Lord proclaimed without fear of being molested. In most instances, there are comfortable conveyances—busses, trains, street cars, automobiles—which we can use to travel to the meetings.

There is a danger that this lack of difficulty in serving the Lord may lead to indifference. The Early Church flourished under bitter persecution; but today the easy way may induce spiritual drowsiness. If the truth is not costing us very much in the way of persecution, we may inadvertently develop the viewpoint that it isn't worth too much. As we look ahead into 1950, we do not expect—that is, in the English speaking world—that the general position of the Lord's people will materially change during the year. The church everywhere may ultimately be bitterly persecuted, but it will probably not

be during 1950. This however, should not make us any less keen to do the Lord's will, to be faithful to him in all the little ways in which we may have opportunity. Let us not forget that he who is faithful in that which is least, will be faithful also in much.

Throughout 1950, by the self-sacrifice of the brethren, the truth will be reaching millions. It is not expected that many will accept it and consecrate themselves to the Lord; but large numbers are being comforted, and are learning to know our great and loving God a little better. The attitude of the vast majority is one of cold indifference. Let us be watchful lest this attitude have a chilling effect upon our zeal and self-sacrifice in proclaiming the message. From some standpoints, indifference to the truth is more difficult to endure than outward opposition, hence we should be well fortified against this method of attack by the Adversary.

Being reasonably sure that there will be no bitter persecution of the Lord's people during 1950, let us be prepared to meet the costs of the truth along other lines. Are we prepared to rejoice when our neighbors treat us with polite indifference? Are we prepared to make special and costly efforts to help those who need the comfort and encouragement we can give them? Are we willing to take time and strength that ordinarily we would use for rest and recreation, and devote it to the service of the Lord; either through study to become better acquainted with his plans and purposes for us and for the world, or by rendering some needed service to our brethren in Christ, or to those who are hungering and thirsting after righteousness? Are we willing to devote means to the service of the Lord, the truth, and the brethren that otherwise we could use to purchase additional comforts for ourselves?

These are a few questions which all of us might do well to ask ourselves as we enter the year 1950. At a time in the church's history when outward opposition to the truth and to the Lord's people is not violent, it is all the more important that we become more diligent in carrying out the terms of our consecration by pushing forward more vigorously in the way of voluntary self-sacrifice. If we do not have the privilege, as did the Early Church, of being consumed on the altar of actual persecution, we should be all the more zealous in keeping our sacrifice on the altar by faithfulness to all the little opportunities which we can find and make.

But irrespective of how much or how little persecution there may be during 1950; and regardless of how much we may sacrifice in the

way of time and strength and means in order to forward the interests of the kingdom, our afflictions will be "light," oh, so very light, when compared with the eternal weight of glory which shall be revealed in us who walk not after the flesh but after the Spirit. The world, noting that we are not interested in its ways and that we shun its pleasures, will think us very impractical and unwise, but we will not be influenced by this; for we will know that they are looking at the things which are seen, and we know that these are very temporary, even as the year that has just passed.

Our rejoicing, on the other hand, is due to the fact that we are looking at the things which are not seen by the natural eye—those spiritual values which can be appreciated only by the eye of faith. And how precious to us are those unseen things! Perhaps the most valuable of all is the hope of being with and like our Lord and Savior. John wrote concerning this, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1-3) The natural eye cannot see, nor can the natural mind grasp the glory of our resurrected Lord, but we know that we shall be like him, and in this we rejoice.

We rejoice also that when we have been raised in glory we will be with our God, and will be partakers of the divine nature. We "see" God now in the sense that through his plan we behold the wonderful attributes of his character. And how inspiring it is thus to behold his glory! This glorious truth concerning God is one of the things which is "not seen" except by those to whom the Heavenly Father has given eyes of faith and discernment to behold the spiritual features of his great plan of salvation. But our faith-vision of God which so enthralls us now will be superseded by that glorious experience of being ushered into his personal presence, and together with Jesus, sharing his glory. Yes, we "rejoice in the hope of the glory of God."—Rom. 5:2

And while rejoicing in this hope, we "glory," or triumph in tribulation—our light affliction—because we know that it is working out for us the fruition of our glorious hope of being with Jesus and sharing in the work of his kingdom. (Rom. 5:3) Let us be determined that by God's grace we will triumph in every affliction we encounter during the year; and, if still this side the veil, may the year's end find us still zealously pressing on in the narrow way of

self-sacrifice, more determined than ever to be faithful unto death and thus to receive the crown of life.—Rev. 2:10

Joys of Sharing the Truth

THE Apostle Paul quotes Jesus as saying "it is more blessed to give than to receive." (Acts 20:35) That this is true has been pleasingly demonstrated in connection with broadcasting the glorious Gospel of the kingdom over the radio. Those of us who have rejoiced in the knowledge of present truth for some time, know how wonderful it is to realize that God has a loving plan for the blessing of all the families of the earth. We are happy in the thought that the Bible has become an open book, and that the truth is so simple, and yet so beautiful and soul-satisfying.

But there is a joy which is even greater than that of knowing the truth, and that is to realize that others are learning to appreciate the same glorious message. And this is just what is occurring now throughout the length and breadth of the land. Each of the hundreds of letters which reach us every day, in its own way tells this story of a new-found joy in the Gospel. Not all progress fully into the truth, but it is safe to say that most of those who hear the message and are stirred to write for literature have grasped something that makes them realize that there is more in the Bible than they had ever realized before.

Many of these go no further, being like the seed that was sown by the wayside. Others learn more, and would fully embrace the truth, but are choked by the cares of this life, or are withered by the scorn of their friends. However, all these have received a measure of joy from what they have learned, and in the day of their visitation they will rejoice the more, and will glorify God on behalf of those who made the effort to tell them the glad tidings of the kingdom.

Then there are others who progress all the way into the truth. These are the blessed ones indeed, and what a joy it is to see them learn to know the Lord and to rejoice in his plan of salvation. "I gave up going to church," some will say, "but I can understand this." "I no longer fear the end of the world," another says. "It is so simple, the way you put it," others write. These various ex-

pressions reflect the reactions many of us had when we first began to learn the truth. We rejoiced then, and now we rejoice again—and even more—that the Lord has given us the privilege of sharing our joys with others. And when we say that “we” rejoice, we mean all the consecrated people of God everywhere, for it is only by the co-operative efforts of all that the message is now reaching and blessing so many. Yes, it is, indeed, “more blessed to give than to receive.” The following letters will help to demonstrate the truthfulness of this divine principle:

Wants to Believe

Gentlemen: Please send the free booklet mentioned on your program. Four months ago my husband was killed in an airplane crash and sometimes my grief seems almost more than I can bear. I don't go to church, but your talks seem reasonable and I need something in which I can believe. Very truly yours, R. W., Okla.

Horror Wiped Away

Gentlemen: I have just finished reading your booklet God, and Reason, which I sent for recently. I cannot express the appreciation I feel. This booklet has wiped away the downright horror I once felt at the coming of the end, simply because I was ignorant of the facts and believed in the old superstitions of hell and brimstone. Thank you so much for printing this booklet. I sincerely hope everyone reads it. I, for one, am passing my copy to everyone I know. What surprised me so was that the prophecies you mentioned were also discussed by my grandfather. I am ashamed to say, we did not quite believe him at the time. . . . I want copies of Behold Your King, Creation, and The Divine Plan of the Ages. With

deepest gratitude, Mrs. J. H. W., Kansas.

Wants to Share

Gentlemen: Thank you sincerely for the happiness and peace of mind your booklet, God and Reason, has given me. I am enclosing check for \$2.00 for which please enter my subscription for The Dawn Magazine and also send me a copy of The Divine Plan of the Ages and Behold Your King—also any others you may have on hand which my check will cover. I will lend these booklets to as many of my friends and relatives as will promise to read them. I believe that in your way you are bringing realization of the intentions of God toward mankind more to the minds of the multitudes than any other way yet devised. I pray God to bless your undertaking and give you power to reach the ears and hearts of all. A. H., N. Y.

Much Concerned

Dear Frank and Ernest: Please send me the Hope book. I've been much interested in your last two programs. My girl, ten, began teasing me to send for the book after hearing your program Sunday, as she has been much con-

cerned lately about the hereafter.
Sincerely yours, E. T. B., N. Y.

Minister Wants Copy

Frank and Ernest: Dear Sirs: I want to tell you how much I enjoyed your broadcast on Sunday, November 13. Your broadcast is one of the most interesting that I have ever heard. Will you please send me a copy of it. Yours respectfully. Rev. W. G., Ind.

"Keep on Giving Truth"

Dear Sir: Please send me your book on Hope, on which you spoke on Sunday, November 13. I listened to this talk and as a Minister of the Gospel for many years, I consider it one of the best and most sensible to the average layman. So many people do not understand all the real facts in this thing we call religion. Keep on giving the truth. Yours truly, Rev. J. E. S., W. Va.

From a Duke and Duchess

Gentlemen: Very kindly send God and Reason, as per radio announcement, to the address given below and please accept the thanks of The Duke and Duchess of the W., Fla.

In Plain Language

Dear Frank and Ernest: Will you please send me one of your wonderful books. I believe you call them your Hope book. I listened to your program Sunday afternoon over station KGO. You two fellows said more and I learned more in those few minutes that you were talking than you can learn in church in a week. You put it in

plain language that everybody can understand. Sincerely yours. W. S., Calif.

Reaching into Sunday School

Please send your Dawn Gift Book. After hearing your program today, we feel that your book will be helpful in preparing Sunday School lessons for our class of tenth grade boys and girls. Thank you. Sincerely yours, Mr. and Mrs. R. S. P., N. Car.

People Need Bible

Frank and Ernest: Please send me the Hope book that you offered on last Sunday's program, November 13. I do not forget your programs on Sunday. They are wonderful. Your program is the only one that explains the Bible so we can understand it. I would not miss it for anything. God will bless you for your good work. These are the days that the people need the true Word of God. I am very grateful to you for your good work. God bless you. Sincerely, L. M. P., Calif.

Can Now See

Sirs: I can hardly express myself in thanking you for your great help to me. I must honestly say that your help to me is priceless. Ever since I heard you, I can freely announce: "Once I was blind, but now I can see, the light of the world is Jesus." Now that I am in the light, I am the happiest man alive. So I am asking, please, in Jesus name, to keep supplying me with books as often as is possible. May God bless you and your co-workers to keep on. L. L., N. Y. C.

Would Like to Help

Dear Frank and Ernest: I am writing a few lines in regard to The Dawn Magazine. I think it is the finest I ever read. It makes things so plain; and your radio programs, I certainly do enjoy them. Sorry I am not able at present to help in some way; but I hope to in the near future. I think it is wonderful to have the good news sent all over the country and I enjoy reading your books. I do a lot of reading as I can't do much else. I am in a wheel chair and have been for the last eleven years. I read my Dawns over and over, and the more I read them the better I like them. I am enclosing one dollar to be used for a six-month renewal and the book The Divine Plan of the Ages. God bless you all in your work. I remain yours, G. S., Ariz.

To "Sing Aloud"

Dear Friends: A few lines to express my appreciation that the truth is at long last going out over a local station. Mrs. . . . who told me by phone she listened in at an invitation I had given her, said she enjoyed the program and had also sent for the booklet offered. I thought that was encouraging as she was prejudiced and hard to reach. So who can say what the end will be! One other method I have is to send a penny post card to those names sent from The Dawn who have already requested booklets as a result of the consolation cards and others. This is our opportunity to "sing aloud" and we should not let it slip by. Mrs. W. H. C., Ark.

An Evangelist's Response

Frank and Ernest: Greetings!—Words fail me to express to you my deep appreciation for your prompt reply in sending the booklet God and Reason which I have read with great pleasure. Being a prophetic minister, in the evangelistic field for fifteen years, your book expresses my observations of the future exactly. Not being connected with any organization, and not being taught theology in any institution, I am compelled to preach the Gospel like the apostle, when he said the Gospel he preached was by revelation. My wife being a wonderful musician and singer, we have been in many places, preaching that God created this earth for man, then took part of it and made man, and that his Son will rule on the throne of his father, David, which is an earthly kingdom. But people are so steeped in orthodoxy and love to have something difficult to understand they are inclined to turn away from the simple message of truth. Oh well, so much for that. . . . I am sending you a postal note for your magazine (which gives me that book, "Behold Your King") also send me Creation and The Divine Plan of the Ages, and any others you have to spare. Send them to me and I will be happy to send you whatever charges there are, because, so far, this is real reading. Thanking you again for your reply, and trusting to hear from you real soon, and may God richly bless you in your efforts, I am yours in His service.—C. B. D., N. Mex.

Opportunity

WE ARE living, we are dwelling, in a grand and awful time," so said the poet and this is more true to-day than in any time of the world's history. On every hand there are indications that the time draws on apace when the nations will be overthrown and the kingdom of Christ established in power and great glory in the earth.

The nations of this world, and particularly the big nations, are watching each other with anxiety and suspicion and are grouping themselves ready for the struggle that they realise is ahead. This country of Britain is organising its people into Civil Defense units so that the ordinary civilian will have at least some form of protection against the destruction that is expected. Nobody, neither the government, nor the Army or any of the civil ruling powers or the authorities of the nominal church, desire a repetition of the experiences of the war years, yet they find it impossible to establish the peace for which they waged the last war, and must go on with preparations for the next war which they so fear. Our Lord's expression, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," never had a more realistic setting than now.—Luke 21:26

Peter states, "The heavens and

the earth, which are now, by the same word [the word of God] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7) The heavens and the earth which now consist of the present rulers of church and state, full of the wisdom of this world, and it is the application of that wisdom that has brought the world to its present impasse. Paul says that "the wisdom of this world is foolishness with God." Surely such wise ones are being taken in their own craftiness.

The nations of this world who "associate themselves" will find that their plans will come to nought. (Isa. 8:9) To the child of God, this is the time to tell the whole world the blessed tidings of the kingdom of God and to speak of the rest that nears. We do not need to wait for opportunities, we should make them. When we see these impending troubles, we should lift up our heads, because it is an indication that our deliverance is approaching. (Luke 21:28) Our great Almighty God is for us, and as Paul says, "If God be for us, who can be against us?" (Rom. 8:31) It was God who "in love chose us in him before the foundation of the world, that we should be holy and without blame before Him."—Eph. 1:4, 5, see Diaglott.

It is our privilege to keep this thought constantly in mind and to see in all our experiences, if we

are walking after the Spirit, the evidences of our calling. We should, indeed, work out our own "salvation with fear and trembling" knowing that it is God that "worketh in us both to will and to do of his good pleasure." (Phil. 2:12, 13) Our part is the outworking of God's "inworking." This means activity. It is not passiveness that will bring us into the kingdom. To-day is our opportunity, let us make it a matter of prayer that God will use us to his praise, and then let us seek the opportunities to speak for him and to serve him as he would have us do.

Blessed and Refreshed

Dear Brethren: Loving greetings! We, the Gateshead Class of Bible Students, are very pleased to send the enclosed donation to help towards the expenses incurred through the visits of the speaking brethren to Gateshead. All have been blessed and refreshed by the Lord's grace through the ministry of the various speakers. Brother Herrscher's visit was one that shall linger in our memories for many days to come. He was inspiring and uplifting indeed. May our Heavenly Father's blessing rest upon you all as you seek to serve Him! Your brethren in Christ, Gateshead Bible Students, C. S.

Very Suitable

Dear Brethren: Christian greetings! The literature you so kindly sent has arrived safely and in perfect condition. The particulars of the meetings are set out very well indeed. Your generous offer to put this on the tracts is much ap-

preciated. The tracts and booklets are very suitable for our class work. They will be made good use of from house to house. May the Lord bless you! Secretary, Bury Class

Appreciation

Dear Brethren of The Dawn: The visit of Brother Herrscher was a great blessing to the Yeovil Class, and a company of twenty-two were present. We do praise the Lord that through The Dawn, his visit was made possible. I enclose a donation for The Dawn funds and with it my heartfelt thanks to you for all the blessings which come with each visit of The Dawn. Praying our present Lord of the harvest to richly bless and keep you all. Your brother in Christ, J. W.

Received in East Rutherford

Our Dear Brethren: Loving greetings in Jesus' precious name! It was really thrilling to hear Frank and Ernest over the air, discussing the "End of the World" and the "Time of the End." It was clear and forceful. Toward the end it was somewhat distorted, but on the whole it was delightful, and such a contrast to what is served from Christendom's stations. We (the Guilford Class) listened in on 19.7 meters, at 8 P. M., December 4. . . . We advertise the programs in our local paper, and also in shop window cases. . . . We pray the Lord's rich blessing on all you have undertaken in our loving Father's name, and for the furtherance of the Gospel. With Christian love to you all. E. and F. L.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. E. PAMPLING

W. CLARKE
Maidstone January 8

Dewsbury January 22
Ipswich 29
Portsmouth February 19

C. E. DICKINSON
Leigh (Afternoon) February 12
Warrington (Evening) 12

C. W. SCHOLEFIELD

Yeovil January 29
Anerley February 12

J. E. HUMPHREY
Luton January 15
Southampton February 5

A. SPAIN

Eastleigh January 29

J. H. MURRAY
Pontypool January 29
Oxford February 19

P. WATTS

Anerley January 15

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:24, 25

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A Royal Nation—6d

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

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Liverpool 1

Speakers' Appointments

Ministering the Glorious Gospel of Christ

J. BEDNARZ		Fresno, Calif.	23, 24
Philadelphia, Pa. Dec. 31-Jan.	1	San Luis Obispo, Calif.	25
Baltimore, Md. (Morning)	22	Santa Cruz, Calif.	26, 27
Wilmington, Del. (Afternoon)	22	Oakland, Calif.	28-30
		Redwood City, Calif.	31
F. A. BRIGHT		A. H. KRUMPOLT	
Port Crane, N. Y. January	15	Lancaster, Pa. January	8
O. D. DEIFER		R. J. KRUPA	
Philadelphia, Pa. ... Dec. 31-Jan.	1	Chicago, Ill. Dec. 31-Jan.	2
I. C. FOSS		L. P. LOOMIS	
Whittier, Calif. January	15	Albany, N. Y. January	8
W. J. HOLLISTER		J. Y. MAC AULAY	
Philadelphia, Pa. Dec. 31-Jan.	1	Vancouver, B. C., Can. .. Jan. 1-15, 23	
G. O. JEUCK		Victoria, B. C., Can.	16, 21, 22
Jacksonville, Fla. January	22	Duncan, B. C., Can.	17, 18
P. KOLLIMAN		Nanaimo, B. C., Can.	19, 20
Philadelphia, Pa. Dec. 31-Jan.	1	Aldergrove, B. C., Can.	24
R. A. KREBS		New Westminster, B. C., Can.	25
Phoenix, Arizona January	1, 2	Bellingham, Wash.	26
Yuma, Arizona	3	Lynden, Wash.	27
Calexico, Calif.	4	Spokane, Wash.	29-31
San Diego, Calif.	5	E. R. MAC JILTON	
Santa Ana, Calif.	6	Philadelphia, Pa. ... Dec. 31-Jan.	1
Pasadena, Calif. (Morning)	8	L. H. NORBY	
Los Angeles, Calif. (Afternoon) ..	8	Allentown, Pa. January	15
Bell Gardens, Calif.	10	Washington, D. C.	21, 22
Alhambra, Calif.	11	H. PASSIOS	
Hawthorne, Calif.	12	East Liverpool, Ohio January	8
San Bernardino, Calif.	13	G. R. POLLOCK	
Riverside, Calif.	14	Santa Ana, Calif. January	22
Riverside, Calif. (Morning)	15	J. H. MOORE	
Pomona, Calif. (Afternoon)	15	Chicago, Ill. Dec. 31-Jan.	2
Whittier, Calif.	17	Gary, Ind.	3, 4
Glendale, Calif.	18	Hebron, Ind.	5-13
Los Angeles, Calif. (SW)	19	Muncie, Ind.	14, 15
Long Beach, Calif.	20	Indianapolis, Ind.	16, 17
Los Angeles, Calif.	22	Richmond, Ind.	18
(Afternoon—Hope Street)			
Los Angeles, Calif.	22		
(Evening—116th Street)			

SPEAKERS' APPOINTMENTS

Dayton, Ohio	19
Cincinnati, Ohio	20
Columbus, Ohio	22, 25
Piqua, Ohio	23, 24
Newark, Ohio	26
East Liverpool, Ohio	27
Pittsburgh, Pa.	29
Connellsville, Pa.	20, 31

C. A. SUNDBOM

Chicago, Ill.	Dec. 31-Jan. 2
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J. I. VAN HORNE

Duquesne, Pa.	January 1
Washington, Pa.	15

C. R. WEIDA

Reading, Pa.	January 8
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G. M. WILSON

Philadelphia, Pa.	January 8
Monessen, Pa.	22

W. N. WOODWORTH

Philadelphia, Pa. ..	Dec. 31-Jan. 1, 15, 22
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H. L. YOUNG

Easton, Pa.	January 8
Lehigh, Pa.	22

C. W. ZAHNOW

Detroit, Mich.	January 21, 22
Jackson, Mich.	23, 24
South Bend, Ind.	25
Muncie, Ind.	26
Richmond, Ind.	27
Cincinnati, Ohio	28, 29
New Albany, Ind.	30, 31

CONVENTIONS

For Mutual Fellowship, Edification, and Service

CHICAGO, ILL., December 31-January 2—All sessions will be held at 910 N. LaSalle Street, beginning Saturday evening. It is expected that Brothers R. J. Krupa, J. H. Moore, and C. A. Sundbom will serve. For reservations, write the secretary, Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue, Chicago 32, Ill.

PHILADELPHIA., December 31, January 1—The convention opens at ten o'clock Saturday morning in the Assembly Room of the Young Men's Christian Association, 1410 Arch Street. Brothers J. Bednarz, O. D. Deifer, W. J. Hollister, P. Kolliman, E. R. Mac Jilton, and W. N. Woodworth will serve on the program. For reservations, write the secretary, Mr. Amos Van Sant, R. F. D. 1, Franklinville, N. J.

PHOENIX, ARIZ., December 31-January 2—All meetings will be held in the Osborn School Auditorium, 3415 North Central Avenue. For reservations, please contact the secretary, Mr. Stuart Sowers, 1730 East Roma, Phoenix,

Arizona. It is expected that Brother E. H. Herrscher will give an illustrated report of his pilgrim trip to Europe.

ALBANY, N. Y., January 8—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., January 8—Woman's Club, 311 N. Jefferson Street.

CHICAGO, ILL., January 22—All-day gathering in Central Masonic Temple, 910 N. LaSalle Street.

BROOKLYN, N. Y., January 29—Regular Fifth Sunday gathering to be held at 104 Clark Street.

CINCINNATI, OHIO, January 29—Fifth-Sunday gathering. Morning services will be held at 616 Walnut Street (Fourth Floor). Announcement will be made at the close of the morning session as to where the services in the afternoon will be held.

DETROIT, MICH., January 29—Macca-bees Building, Woodward Avenue at Putnam.

WEATHERFORD, TEXAS, January 29—Zion Hill Schoolhouse, near Weatherford, Texas.

The Refiner's Fire

*He sat by a fire of seven-fold heat
As he watched the precious ore,
And closer he bent with a searching gaze,
As he heated it more and more.*

*He knew he had ore that could stand the test,
And he wanted the finest gold,
To mould as a crown for the King to wear,
Set with gems of a price untold.*

*So he laid our gold on the burning fire,
Tho' we fain would have said him, "Nay";
And he watched the dross that we had not seen
As it melted and passed away.*

*And the gold grew brighter, and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.*

*Yet our gold shone out with a richer glow
As it mirrored a form above,
That bent o'er the fire, unseen by us,
With a look of ineffable love.*

*Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, no! but He saw thro' the present cross
The bliss of eternal gain.*

*So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat
Than was needed to make it pure!*

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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.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II 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.—Act. 3:19-23; Isaiah 35