

The DAWN



DECEMBER

1943

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The DAWN

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Hope of the Ages, The Dawn has Begun

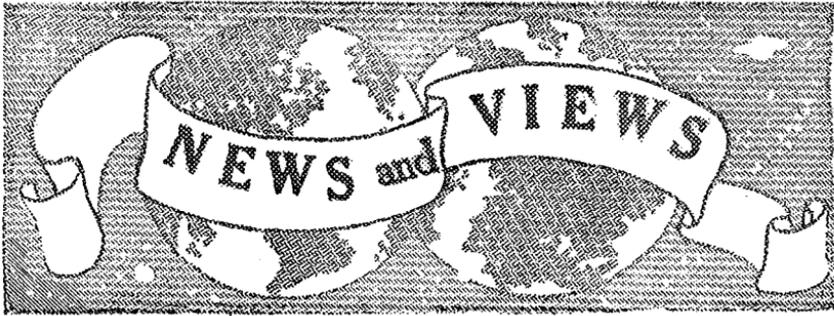
Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorals of love,
Sing out the war-vulture, and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Claps hands of the nations
In strong congratulations;
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north and south let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!
Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!



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THIS UPSIDE DOWN WORLD

"So, you're from Hungary?"

"No, from the Kingdom of Hungary."

"Oh, so you have a king?"

"No, we have an admiral; Admiral Horthy."

"So you have a navy?"

"No, we have no navy."

"Are you a neutral?"

"No, we fight against Russia."

"Why?"

"Because we want Transylvania."

"So Russia has Transylvania?"

"No, Rumania has it."

"So you're fighting Rumania, too?"

"No, Rumania is our glorious ally!"—Arthur Szyk, in *PM*.

In this cunning satire on the confused war aims of the Hungarians, we have presented to us a vivid picture of conflicting hopes and fears which is as true all over the earth today as it is in Hungary. Whether we study the picture from the national, political, or religious viewpoints, we find the same evidence of

chaos in ideas that are being voiced by all the outstanding leaders of world opinion in their various fields. No one knows exactly where he is going, or how he will get there. About the only thing everybody is agreed upon is that they don't want to stay where they are. Everybody wants a new order of some kind.

And there will be a new order! For a short while, probably, human wisdom will be permitted to try out some sort of a cooperative plan among the nations in order that it might be further demonstrated that selfishness will disrupt the efforts and plunge mankind into even greater depth of misery. But out of this pit of human failure divine agencies will finally point the way to the new order God has prepared for the people, which will be His long-promised Kingdom of righteousness. Then the nations and peo-

ples of the earth will say,

"Come ye, and let us go up to the mountain [Kingdom] of the Lord, . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2: 3, 4.

NATIONAL

Although a majority of all the nations of earth are now united in an effort to defeat the minority Axis group and establish peace upon the basis of equality for all, yet there is very little oneness of purpose among these nations except on the momentarily pressing necessity of winning the war. The avowed purpose of the present struggle is to establish the four freedoms upon the basis of the Atlantic Charter, yet, already many of the less powerful nations cooperating to this end are wondering to what degree the benefits of the Atlantic Charter will actually be guaranteed to them when the time comes for gathering at the peace table.

Mr. Churchill has made it plain that he is not Prime Minister of Great Britain for the purpose of presiding over the demise of the British Empire. At the same time, many of the nations now engaged in the struggle for freedom are won-

dering how the terms of the Atlantic Charter will apply to them if the British Empire is to remain intact. Take China, for instance, that nation which, for so many years, has heroically fought against being absorbed by Japan's expanding new order for Asia, who now wonders about territory properly hers, such as Hongkong and Singapore, which, before the war, were a part of the British Empire. Lin Yutang, a noted Chinese writer, has recently written a book entitled, "Between Tears and Laughter," from which we quote the following excerpts:

"It is my belief that, even if we wanted a modified survival of the 19th century fabric in the form of a fairly white domination of the world, it is now a little to late.

"Asia is too aroused to submit, and too big to spank. The West must either plan for cooperation with Asia or plan without it—and make ready for a bigger and better war.

"As a matter of fact, China and Britain are already heading for conflict. . . . Chiang Kai-shek has made it equally definite and clear that China does not covet others' territory, but wants all her own territory back."

"All Hottentots will have a quart of milk a day. . . . The Hindus are to put on collar and tie, Madagascans are to go to church, and the world is to be happy for it. . . . The white man is

saying to all other races of the world:

"I am trying to be perfect even as our Father in Heaven is perfect, but all you natives need to do is to be perfect like me and get into my way of thinking, and I am sure our Father in Heaven will be quite pleased with you. He wouldn't mind if you had a little heavier pigment. Now toddle along."

Yutang goes on to explain that if this attitude of the powerful white-man nations is not modified, irrespective of their charitable attitude toward the Asiatic races, he can see "nothing but starvation and chaos and bloodshed in Asia." Among the conflicting nationalistic ambitions of the world, we have mentioned China merely as an outstanding example of the fact that while there is a temporary unity in war, there is almost certain to be hopeless conflict in the making of peace.

POLITICAL

In no field of world opinion is there a greater chaos of ideas than in the political. The uncontrollable fortunes of war have made allies of nations whose political ideologies are as different as day is from night. As this article is being written, the Foreign Secretaries of the United States and Great Britain are in conference with the Foreign Secretary of Commu-

nist Russia—not in London, where the British and Americans wanted the conference held, but in Moscow, where Josef Stalin insisted it had to be held. Even those with a short memory will have no difficulty in recalling the British affront to Communist Russia in not permitting Russian representatives to participate in the negotiations incidental to the Munich crisis in the Fall of 1938.

As Christians—and it is from the standpoint of Biblical prophecy that this article is written—we are condemning neither the British nor the Russians, and certainly not this Government, for yielding to the inevitable. We cite these strange circumstances merely in illustration of the prophetic viewpoint, namely, that man's wisdom, in the face of human selfishness, is unable to solve the problems of a world that is becoming more and more enlightened by the foretold increase of knowledge which was to presage the establishment of Messiah's Kingdom.

For many years prior to the outbreak of the present war, conservative capitalism in Great Britain and elsewhere assisted Germany in her re-armament program, with the thought in mind that a powerfully armed nation near the Western bor-



"BEHOLD, THE LORD MAKETH THE EARTH EMPTY,

ders of Communist Russia would be a safeguard against the spread of Communism in Europe and to the Western hemisphere. These same elements of conservative capitalism are just as opposed to Russian ideology today as they were then, but now both the United States and Great Britain are helping Russia to smash that wall that stood between them and what was considered the Red terror of the Kremlin.

What then will happen at the peace table? Will some new form of competitive capitalism be imposed upon the nations? Will Russia's military successes clothe Mr. Stalin's ideology with such glory and prestige that it will greatly influence the peace? Or, just what will happen? These are the questions all the politicians of the world would like to have answered, but

worldly wisdom has no answer. The social earth is being turned upside down, and its ideas, customs, practices and governments are falling helter-skelter in all directions.

RELIGIOUS

Equally vague and indefinite is the outlook for religion following the war. Sweeping promises have been made which, taken at their face value, would mean that there is to be a veritable field-day for all sorts of religious activities, that all nations must be made to grant full religious liberty to every individual and all groups. We take it, at least, that this is what is meant by the "freedom of religion" tenet of the Atlantic Charter. Certainly freedom for only one kind of religion would not be freedom in the true sense.

But already millions of people are wondering just how much freedom for religion there will be in the post-war new order. At present the United Nations are rapidly gaining control of a country which, while extremely religious in its own way, has not known freedom of religion for many long centuries; namely, Italy. When the United Nations gain full control of this home-base of Catholicism, will Protestant groups be permitted to proclaim their respective

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views to the Italian public? We wonder.

On the other side of the religious picture is the new attitude of the Russian government toward religion. Probably Russian propagandists would have us believe that the official recognition of the Greek Catholic Church in Russia, to the extent that its clergy are officially permitted to conduct religious services without hindrance from the government, does not represent a new policy; but actually, of course, it does.

Prior to changed policies forced by the war, it would have been strange news indeed to read that the Archbishop of York, representative of the Church of England, visited Moscow for a series of conferences with the hierarchy of the Russian Orthodox Church. But this actually occurred in September, yet being but one detail in a picture of world-wide chaos, it received little attention.

In America, a great deal is transpiring outwardly to indicate a growing unity among all religious groups. Many noted leaders of religious thought are hoping for and advocating a world-wide union of all religions. However, there is evidence that in many ways the unity now being promoted is

like the coming together of thorns.

For some time past, the Episcopal and Presbyterian Churches have been endeavoring to amalgamate. One of the most formidable objects in the way of unity between these two groups is the alleged apostolic authority to which Episcopalians claim divine right. Committees working on the problem finally found what was thought would be a workable solution, and perhaps will be; but Bishop Manning, one of the most influential church clerics of the Episcopal Church in America, doesn't agree. The bishop has asserted that if the supposed basic principles for unity were adopted, the Episcopal Church would lose its historic identity, and be transformed into a Presbyterian Church. He has as-

LOVE ONE ANOTHER?

During the last 4000 years there have been but 268 years of peace, despite more than 8000 peace treaties.

—Society of International Law, London, England.

serted publicly that the clergy and people of the Episcopal Church cannot and will not accept these principles, for, he declares, "they still believe the teaching of the prayer book is true, and that the historic episcopate—the threefold ministry of bishops, priests and deacons—comes to us from Christ and His apostles."

Bishop Manning sees what is professedly a unity movement as calculated to bring about a further disunity in the church, and is therefore warning his people against it. From a report of a lecture by the bishop, published in *The New York Times*, we quote:—

"In the midst of the present world crisis, when the whole strength of the church ought to be centered upon its spiritual work, an issue is being forced upon us which is creating division and disunity in the church, and is bringing distress, apprehension and dismay to great numbers of our faithful clergy and people."

The bishop further explained that while to Episcopalians it might seem that the proposed basic principles of union with the Presbyterians did not represent the forfeiting of Episcopalian traditions, especially its claimed apostolic succession for its clergy, yet, in reality, instead of the unity granting apostolic succession to the Presbyterians,

it would mean the abandonment doctrine. He explains this point of this tenet of Episcopalian as follows:

"The episcopate is no longer to exist as an order of the ministry distinct from the presbyterate, but is to be equated with and merged into the presbyterate. The local presbytery is to exercise exactly the same spiritual duties and powers that the bishop exercises, including the power to ordain ministers and to confirm. Can any one say, with truth, that this is 'the historic episcopate'? This is not accepting the historic episcopate; this is abandoning it. In the official covering letter sent out from the office of the General Assembly of the Presbyterian Church to the constituent presbyteries with these 'Basic Principles' it was stated truly, and quite honestly, that 'the office of bishop herein set forth is Presbyterian in its conception.'"

And so the close of 1943 finds the world nationally, politically and religiously hoping for unity and peace, and striving for it, but underneath, the cross-currents of selfish human passions and conflicting religious dogmas continue to keep the elements of society in a continuous state of turmoil. Such are the tottering foundations upon which the post-war new order, of whatever shape it may be, is to be built.

But how glad every believer of the Bible should be that God

has promised to take over at the point where man's efforts—no matter how well intentioned—utterly fail. And think of what a wonderful—because truly Christian—civilization there will be upon this earth when all of God's bounteous gifts to man are properly used for the good of each other, and for the glory of the Creator.

Think of the powers now wasted, of the infinite fields of knowledge yet to be explored, of the possibilities of which the wondrous inventions of the last century give us but a hint. There is no real need for want in an earth capable of producing abundantly for all. Millions are starving today, not because God has failed to provide, but because human selfishness is misusing God's gifts.

Under the administration of Christ's Kingdom, when the principles of love and justice will be instilled in the hearts of men through a program of divine instruction in righteousness, and when those who adhere to these principles are protected and blessed, and those who do not are punished, who can visualize the changes that will be wrought!

Words fail the thought!

With want destroyed; with greed changed to noble passions; with the fraternity that is born of love taking the place of the jealousy and fear that now array men against each other; with conditions that give to all an assurance of comfort, and peace, and health, and life, it will be indeed the golden age of which poets have sung, and the fulfilment of the glorious vision which has inspired idealists among men with gleams of future splendor. It will be the culmination of Christianity—the city of God on earth. It will be the reign of the Prince of Peace, symbolically described as the new heavens and the new earth, wherein dwelleth righteousness. —2 Peter 3:13.

Then will go forth the joyous proclamation:

“Say among the nations that the Lord reigneth; the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.”—Psalm 96:10-13.



“THE DESIRE OF ALL NATIONS SHALL COME.”—HAGGAI 2:7.



The Christian Life

THE GREAT DELIVERER

IN 1 CORINTHIANS 10:11 Paul tells us that the things which happened to God's typical people constitute examples for the guidance of His spiritual people now. This statement follows the enumeration of a number of incidents in the lives of the Israelites which indicated a lack of faith and faithfulness on their part. However, we are not to look for an antitype of all the things that "happened" to God's ancient people. Indeed, Paul's admonition is given in order that we of this age may not follow the same course of unfaithfulness.

Nevertheless, all of the recorded experiences of God's people in the past constitute valuable lessons for us, some of which are in the nature of warnings against wrongdoings, others are examples of faithfulness to God which we will do well to emulate. Among these good

examples of faithfulness is the experience of the three Hebrews, Shadrach, Meshach and Abednego, who refused to bow down to the golden image set up by King Nebuchadnezzar, although faced with the threat of being cast into a burning fiery furnace and destroyed.

These three Hebrew children were among those taken captive when the last Jewish king, Zedekiah, was overthrown, and Israel became a vassal nation to the Babylonian Empire. In connection with the epoch-making experiences of Babylon and Israel at that time, was the dream of King Nebuchadnezzar; a dream which, upon awakening, he could not recall, but which, nevertheless, had made a profound impression upon him. The wise men of Babylon were unable to help the king recall his dream. Daniel, also among the Jewish captives, was sent

for, and he not only told the king what he had dreamed, but gave him its true interpretation. Daniel's interpretation of Nebuchadnezzar's dream, in which he saw that man-like image, was very flattering to the king, in that he was shown to be represented by the head of gold, with the explanation that whitherso-

tives of the people were to bow down and worship. Thus did he endeavor to establish more firmly his hold over the people of the realm by appealing to their religious emotions. In a sense it represented an effort to become the religious, as well as the civil ruler, of Babylon, a prototype of the illicit union of

"If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—DANIEL 3:17, 18

ever the children of men dwelt, God had given him to have dominion over them. Naturally, Nebuchadnezzar was very much pleased with what Daniel told him, and he not only conferred great honors upon the prophet, but, in addition, rewarded him further by exalting his three friends to positions of authority, and chose special names for them.

But like most men not filled with God's Spirit, and upon whom great honor and authority are bestowed, Nebuchadnezzar became proud and arrogant, forgetting, if he ever really knew, that his high position was by divine permission. So he caused to be erected a great image, to which the representa-

church and state which developed later in the Roman Empire.

The position occupied by the three Hebrew children made it mandatory upon them, if they were to be fully obedient to the king, to worship Nebuchadnezzar's image; but while they were willing to serve Nebuchadnezzar in civil capacities, they were not willing to worship Babylon's gods, and this put them in a very precarious position. Nebuchadnezzar learned that these three Jews whom he had so highly favored were not co-operating, and he reiterated his command, emphasizing that no exceptions could be made. It was then that these three faithful servants of God replied to the king in the

words of our text. In this reply are a number of interesting facts which we who serve the Lord today will do well to note and profit by.

ISRAEL'S GOD POWERFUL

These three faithful servants of the Lord had great confidence in God's ability to care for them in any emergency. To them the God of Israel was all-wise, and all-powerful. As friends of Daniel the prophet, and zealously alert to know God's will for them, they doubtless were well acquainted with the Hebrew Scriptures then extant. They probably were acquainted with the Genesis account of creation, God's deliverance of Noah at the time of the flood, and His wondrous providences in the life of Abraham.

They would know, too, of the marvelous manner in which God delivered Joseph, who had been sold by his brethren as a slave, and finally imprisoned in Egypt. They would remember that not only did God deliver him, but used him to bring deliverance later to his brethren in a time of famine. They would recall, too, how God later delivered all Israel from Egyptian bondage under the leadership of Moses, and the miraculous way in which the Red Sea was opened up to provide a way of escape. Then

there were all God's miracles on behalf of Israel by means of which He delivered them from hunger and starvation during the forty years wandering in the wilderness, supplying them with water from the rock and bread from heaven.

These three faithful servants of God, faced with a threat of death from Babylon's king, would perhaps recall how the Israelites were brought through the River Jordan and given a victory over their enemies in Canaan. Gideon's defeat of Midian's hosts, with his little band of three hundred, because the Lord was with him, would surely be an inspiration to Shadrach, Meshach and Abednego. They might also recall the wonderful way in which God delivered Jerusalem from the threat of Sennacherib, whose army was encamped before the city, demanding its surrender. Without the necessity of a single Israelite lifting a hand or doing anything except to pray, God slew that mighty army in one night.

Who was Nebuchadnezzar, or what did it mean to these three Hebrew children that all the governmental forces of Babylon were ready to carry out the king's demand, as compared with the fact that the God of Israel was on their side? Their confidence, indeed, was well

founded, and by it they had the courage to defy the most powerful man in the world of their day. Their reasoning, no doubt, was similar to that of Paul's when he wrote to the church at Rome saying, "If God be for us, who can be against us?"—Romans 8:31.

The God in whom the three Hebrew children had such confidence is our God now, being the same yesterday, today and forever. (Hebrews 13:8.) Our confidence in Him should be even greater than that displayed by these faithful servants of the past, because we are favored with a more comprehensive understanding of His character than was possible in the days of ancient Israel. They knew of His power, and they had confidence in His promises, but His great plan for the ultimate blessing of all the families of the earth, they did not know.

Favored with the vision of present truth, spiritual Israelites at this end of the Gospel age have the opportunity not only of knowing what fleshly Israel knew about God, but in addition we can rejoice in every evidence of His loving watch-care over His people, from Jesus' day even until now. How firm a foundation indeed is provided for our faith, and what great confidence we should have in God's ability

to deliver us from whatever dangers may confront us as we refuse to compromise our position of full devotion to Him.

"OUR" GOD

The confidence of the three Hebrew children in the deliverance that God ultimately would provide for them was based not only upon their knowledge of the God of Israel, but additionally upon the fact that He was *their* God. It is a wonderful thing, even for us today, to know something of the God of Abraham, Isaac and Jacob, to know that this true and loving God is the Creator of heaven and earth, and has promised so many wonderful blessings for all mankind, and especially for the church; but it is even more important to know Him as "our" God. The three Hebrews rejoiced in the God of Israel, and the more so because of their full harmony with Him and undivided devotion to Him, because of which they were able to claim Him as their God. Thus it was a personal matter with them.

It was not merely that God had blessed others, but He had blessed them, and they knew that He would continue to overrule all of their experiences to His glory. So it should be with us. It is one thing to have faith in God's plan for the world

in general, and even in the fulfillment of His promises to the church, but oh, the blessedness of claiming His promises for ourselves, of being so fully surrendered to the doing of His will that our relationship with Him is on such a personal and intimate basis that we can truly believe in our hearts that He is *our* God.

The closest relationship natural Israel could claim to Jehovah was that of servants. Spiritual Israelites today are also servants of God, but in addition, we have received the begetting of the Holy Spirit, and thus have been brought into the family of God as children, and are privileged to look up to Him as our Heavenly Father. As children of God, therefore, we should have even greater confidence in His overruling providences, and know of a surety that He will permit nothing to cross our pathway that will not be the very best for our highest spiritual welfare. We know, indeed, that "as a father pitieth his children, so the Lord pitieth them that fear [reverence] Him."—Psalm 103:13.

"WHOM WE SERVE"

The confidence of the three Hebrews that God would care for their interests in the trial

which confronted them, was further strengthened by the consciousness that they had been faithful in serving Him. Applying this thought to ourselves, it would mean that unless we are faithfully serving our Heavenly Father, we cannot expect Him specially to care for us. God does not ask us to serve Him because He is in need of our help. Nothing that we can do for God will enrich Him, nor will our withholding make Him poor. But through service we do have an opportunity of expressing our appreciation of His great love for us.

God's love is manifested chiefly in the things He does for us and for all mankind. It is a love that gives and serves even when it is not appreciated, that reaches out to bestow blessings even upon His enemies. He causes the sun to shine and the rain to fall upon the unjust as well as the just. (Matthew 5:45.) He gave His Son to redeem a race that was at enmity with Him through wicked works. "While we were yet sinners, Christ died for us." (Col. 1:21; Rom. 5:8.) It is our knowledge of this that helps us to realize that "God is love."—1 John 4:7-11.

Upon acceptance of Christ and a consecration to do God's will, divine love is further re-

vealed by all of the "exceeding great and precious promises" that He has given, by which we are made partakers of the divine nature. (2 Peter 1:4.) Fulfilling these promises, He enlightens us, comforts us, guides us, forgives us, protects us, and finally, if we are faithful, will glorify us. Thus our every thought of God, our every contact with Him through His Word, every providence with which He surrounds us, is but a manifestation of His goodness toward us and of what He is continually doing for us. In return, He wants us to serve Him, not because He needs that service, but because He wants us to be like Him.

God is interested in the development of the church, not alone because she is to take her part in His plan for the recovery of a lost race, but also because she is to become a part of His family on the divine plane, an entirely new creation. (2 Cor. 5:17; Gal. 6:15.) Before the creative work began, even before the Only Begotten of the Father was brought forth, God was alone. The Logos was created, and became His active agent in the creation of the whole universe, including angels, principalities and powers, and finally man, in the divine image, upon the earth.

But, so far as the divine plane was concerned, God was still alone.

When Jesus had proved His full loyalty to God under the severest of trials, which finally included His cruel death upon the cross, God highly exalted Him to the divine plane with Himself, where He sat down at the right hand of the Majesty on High. (Heb. 1:3; 12:2; Phil. 2:8-11.) Jesus was the "first born among many brethren." (Rom. 8:29.) The divine plan called for bringing "many sons unto glory" by the same process of suffering and trial. (Hebrews 2:10.) When this part of the divine plan is completed, God will have a family with Him on His own plane of glory, honor and immortality. In Ephesians 1:18, this is spoken of as God's inheritance in His saints. It means that there will be, besides Jesus, 144,000 divine beings exalted in nature and glory to God's own level, with whom, therefore, He can enjoy full fellowship and communion. —Rev. 7:4; 14:1.

But it is not alone the divine nature, the glory, honor and immortality to which the new creation is exalted, that will make it possible for God to fellowship with these. First, they must become like Him in heart and mind and disposition. Inasmuch

as He delights to bestow blessings upon others at the cost of great sacrifice, inasmuch as He loves and is willing to bless even His enemies, inasmuch as His greatest joy is in making others joyful, He wants us to be of the same disposition and character. Otherwise, even though exalted to power and majesty without the characteristics of the divine nature, God would find no basis for fellowship in us. This is why, dear brethren, the viewpoint of service is fundamental to a wholesome, healthy Christian life. This is why those who imbibe the spirit of God so fully that their chief delight is not in what they can do for themselves, but what they can do for Him, and for His people, are so pleasing to the Father. Being delighted with us because we so fully serve and obey Him, we, like the Hebrews, can depend upon His overruling care in all our affairs.

"BUT IF NOT"

The three Hebrews had full confidence in God's ability to deliver them, and were fully assured that He would care for their interests in keeping with whatever His infinite wisdom saw was best. However, they were not certain as to exactly what their God might do under the circumstances. They had unlimited confidence in final de-

liverance from the hands of their enemies, but what they would be called upon to endure meanwhile was something that they were willing to leave in God's hands.

They were determined not to compromise their position of loyalty to Him regardless of the result. They wanted it understood that they were not serving God simply because of the immediate blessings He might bestow upon them or what course He might pursue in their best interests. Their loyalty was based upon their knowledge of His integrity and that whatever He did they knew would be for the best.

Shadrach, Meshach and Abednego, while knowing of the wonderful miracles God had performed on behalf of His people throughout the centuries of the past, knew also that He did not always immediately and miraculously deliver them from trouble. God overruled in the experiences of Joseph to provide food for the Israelites in the coming days of famine, but He permitted Joseph to be sold into slavery and imprisoned before the deliverance came. He provided water from the rock, and manna from heaven to sustain the lives of the Israelites in the wilderness, but He permitted them to wander in that

wilderness for forty years. How could the three Hebrews now know what great purpose God might be working out in connection with the test that confronted them? But of this they were assured, that no matter how much He might permit them to suffer, He would finally deliver them, and that thereby His name would be glorified.

OUR DAILY TRIALS

So it should be with us. Let us not always judge God's goodness by the degree to which He spares us from suffering. He has not promised to shield the followers of the Master from trial. Indeed, He has made it plain that it is only through much tribulation we will enter the Kingdom as glorified joint-heirs with Christ. (Acts 14:22.) One thing God has promised, however, is that He will not permit us to be tested above that we are able to bear and will provide a way of escape. (1 Corinthians 10:13.) On this promise we can base our confidence, and go forward in the narrow way of sacrifice and suffering, with full assurance of faith and without feeling that it is necessary to hold back from doing the full will of God, regardless of what may be involved.

This is a real test of the fullness of our consecration. We

delight to tell of God's goodness and wonderful care for us when He has favored us with the sweetness of His providences. When He makes the pathway smooth, we sing aloud His praises in the congregation of the saints. If He opens up the way for us to enjoy some great blessing which we sought, we are happy to tell about it at the testimony meeting, but are we just as quick to sing His praises when He doesn't remove the obstacle or ease the pain, or shower us with His goodness?

Are we enthusiastic when He gives us a real opportunity to bear the cross, which, when we made our consecration, we gladly professed to accept? If we are truly faithful in our service of God there will be trials, there will be sufferings, there will be disappointments, there will be obstacles that are not miraculously removed from our pathway. But, in spite of this, our lives can be all sunshine if our faith is pure and simple, and we take Him at His Word—His Word which assures us that all things work together for our good, because we love Him and have been called according to His purpose.—Romans 8:28.

DAILY DELIVERANCES

Let us not make the mistake of merely looking into the fu-

ture and trying to bolster up our faith to meet some dramatic test that God may permit at the end of the Christian way. Jesus, it is true, finished His course dramatically upon the cross. Some of the apostles and other members of the early church did, also. Many throughout the dark ages were called upon to suffer dramatically as witnesses for Jesus and for the Word of God, but apparently the majority of those who will become God's inheritance finish their earthly pilgrimage quietly and unobserved, with no outstanding closing test by which they have an opportunity to give an outstanding demonstration of their love and loyalty to God.

We might anticipate a final assault by the "beast" or the "image of the beast," or by the "dragon," and try to get ourselves ready for that great experience to come, yet miss the blessings that could be ours by giving more attention to the little daily opportunities which God gives us to overcome. If we are faithful in these little privileges of demonstrating our faith and loyalty, we will automatically be ready for whatever may come in the way of outstanding tests later on.

And even in our day-by-day trials, we need God's help, else we will not be able to pass

through them successfully. Yes, there are daily deliverances vouchsafed to us by Him who supplies all our needs, and if we learn to watch for His leadings, depend upon His strength, having full confidence in His wisdom as days go by, there will be no question about the final outcome.

IN THE FIRE

The three Hebrews were wise in not assuming too definitely the exact manner in which God would help them. He did not prevent their being cast into the burning fiery furnace, but His power was manifest by the divine presence with them wherewith they remained unharmed despite the seven-fold heat into which they were thrown.—Daniel 3:19.

Nebuchadnezzar was astonished, upon investigation, to find that the only thing the flames had destroyed were the cords with which Shadrach, Meshach and Abednego were bound. He was even more surprised to discover that whereas three individuals had been cast into the burning fiery furnace, four were now to be seen walking about in the flames, the fourth being "like the Son of God."—Daniel 3:25.

In this there is a wonderful lesson for the Lord's people to-

day. Our Heavenly Father has not promised to prevent our passing through "fiery trials," and we are not to think it strange when He permits the flames to burn fiercely around us. (1 Peter 4:12, 13.) Our confidence should rather be in His promise never to leave us nor forsake us, that He is our refuge, a "very present help in trouble."—Psalm 46:1.

Applying a slightly different illustration, Peter speaks of the trial of our faith which he declares to be "much more precious than of gold that perisheth, though it be tried with fire." (1 Peter 1:7.)

God is the Master Refiner of Christian characters, and He is ever observing the intensity of the trial to make sure that it is severe enough to remove the dross, yet tempered sufficiently not to injure the gold.

THE GREAT DELIVERANCE

A great and final deliverance awaits every consecrated follower of the Master. Jesus speaks of this in His prophecy concerning the end of the age. Outlining present world conditions, He added words of comfort for His church, saying, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draw-

eth nigh." (Luke 21:28.) This is the final and complete deliverance of the Christian, his exaltation to glory, honor and immortality. It is this deliverance, mistranslated redemption, to which the Apostle Paul refers in Romans 8:23. He says that "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body [the body of Christ, the church]."

Yes, while waiting for this final deliverance we must expect the continuance of trials. We must expect to "groan within ourselves" because of the imperfections of our flesh, and also on account of the opposition of enemies from without. But we can rejoice in the realization that all our fiery trials, from whatever source they may come, will but help to prepare us for deliverance. It was even so with the three Hebrews whose cords of bondage were destroyed by the flames, thus setting them free, later to be fully delivered and exalted. What a glorious prospect awaits us if faithful! But let us ever remember that our final deliverance and exaltation will not come—cannot come—until we have passed through the fiery trials faithfully, even unto death.—Rev. 2:10.

Decision Necessary to Victory

"How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him."—1 KINGS 18:21

UNDER the leadership of King Ahab and Queen Jezebel, Israel had drifted far away from the true God and had become largely a nation of idolaters—worshippers of Baal. Directed by the Lord, the Prophet Elijah challenged the priests of Baal to a test demonstration of whether Jehovah or Baal was the true and living God, able to hear and answer prayer.

The people of Israel as well as the priests of Baal were summoned to appear on Mt. Carmel where the demonstration was to be made. But before the actual test, Elijah called upon the Israelites to decide definitely whose side they were on; whether they intended to follow Jehovah, or Baal. They made no reply to this call, which indicates what a powerful influence the priests of Baal had exerted over them. Those who at one time rejoiced in the God of Israel, now were not sure in their hearts whether Jehovah or Baal was the true God.

When the test was made, the priests of Baal utterly failed in their attempt to have Baal demonstrate his power, while the God of Israel responded to the prayer of Elijah and sent fire to consume the water-drenched sacrifice. When the people saw this, they at once acknowledged that Jehovah was the true God. It is to their credit that they made a quick decision once the facts were made

known. It has been said that when we don't know what to do, the best thing is to do nothing. This may be good advice up to a point, but a Christian should not need to be long in doubt as to what to do along any line pertaining to his service to God.

Promptness of action when the right way is discerned is essential to Christian growth and victory. When Saul of Tarsus had his eyes opened to the fact that Jesus was the Messiah and that he had been called into the ministry of the One he had been persecuting, he was urged to go forward at once in the performance of his commission—"And now why tarriest thou? arise, and be baptized."—Acts 22:16.

Not only should our consecration vows to serve the Lord be definite, but we should learn to meet every emergency of the Christian life in a positive way, never hesitating as to whether or not we will continue to carry out our vows of fidelity. There may be times when the Lord would be as well pleased with our choice of one avenue of service as another; but at no time should we deliberate between full devotion to Him and a half-way carrying out of our consecration. We should keep our faces set like a flint to do His will, and in this spirit of decision God will help us carry on to victory.—Isa. 50:7; Luke 9:51.

LOYALTY TO GOD AND CHRIST

"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."—JOHN 14:21

THIS text shows that we must not only have the commandments of Jesus, but we also must keep them to be acceptable to God. Nothing less than an absolutely loyal will could enable us to meet all the tests and finally gain an "abundant entrance" into the Kingdom. To have such a spirit of loyalty will require a constant scrutinizing of our thoughts and words and doings.

Not long ago an instructor of Parachute Troopers was being interviewed in a radio broadcast. He was asked the question, "Is it not dangerous to jump with a parachute from an aeroplane?" He answered that they always impress upon the students that whether or not such a jump is dangerous depends on how thoroughly they inspect their apparatus before they start on the trip. They must see that there are no tears or weak spots, that the cords are not twisted, and that the release snap is in good, workable condition. The students are told, he explained, that if they take such a jump without first making a

careful inspection of their equipment, taking for granted that everything will work out all right, they may be "jumping to a conclusion" in more than one sense.

We can take a lesson from this illustration. We, who are Christians, have made a full consecration of our all to do the Father's will, to be baptized into Christ's sacrificial death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Romans 6:3.) Figuratively speaking, we have taken a jump into sacrificial death. Is it dangerous? That all depends on whether or not we are continually inspecting our parachute—ourselves—to see that in our hearts, there is the spirit of full obedience to God and His Word. The apostle tells us in 2 Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We should be careful to purge out the old leaven of malice, hatred and envy and instead

see that our hearts are filled with love and thoughtfulness. We should put away filthy words, filthy habits and a filthy appearance. We should watch not only our actions but also our thoughts, so that nothing will interfere with our being wholly devoted to doing the divine will.

In Leviticus 16:13, we read, "And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." The High Priest had to follow certain rules of ceremony on the Day of Atonement or else he would die as he went under the second veil. This pictures the fact that we must carefully scrutinize our thoughts and actions to see that we are carrying out our consecration vows in harmony with the commandments in God's Word.

For instance, the High Priest when he brought the blood into the Most Holy of the Tabernacle was to take fire from off the brazen altar and put it in the censer on the incense altar in the Holy and crumble incense on it before going into the Most Holy. Suppose he would say, "What difference does it make where I get the fire, so long as I have fire in the censer." And suppose he should take coals from a fire out in the camp. His

sacrifice would not have been approved and he would have died, as he attempted to go under the second veil.

Likewise our trials represented by the fire, should come upon us as a result of our obedience to God in sacrificing the flesh and its interests in harmony with our covenant of sacrifice. Just having trials is not sufficient. We are to avoid bringing upon ourselves trials because of thoughtlessness or carelessness or quick temper. We are told in 1 Peter 2:20: "What glory is it, if, when ye be buffeted for your faults, ye shall take patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Let us always bear in mind that the Lord is judging us according to our hearts. 1 Samuel 16:7 reads, "But the Lord said unto Samuel, Look not on his countenance, [Eliab], or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." This was said concerning one of the sons of Jesse at the time that David was appointed to be king of Israel because Saul had been rejected by the Lord on account of his unfaithfulness.

Saul had been told to slay the Amalekites. He did kill them but not their king, Agag. Saul did what he pleased rather than obey God's instructions. We read in 1 Samuel 15:20, "And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites."

The Amalekites might well picture our sinful and fleshly desires which we as new creatures, are to kill and mortify whenever they conflict with doing God's will. Some one may be quite ready and willing to slay most of his "Amalekites" but he may keep alive a "King Agag"—some pet pleasure or sin that he wants to retain for his gratification. In doing this he is not living up to his covenant with the Lord—his covenant by sacrifice. (Psalm 50:5.) His will is partly loyal to God, but not wholly loyal. O, let us watch so that some pet pleasure does not take up so much of our time that it interferes with the carrying out of our covenant by sacrifice!

Let us now ask ourselves some questions to see how loyal our wills are to God. Just how do we rate on God's scale of values? The first question is,

How much progress are we making in overcoming the flesh? The principle referred to in Romans 5:20 applies to our justification, "But where sin abounded, grace did much more abound." But we should not presume upon God's grace—we should progress in righteousness. Instead of saying, "The merit of Jesus makes up for the shortcomings of my flesh, so what difference how much or how little there is to be made up," we should be endeavoring to keep the body of flesh in subjection to the new mind. Paul wrote, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9:27.

Just as the athlete who keeps practising the broad jump improves his muscles and his sense of balance, to where he can make a broader jump than when he first started, so our ability to resist evil and to use our mortal bodies in the service of the Lord should be greater and stronger than when we first started on the course of consecration.

The second question that we can ask ourselves is, When we have a quarrel are we more interested in showing that the other party is wrong and in ob-

taining an apology than we are in gaining peace and harmony and love? The spirit that is more interested in making the other fellow knuckle down and apologize than in building up each other in Christian character, is not the right spirit.

At a certain lecture, the speaker held up a large white cardboard and asked the audience what they could see. They replied, "A large white cardboard." Then with his fountain pen, he dropped a blot of ink on the cardboard and again asked the audience what they could see. They answered, "An ink blot." Then he pointed out to them that the white cardboard was ever so much larger and yet all they noticed and thought about, was the small ink blot. What a lesson for us not to look merely at some small fault that a brother may have and fail to see his good qualities. Uncontrolled anger, like a magnifying glass, can make that ink blot look much larger than it is.

Additionally, we are not to hold grudges. Just as the Israelites were to clean house and remove all leaven, so the apostle tells us in 1 Corinthians 5:8: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and

truth." He specially mentions "old leaven," seeming to imply something of long standing such as the corruptive influence of inherited sins and weaknesses. This "old leaven" can also be considered as "rank wickedness" in contrast with the less rank but more insidious leaven of malice and wickedness. When we keep old, long standing grievances in our hearts, by our actions we are saying, She did wrong to me about six months ago. O, it is true that she said that she was sorry and asked me for forgiveness, and I said I would forgive her, but I am not forgetting about it so the next time she displeases me, I can remind her of it. Such a spirit is not pleasing to the Lord and means that one possessing it is not wholly loyal to Him.

The next searching question is, Are we grumbling about our circumstances or have we as yet learned to be content? Paul wrote, "For I have learned, in whatsoever state I am, therewith to be content." (Phil. 4: 11.) The story is told of some sailors who were out on a ship in the ocean. They had run out of fresh, sweet water. As a result, some had died and the rest were very thirsty. Another ship was passing by and in answer to the request for fresh water were told, "Drop your bucket

where you are." They thought this was a foolish answer in view of the fact that the water in the ocean is salty and would only make their thirst worse. But they tried it and to their amazement, found that the water was sweet and fresh. They were at the mouth of the Amazon River, which because of its size and force runs far out into the ocean.

The Lord tells us in His Word that He will give us just those experiences that are for our best spiritual welfare. We are to "drop our buckets where we are" and the Lord will so overrule our affairs that even the circumstances which look as if they could only bring us harm spiritually, can, with the aid of His Spirit operating through the Word, bring us just the spiritual blessings we need. The Lord does not remove the woes, but as the poet puts it, "He knows how to steal the bitter from life's woes."

Therefore, let us not hastily conclude that the Lord has permitted us to drift into circumstances and conditions which can only ruin us spiritually. If our wills are fully submitted to His will, and our faith is sincere and simple, we will find that the waters are sweet. "Faith can firmly trust Him, come what may."

Another question to ask ourselves is, Do we sulk when others do not follow our advice or instructions? If we do, remember that sulking is a confession of weakness. It indicates that either we do not know how to handle others, or else, we are not manifesting the spirit of the Master.

Now let us examine ourselves to see if we are as thoughtful and tactful in our expressions of appreciation as we should be. We should not go to the extreme of never giving a compliment or saying a word of appreciation. On the other hand, we should avoid being too flowery, or too frequent or too flattering in our words of appreciation.

Let us also ask ourselves; how alert are we to take advantage of all the little opportunities of service for the truth, for the brethren, and for our families, which are daily presenting themselves to us? Let us watch ourselves along this line.

Let us ask still another question. Are we getting all the good out of the meetings that we should? One object of the meetings is to enable us to better understand the letter and spirit of God's Word and thus gain a better knowledge of the doctrines. Using as our text books, the six volumes of Scrip-

ture Studies, and proving each point as we go along by referring to the Bible for proof texts, and studying how we can apply these doctrines in our general and daily conduct, we will be richly blessed in the knowledge of the Lord. Experience has proved this to be the case.

When we come to the meetings, the amount of truth we will be able to carry away with us, will depend on how receptive are our hearts and minds. Let us try to see how much blessing we can get from every thing that is said, and to be and give a blessing as well.

Another object in attending the meetings, is to have our hearts warmed by the love and friendship of the brethren. It is said of a certain famous baby specialist, that if he had a baby at a hospital that was weak and frail even though it was being well fed, he would write on the instruction sheet, "This baby is to be loved every three hours."

He knew that the love and care and attention which that baby would receive from the nurse would do for it what the food alone could not do. Likewise, the love and fellowship of God's people are also needed by each one of us. The doctrines are necessary but they need to be supplemented by these seasons of loving friendship with the Lord's people. Are we making the fullest use of the doctrines, the fellowship and love of the brethren?

The Apostle Paul left us a noble example of one who is wholly loyal to God's will. Despite the trials and hardships of the narrow way, may we all be able to say, in all sincerity, with him: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

—CONTRIBUTED



"The nearer we approach to the consummation of our glorious hopes, the opposition of the powers of darkness grows more and more severe as well as more subtle. And those who walk by faith alone must needs have a very strong faith to be able to wage a successful warfare to the end, and win the victor's crown of glory. To this end, dearly beloved, let us keep these precious promises of God ever in mind."

Tested Then Rewarded

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him."—JAMES 1:12

AS CHRISTIANS, our covenant with the Lord is to love Him with all our heart, mind, soul and strength, and to love our neighbor as ourselves. We are to love up to this standard in the spirit of our minds so far as we are able, relying on divine assistance in times of need, and relying on the merit of the precious blood of the Redeemer to cover our unavoidable deficiencies.

The great adversary, working through the desires of the flesh, and in conjunction with the world, endeavors to lure us away from the standard of full love and devotion to God. He would have us love other things more than we love the Lord. Without temptations along this line our allegiance to God could never be shown. Self-love, for example, might be reigning in our hearts, and we would not recognize it.

It is easy to assume that we love the Lord more than anything else, even our own lives, and to conclude how much we would like to do for Him; but not until we come to grips with the counter-influences of self-love, do we have an opportunity to demonstrate the genuineness of our consecration and devotion. We may say in our hearts, "I love Thy will, O God," but when we are severely tried along one line or another we find out that our love for His will

needs further development and a firmer anchorage.

It is not a matter of enduring merely one or two trials, or temptations. It is not until we have endured unto the end—"faithful unto death"—that the crown of life will be given to us. The Christian's entire life is one of trial, or testing, to prove the depth of his sincerity and loyalty to God. We have covenanted to sacrifice all to follow the Master, and our endurance of temptation is by virtue of actually fulfilling that covenant faithfully even unto death.

We should not expect any easement from trials, much less a cessation of them, while tabernacling in the flesh. The Lord may temper the heat, as it were, if, in His wisdom, He sees such would be best for us. But we can meet temptations confidently, knowing that regardless of what our natural infirmities may be, we shall be given strength sufficient if we demonstrate our loyalty of heart by our very best endeavors to stem the tide of selfishness, and to turn a deaf ear to the appeals of Satan by which he endeavors to divert us from the way of sacrifice. Let the trials continue to come, then, and by God's grace we will endure unto the end, in confidence that we will receive the crown of life.

LIGHT AFFLICTIONS— GLORY TO FOLLOW

THE Apostle Paul is here addressing the church at Corinth, and in the larger sense addressing the entire church of the Gospel age. He is apparently describing to some extent the experiences of himself and those who were with him in his missionary labors. He traveled from place to place, but not as our pilgrim brethren now do; for sometimes he spent an entire year, sometimes more than a year, in one city. Nevertheless, he was a traveler, going about where other missionaries of the Lord had not gone, addressing the Jews and whoever else might give evidence of having a hearing ear. On these tours he took with him assistants. We are therefore to consider that his words here referred not only to the apostles (for he was the only apostle of the company), but also to others with him; and that this Epistle, as are all the inspired writings, was designed by the Lord for the instruction and benefit of all the saints throughout the Christian dispensation.

The apostle's assistants were general ministers of the Lord, as are all God's children in proportion as they do a work of

ministry. His words would seemingly be addressed, then, to all who are engaged in the Lord's service. In this Epistle he points out that there are differences in the services rendered—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"—and also differences in the experiences of the various members of the body of Christ. He says that some of them had been the objects of persecution and that others had shared in those persecutions by suffering with those so persecuted, indicating that the Lord recognizes and appreciates this association with those in distress, if there be such association.

This thought is brought out also in St. Paul's Epistle to the Hebrews. (Chapter 10:32-34.) If those not so actively engaged in the service are faithfully doing all that their hands find to do, the Lord is as appreciative of it as He is of those who because of greater ability or physical strength or opportunities are able to accomplish more—each doing to the extent of his opportunity the work of the Lord.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body."—2 Cor. 4:8-10

The apostle said of himself and his companions, and of all those laboring faithfully in the service of the Master, "We are troubled on every side." There are many troubles that are common to the whole human family—lack of employment, sickness, death, poverty, etc. There are multitudinous troubles which come to the world; and of course the apostle and his companions were subject to these difficulties like other men. To many these trials of life bring distress. But while St. Paul and those with him had their ailments and difficulties, their persecutions and trials, they also had the knowledge of the truth and the Lord's sustaining grace; and they were enlisted in the army of the King of kings. They were not distressed by their troubles, but were trusting in the Lord's precious promises that these would all work out for their good.

"AS HE WAS, SO ARE WE"

And so we are not to allow the troubles of life to distress us as they distress other people. We

have something that others do not have—the Lord's assurance that everything in our lives shall be a bearer of blessing to us if we are faithful. This enables us to rejoice in tribulation, if we really believe this promise of our Father's Word. There are other troubles that come to the Lord's people, but do not come to the world. The world is more or less in opposition to those who are engaged in publicly preaching the truth and to those who are associated with them. There is a battle on between right and wrong, light and darkness. The world, being attached to their darkness, feel an enmity toward the light, a hatred of it; and they are often disposed to give special trouble to those who are the Lord's representatives in a particular capacity.

Occasionally we find worldly persons who are of good heart and kind intention and who are desirous of helping on a good work; but these are exceptions. Our strongest opposition, however, comes generally, as did that of the Master, from those

who are our brethren, though many of them are only nominally so. Then we have the adversary particularly against us. It is true that the whole world have the opposition of the adversary, but he is especially active against those engaged in the public service of the Lord. Satan seems to bring before these special temptations, and it is not surprising that they should be the particular objects of his rage and of his wiles. But those who are thus engaged in God's service have special blessings at His hands, and extra fortifications. So while we may be sure that those in the public ministry have more troubles from the adversary, they are also given more grace to cope with them.

THE GATEWAY TO LIFE

"We are perplexed, but not in despair," says St. Paul. The apostle and his company were not the only ones who have been at a loss to know just what to do. The whole world has been perplexed, and are particularly so today. The general anxious uncertainty of our day results in a large measure, it would seem, from the nerve-racking experiences of the present time. If people knew the right thing to do in respect to their business, their homes and their affairs in general, they would not

be so full of doubt and bewilderment. But no one is wise enough to get along without some perplexity; and present conditions in the world are causing much distress and also anxious foreboding for the near future. Those who are engaged in the work of the Lord have some perplexity. But the anxiety or uncertainty of the Lord's people should never go to the length of despair. Those who are of the world, getting out of work and being in various difficulties, become very despondent. Frequently we hear of suicides. Things look very dark to people who take their own life.

It may yet be true of the Lord's people that things will look very dark; but they are not in despair, and will not be in despair whatever may come; for the Lord has said that He will never leave us nor forsake us. This gracious promise should give us a hope sure and steadfast. Our anchor of hope should hold. Our position, therefore, is very different from that of the world, who have no particular hope. The world have no solid anchor, no precious promises to hold them fast. We know that if the worst comes to the worst, if we should even die of starvation, our hope lies beyond the veil, beyond death. Therefore God's

saints of today look upon death as the gateway by which to enter into fulness of life, into a realization of all our hopes and joys. If, therefore, there is despair, it would prove that our anchorage has been cut loose. Whoever would find that he is in despair would find that he is letting go his faith, and should immediately seek counsel from the Word of God and from others strong in faith, and should go to the Lord in frequent and earnest prayer, assured that if faith is restored despair will go.

"I WILL NEVER LEAVE THEE"

"We are persecuted, but not forsaken." There are persecutions of certain kinds that come to those in the world. Sometimes their neighbors have a grudge against them, and they thus are more or less persecuted. But they have no effective means of dealing with such a matter and nothing to comfort them. Sometimes they give as good as they get. But in the case of one of the Lord's children it is very different. When we feel that justice calls for retaliation, then one should remember that it is not ours to retaliate, to return evil for evil. The Lord has told us that we should leave all matters relating to justice in His hands. "Vengeance is Mine, I will repay." He does say that we are to run

away from persecutions; therefore we are not to condemn those who run away as following a wrong course. We are told by the Master, "If they persecute you in one city, flee to another." So if a child of God is persecuted in one neighborhood, and he can get away to another neighborhood it would be better to go.

But though persecuted for righteousness' sake, the Lord's people are not forsaken. The world and those possessing the world's spirit may harass and buffet them, but the Lord does not forsake them. When persecutions come to us, however, we are to inquire, "Are these oppositions and persecutions coming to me on account of my loyalty to the Lord, or is there something in my disposition which causes them?" If the latter is the case, we should diligently endeavor to rectify our fault. If, on the other hand, we find by careful scrutiny of ourselves and our conduct that we have been doing our best, our very best, and that the persecutions are coming to us on this account, then we are to rejoice in the persecution.

We are "cast down, but not destroyed." This expression shows that while the apostle and his companions did not suffer despair, did not feel forsaken,

they sometimes felt a heaviness of spirit. This heaviness of spirit, or feeling of loneliness and depression, is natural at times to all mankind under the adverse conditions prevailing in the world. The weight of this casting down may be accentuated to some extent by the condition of the physical health. Those who are weak or in pain physically are apt to feel any mental pressure or trouble. This is all to be fought against in the Christian; for we know that our afflictions and disabilities are something outside and not of the Lord, except in the sense that He permits them for our development, for our future work in the Kingdom. We are therefore to be of good courage. If the Lord permits us to have trouble, we are to exercise fortitude, to patiently endure, and not to allow it to destroy our faith or our happiness or our loyalty of spirit to Him to whom we have vowed allegiance.

We are to put up with whatever our Father permits, in sweetness of temper, and to say to ourselves, "This may be a good lesson to me. Perhaps these cast-down feelings, this feeling of desolation, may help me to sympathize more with others." The poet has well said: "Into each life some rain must fall, Some days must be dark and dreary."

So let us see to it that we do not allow this feeling of depression to conquer us and to destroy our faith and energy; but rather, looking to the Lord for assisting grace, and claiming His precious promises, we are to rise above the difficulty and press bravely onward.

OUR "COVENANT OF SACRIFICE"

We are "Always bearing about in the body the dying of the Lord Jesus." The apostle thus declares that the Lord's people, in proportion as they are faithful in His service, have a likeness to the Lord in their service, in their death. Our Lord's experience in the narrow way was three and a half years of dying. He was daily laying down His life—surrendering His life. He was an Example to us of how we should surrender our lives. He laid down His life, not in the service of the world, but of the Lord's professed people. While the merit of His sacrificed life was to be used of the Lord for the life of the world, yet He laid it down in the direct service of His Jewish brethren.

The Hebrew people were the people of God. Our Lord spent His life especially with those who were truly desirous of pleasing God and knowing His will, whether found amongst the rich and influential or

amongst the poor and lowly. Jesus welcomed publicans and sinners, and gave His life for them. He knew that among this humble class He would find the greater proportion of true wheat. He was laying down His life during all the three and a half years of His earthly ministry, and merely completed this work at Calvary.

And so it is with all of the Lord's true people. They have made "a covenant by sacrifice." They have dedicated their lives to the Lord and His service; and as Jesus their Master laid down His life in doing good, in proclaiming the truth then due, so they are to lay down their lives in the same manner, whether the time of their ministry be three and a half years or twenty years or whatever it may be—until the Father's good time shall come for their deliverance. They will be in full harmony with the Lord and will gladly have fellowship in the sufferings of their great Head—and properly so; for they are prospective members of His body. Thus all of these members are continually bearing about in the body the dying of their Lord. They are dying daily as He died, "laying down their lives."

This is all the work of the new creature. The old creature

is merely compelled to follow in the way of the new creature, and this setting aside of the will of the flesh is the basic feature of our dying. When our dying has been completed, our lives faithfully laid down, it will bring us to that condition where we shall hear the Master's "Well done!" . . .

"GLORIFY GOD IN YOUR BODY"

Thus the life of Jesus is manifested through us to the world, and to the brethren. The world cannot understand. They say, "If I were in your place, in such a trial, I would be miserable. But you are rejoicing!" So they cannot understand. But we have a newness of life that the world cannot appreciate. All who can appreciate this should daily grow in grace and knowledge. We should show forth more and more of the Lord's life in our characters and in our bodies. Thus we shall be manifesting more and still more of the Lord's Spirit, doing more of the Lord's work, becoming more like Jesus—all of which will prepare us for the glory beyond, when the new creature shall be completed, when all the perfections and glories of the new nature will be ours.

—Reprint, April 15, 1915

Joy in the Morning

BROADCAST

THE Prophet David declares that while weeping may endure for a night, "joy cometh in the morning." (Psalms 30:5.) The Prophet Isaiah refers to the long period during which sin and death reign in the earth as a time of darkness, saying that "darkness covers the earth and gross darkness covers the people." (Isaiah 60:2.) The "darkness" thus referred to is symbolic, the term being used in much the same sense as we today might speak of the "blackout" of happiness in the earth due to the global war.

But this blackout of human happiness is not to last forever. A morning is coming, and with it joy to all people. The darkness has been caused by sin and the consequent withdrawal of God's favor from the human race. This has resulted in death, as when the sunlight is withdrawn from a plant which must have the light in order to live. Mankind lost God's favor back in the Garden of Eden, and since that time the entire race has been walking through the valley of the shadow of death.

But a new day is coming during which mankind will come out of the shadows and into the sunshine of God's favor, where there will be joy and life for all. That morning will dawn because the "Sun of righteousness will arise," bringing healing and joy to all the families of the earth. —Malachi 4:2.

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio	WADC	1350 k.	8:15 a.m.
Baltimore, Md.	WFBR	1300 k.	9:15 a.m.
Bay City Mich.	WBCM	1440 k.	10:15 a.m.
Binghamton, N.Y.	WNBF	1290 k.	10:00 a.m.
Boston, Mass.	WMEX	1510 k.	2:00 p.m.
Detroit—Windsor	CKLW	800 k.	3:45 p.m.
High Point, N. C.	WMFR	1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 k.	5:15 p.m.
Muskegon, Mich.	WKBJ	1490 k.	9:30 a.m.
New York, N. Y.	WMCA	570 k.	9:30 a.m.
Orlando, Fla.	WLUF	1230 k.	3:00 p.m.
Philadelphia, Pa.	WIP	610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 k.	9:45 a.m.
Pittsburgh, Pa.	W-47-P (Freq.Mod.)		9:45 a.m.
Portland, Me.	WGAN	560 k.	9:45 a.m.
St. Albans, Vt.	WWSR	1420 k.	12:45 p.m.
Toronto, Ont.	CKCL	580 k.	9:30 a.m.

CENTRAL TIME

Chicago, Ill.	WAIT	820 k.	6:30 p.m.
Cincinnati, Ohio	WCPO	1230 k.	10:15 a.m.
Clinton, Iowa	KROS	1340 k.	9:45 a.m.
Columbus, Ohio	WHKC	640 k.	9:30 a.m.
Dallas, Texas	KSKY	660 k.	9:30 a.m.
Dayton, Ohio	WHIO	1290 k.	12:30 p.m.
Fergus Falls, Minn.	KGDE	1230 k.	8:15 a.m.
Grand Rapids, Michigan (Mondays)	WLAV	1340 k.	9:30 p.m.
Indianapolis, Ind.	WIBC	1070 k.	9:30 a.m.
Jackson, Tenn.	WTJS	1370 k.	9:45 a.m.
Knoxville, Tenn.	WBIR	1240 k.	9:00 a.m.
Louisville, Ky.	WGRC	1370 k.	8:45 a.m.
Medford, Wis.(Wed.)	WIGM	1500 k.	9:45 a.m.
Minneapolis, Minn.	WTCN	1280 k.	9:15 a.m.
St. Louis, Mo.	KXOK	630 k.	10:00 a.m.
San Antonio, Tex.	KMAC	1240 k.	8:45 a.m.
Wausau, Wis. (Sat.)	WSAU	1400 k.	2:30 p.m.
Wichita, Kans.	KFBI	1070 k.	11:00 a.m.
Wichita, Kans.(Mon.)	KFBI	1070 k.	5:15 a.m.
Wichita Falls, Tex.	KWFT	620 k.	9:15 a.m.
Winnipeg, Man.	CJRC	630 k.	10:30 a.m.

SUBJECTS FOR THE M

Dec. 5—JOY IN THE MORNING

Dec. 12—KEYS OF HEAVEN

ST SCHEDULE

MOUNTAIN TIME

Edmonton, Alta.	CFRN	1260 k.	9:00 a.m.
Globe, Ariz.	KWJB	1240 k.	9:15 a.m.
Grande Prairie, Alta.	CFGP	1340 k.	10:15 a.m.
Jerome, Ariz. (Tues.)	KCRJ	1340 k.	6:15 p.m.
Kalispell, Mont.	KGEZ	1460 k.	4:45 p.m.
Nampa, Idaho	KFXD	1230 k.	4:00 p.m.
Phoenix, Ariz.	KTAR	620 k.	9:15 a.m.
Prescott, Ariz.	KYCA	1490 k.	9:15 a.m.
Safford, Ariz.	KGLU	1450 k.	9:15 a.m.
Saskatoon, Sask.	CFQC	600 k.	10:45 a.m.
Tucson, Ariz.	KVOA	1290 k.	9:15 a.m.
Yuma, Ariz.	KYUM	1240 k.	9:15 a.m.

PACIFIC TIME

Berkeley, Cal.	KRE	1400 k.	9:05 a.m.
Fresno, Cal.	KMJ	580 k.	10:00 a.m.
Kelowna, B. C.	CKOV	630 k.	8:45 a.m.
Los Angeles, Cal.	KMPC	710 k.	9:15 a.m.
Riverside, Cal.	KPRO	1440 k.	9:45 a.m.
San Diego, Cal.	KFMB	1450 k.	10:15 a.m.
Seattle, Wash.	KJR	1000 k.	8:45 a.m.
The Dalles, Ore.	KODL	1230 k.	9:15 a.m.
Vancouver, B. C.	CKWX	980 k.	2:45 p.m.
Vancouver, Wash.	KVAN	910 k.	9:15 a.m.
Wenatchee, Wash.	KPQ	560 k.	10:30 a.m.

ATLANTIC TIME

St. Johns, Nfld.	VOCM	1006 k.	5:00 p.m.
Sydney, Nova Scotia	CJCB	1270 k.	9:45 a.m.
Sydney, N. S.	CJCX (Short Wave)		9:45 a.m.
Yarmouth, N. S.	CJLS	1340 k.	10:00 a.m.

POLISH RADIO PROGRAMS

Baltimore, Md.	WCBM	214½ k.	8:45 a.m.
Boston, Mass.	WORL	950 k.	10:30 a.m.
Chicago, Ill.	WGES	1390 k.	8:45 a.m.
Chicago, Ill. (Wed.)	WGES	1390 k.	3:45 p.m.
Detroit, Mich.	WJBK	1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM	1480 k.	4:30 p.m.
Muskegon, Mich.	WKBZ	1500 k.	10:45 a.m.
Niagara Falls, N. Y.	WHLD	1290 k.	8:45 a.m.
Racine, Wis.	WRJN	1400 k.	2:30 p.m.
Springfield, Mass.	WSPR	1270 k.	8:30 a.m.
Stevens Point, Wis.	WFHR	1340 k.	10:30 a.m.

AUSTRALIAN BROADCASTS

Geelong, Victoria	3GL	222 meters	10:00 a.m.
Swan Hill, Vict.	3SH	226 meters	10:00 a.m.
Wagga, N. S. W.	2WG	261 meters	10:00 a.m.

E MONTH OF DECEMBER

Dec. 19— THE JUDGMENT DAY

Dec. 26—THE PRINCE OF PEACE

The Keys of Heaven And Hell

THE BIBLE is replete with pictorial language, and one of its word pictures is portrayed by the use of the term "keys." It is used in connection with two quite different subjects, yet with each of them it conveys a clarity of viewpoint which would be difficult to present so definitely in any other manner. Peter was given the "keys" of the Kingdom of heaven (Matthew 16:19), and Jesus announced to the Apostle John that He possessed the "keys" of death and of hell.

Today we use the term "key" in somewhat the same metaphorical sense when we say, for example, that one has the key to the problem. It means that he is able to unlock that problem, to solve it. It symbolized the authority, or ability to open, so Peter, in fulfillment of the promise Jesus made to him, opened up Kingdom privileges to the Jews on the day of Pentecost, and to the Gentiles later when Cornelius was converted; that is, he was the first to point the way by which both Jews and Gentiles could become joint-heirs with Jesus in His Kingdom.

The Biblical hell, is the condition of death, and Jesus will use the "keys" of hell to unlock that dark prison-house and set its captives free. All in their graves will hear His voice and come forth. How glad we are that Jesus possesses those "keys"!—John 5:28.

FRANK AND ERNEST RADIO PROGRAMS

THE Bible Answers

THE PRINCE OF PEACE

(ADAPTED FROM A BIBLE ANSWERS BROADCAST)

DAVID LAWRENCE, writing in the *United States News* concerning the possibility of peace when once the United Nations have fought the present bloody conflict through to a victorious finish, says:

"We have resolved through the Atlantic Charter. We have resolved through the Mackinac Charter. We have resolved through the Fulbright resolution. We have resolved by presidential declaration to establish the "four freedoms"—freedom of speech, freedom of religion, freedom from fear, and freedom from want. And we have said that there shall be no more war, that aggression shall cease and that righteous nations must band together to enforce the peace by every means at their disposal. We have resolved again to make a 'lasting peace.' But of what avail are these resolutions when the ones made in the midst of World War 1 were rendered meaningless after the war?"

Thus does Mr. Lawrence vividly call attention to the thin thread of hope that in some way not yet explained a just and lasting peace

may be established. In the minds of many there is a lingering desire—it cannot properly be called a hope—that there may yet arise some super-statesman, or perhaps a group of them, who will be able to wave a magic wand over the warring factions of earth and cause them suddenly to lose their hate for each other and agree henceforth to settle their differences upon the basis of the Golden Rule, thus averting the utter collapse of a world order which we have called civilization.

But in all the motion and commotion of a tailspinning world, one important fact is almost universally overlooked today, which is that the super-statesman who is destined to restore order and establish genuine peace that will be not merely for our times, but for all times, was born more than nineteen centuries ago, lived to the age of thirty three and one-half years, and then was crucified by the Pagan Roman authorities at the clamorous demand of His brethren, the Jews.

His birth, announced by an angel to a little group of shepherds

watching their flocks by night on the Judean hills, had been prophesied hundreds of years before by Isaiah. (Chapter 9:6,7.) This prophecy, if inspired alone by the enthusiasm of a Hebrew prophet, would be a very ambitious one, indeed. It envisages the Deliverer of Israel in the combined role of Counselor, Father (or Life-giver) a Mighty God, and a Prince of Peace. It shows, furthermore, that the sphere of influence over which

while a commendable ideologist in his outlook, had closed his eyes to reality when he penned his description of the future Utopia of righteousness and peace which well-wishers in countless generations of human experience have had reluctantly to admit is "too good to be true."

But there is a statement in this prophecy which we should not overlook; one which forms a basis for the re-examination of all the

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—ISAIAH 9: 6, 7

His Kingdom is yet to hold sway, embraces the whole earth; that it will be universal and without end.

While the Pharaohs, the Kings, the Princes and the Emperors of Egypt, Babylon, Medo-Persia, Greece and Rome had endeavored, by force and trickery, to extend their domains far and wide throughout the then known world, yet this humble, but enthusiastic prophet, foretelling the birth of a future Israelitish King, made bold to assert that there would be "no end" to His Kingdom. In view of all the shocking escapades of selfish men that history reveals, and in view also of the present example of "man's inhumanity to man," we might justifiably feel that Isaiah,

facts related thereto; namely, that the "zeal of the Lord of hosts will perform this." Yes, God is able. This is the professed belief both of Catholics and Protestants the world over. Upon the basis of this belief the human mind readily can conceive of the untold possibilities of accomplishment in a distraught world. That God is willing as well as able to do for man what he cannot do for himself is abundantly attested by the many prophecies and promises He has made.

His promise through Isaiah, had not been forgotten hundreds of years later, and when the angels announced the birth of Jesus, that message of hope and inspiration to the shepherds contained the assur-

ance of salvation and peace which through the Christ-Child were to be made available to all mankind.

Christmas Message Still Vital

We still celebrate the birth of Jesus, but how many today really look upon it as symbolic of a genuine hope that a Kingdom of lasting peace is yet to be established upon this earth through the direct intervention of divine power on behalf of mankind? This is the great challenge to Christianity today. Yes, a challenge now more than ever before, because there is now less in the world to indicate that the Kingdom of righteousness and peace which the prophets foretold can ever be established.

In all these nineteen hundred years, there has been no genuine nor lasting peace or good will in the earth. Wars and rumors of wars have marred the hopes of peace in each generation. The fact that aggressor nations sometimes have labeled their acts as holy wars, has made these no less bitter and devastating in the hearts and lives of those affected.

But if God is all-powerful to carry out His loving designs through Christ, why have these nineteen centuries been permitted to pass since the birth of Jesus with so little being accomplished toward the establishment of a righteous and lasting peace. Time is a very important element in the outworking of the divine plan. God has a due time for everything. It is evident that Jesus Himself did not expect that the wonderful promises of a world-wide Kingdom of peace and happiness would be

fulfilled through Him as the Messiah until after His second advent.

Jesus pointed out, through the parable of the wheat and tares, and otherwise, that during the interim between His first and second advents there would be developed in the earth an apostate system of Christianity. This has been called Christendom, or Christ's Kingdom, the basis of which has been the church-state systems of Europe.

Real Christianity Not Yet Tried

The Apostle Paul also foretold the development and final destruction of this false system of Christianity. In 2 Thessalonians 2 he explains that there would come a "great falling away" from the faith and that a "man of sin," an anti-Christ system, would grow up in the earth. He also points out that this false system would be rendered powerless and finally destroyed by the bright shining of the Master's presence—that is, the enlightening influences set to work in the earth as a result of the second coming of Christ.

Jesus, after His resurrection, gave the wonderful vision of Revelation to the Apostle John. In it we find also a vivid pre-view of apostasy and counterfeit on the part of a majority of the professed followers of Christ. Not until the end of the vision do we see the nations being healed and restored by the waters of the river of life.—Revelation 22:1-5. Prior to this we see the wicked nations gathered unto the great battle of Armageddon. We see the false church systems, represented as a harlot woman, with daughters, who ruled

over the kings of the earth, destroyed.

Counterfeit Foretold

Thus the Revelation vision first portrays, not the ever-increasing and widening influence of the true Messianic Kingdom beginning at Pentecost, but the flourishing of the forces of wicked intrigue and counterfeit. It does reveal, however, a faithful few who "follow the Lamb whithersoever He goeth." It reveals these faithful ones as at last being exalted to Kingdom power and authority with Jesus; while those who refused to wait for the return of the Lord, but instead adulterously unite with the kings of the earth in order to reign before the due time, are shown to lose the real reward, and to have their works burned up.

The Scriptures explain that it is God's plan to select this small company of representatives from the world, who upon the basis of their faithfulness in following the Lamb, are in the first resurrection exalted to reign with Christ when His Kingdom begins to operate. The selection and development of this company, the church of Christ, has been God's program during the entire period from Jesus' first advent, until now. The time features of the plan indicate, however, that now this work is nearly complete, hence that we may expect Christ soon to take over the rulership of earth, and bestow all the wonderful blessings of life, peace and happiness which God's prophets have foretold.

That will be the time when mankind in general will recognize

Jesus as being the Wonderful One, the Great Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, as our text declares. There are many wonderful characters recorded in history, but Jesus will be recognized as more wonderful than any, or all of them. Practically all the former outstanding rulers of the world have made themselves famous through ability to induce their subjects to die for them. But, unlike all these, Jesus died for His subjects, and thus prepared the way for their everlasting blessing.

Jesus will also be a great Counsellor when His Kingdom is established, and how much the world needs good counsel today! His advice will not be based upon selfishness, nor will it depend on outward appearances. It will not lead away from God and righteousness, but to harmony with the Creator, so that all who heed it will finally be restored to peace with God and be granted everlasting life.

Able to Save

Jesus will also be "the Mighty God." During the thousand years of the Kingdom, Christ will be dealing with the people as Mediator, and to mankind will be a Mighty God indeed, One who is able to save them from sin and death, and spread peace and happiness throughout the whole earth.

In Revelation 21:3, we are told that during that time the tabernacle of God will be with men, that He will dwell with them and be their God. This promise will

be fulfilled through Christ. Finally at the end of the thousand years the Kingdom will be turned over to the Father. This is the way Paul explains it in the 15th chapter of 1 Corinthians. Then the Father will be all in all, the mediatorial work of Christ having been completed.

Jesus will also be the Everlasting Father. The term "Father" means life-giver, and Jesus will be the Life-giver to the world of mankind during the thousand years of the Kingdom. Through His divine power the world will be called forth from death, and the obedient ones will be restored to perfect health and everlasting life. Hence the world will look upon Him as their great Life-giver, the One who will give them everlasting life.

Thus we see that not only will Christ rule the world in righteousness, but will also provide life for the people. That is something no ruler of the world has ever attempted to do, or even promised to do; but Christ will do it, and so completely that eventually there will be no more death, neither sorrow nor crying, for the

former things shall have passed away.—Revelation 21:4.

And finally, Jesus is also the Prince of Peace. Just think what that will mean for distressed humanity! No longer will the world be ruled by power politics, nor by balances of power, for divine power will sweep aside all of the selfish arrangements of men; and through Kingdom agencies selected by the Lord Himself, will cause righteousness and peace to spring forth in all the earth. Yes, He will truly be "the Prince of Peace; and of the increase of His government and peace there shall be no end."

And then, to give us a real assurance of the fulfilment of this remarkable prophecy, we are told that the "government shall be upon His shoulder." This is just another way of saying that Christ will assume full responsibility for its success. He can do this, for after His resurrection, He declared that "all power is given unto Me, in heaven and in earth." —Matthew 28:18.

This means that Christ will not depend upon the arm of the state to enforce His decrees as they did who established the counterfeit Kingdom arrangements. Jesus now possesses all power, and will use it to guarantee the success and efficiency of His Kingdom. With this true Scriptural viewpoint before us, we can see that Christianity will yet be recognized as a glorious success, when, through the Kingdom agencies, "the knowledge of the glory of the Lord fills the earth as the waters cover the sea."—Hab. 2:14; Isa. 11:9.

GOOD NEWS FROM THE BIBLE

A review of some of the reassuring promises of God that there shall be peace on earth.

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Seasonable Words, Fitty Spoken

"A word spoken in due season, how good it is." (PROVERBS 15:23.) "A word fitty spoken is like apples of gold in pictures of silver."—PROVERBS 25:11

THERE is a right time to speak, and there are proper things to say at the right time. The Lord would have His people alert and watchful for opportunities to help others by encouraging words fitty spoken at the proper time. One whose mind is filled with a knowledge of the divine plan, and a heart overflowing with the spirit of love, is equipped to be a blessing wherever he goes and to all those with whom he associates. Such will find that the truth of God's Word is an inexhaustible reservoir of timely and helpful thoughts, well calculated to fit any emergency, if properly used.

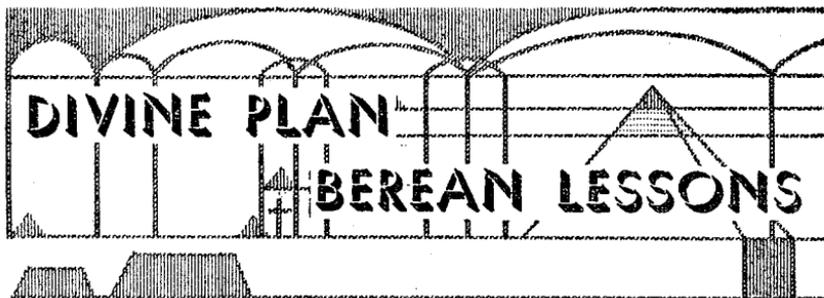
But we cannot give out what we do not have in our own hearts and minds, hence the importance of daily study of the Word, and meditation upon its precepts and promises. And one of the certainties of the Christian life is the fact that the power and inspiration of the Word is increased in our own hearts in proportion to the effort we make to share our knowledge with others. How unproductive of true results is Bible study the only motive of which is the personal attainment of knowledge.

Paul says that we should rejoice with those who rejoice, and weep with those who weep. (Rom. 12:15.) This would indicate the need of discernment as to what kind of words would be the most appro-

priate at any given time. When Jesus stood beside the tomb of Lazarus and observed the sorrow of the mourners, He wept. (John 11:35.) Doubtless those tears carried a more consoling message of sympathy than anything else could have done under the circumstances.

Speaking the truth in season, and fittingly, is simply a matter of trying to understand the needs of those we would help, and then supplying those needs, not by our own wisdom, but from the never-failing fountain of all wisdom and comfort—the Word of God. We must be able to enter understandingly and sympathetically into the experiences of others if our words are to become to them like "apples of gold in pictures of silver."

The spirit of aloofness from our fellows is not the Christian spirit; and certainly we cannot be comforters of the brethren unless we become a brother with them. The great Apostle Paul, when encouraging the Hebrews who needed to be taught again the first principles of the truth, said, "Let us go on to perfection." (Heb. 5:12;6:1.) He didn't say they should try to get up on the high plane of Christian life where he lived. Had he done so, his seasonable words of admonition would have lost much of their power.



HOW GOD'S KINGDOM COMES

"And as ye go, preach, saying, The Kingdom of heaven is at hand."—MATTHEW 10:7

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 275 to page 278.

THE disciples during the forty days after the resurrection of Jesus had the hope that Jesus would at that time set up His Kingdom. This is clearly indicated in the question they asked Him as recorded in Acts 1:6: "Wilt Thou at this time restore again the Kingdom to Israel?" Jesus, in His answer, did not tell them just when His Kingdom would be set up, but He did clearly imply that at some future time their hope would be realized. He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power."—Acts 1:7.

The disciples at first supposed the Kingdom would be exclusively earthly. Christendom today has gone to the other extreme in supposing that the Kingdom consists of a heavenly phase only. The fact that Jesus taught His disciples to pray, "Thy Kingdom come, Thy

will be done in earth, as it is in heaven," justified His disciples in expecting a Kingdom, a government, to be established in the earth and to rule among men. Many of the parables and dark sayings of the Lord were given to teach them, in due time with the enlightenment of the Holy Spirit, that there would be a heavenly phase as well as an earthly phase in this Kingdom of God.

How did the claim of Jesus that He would establish the promised Kingdom which should rule the world, and that His followers would be joint-heirs with Him in that Kingdom, appear to the worldly-wise among the Jews? This claim seemed to them to be absurd. The fact that His followers came from the humbler walks of life, that He had no able generals, and had only a meagre following among the common people, and that the powerful Roman Empire would have to be first removed, led them to think that Jesus was, indeed, only an impostor.

Luke 17:20 reads, "And when He was demanded of the Pharisees, when the Kingdom of God should come, He answered them and said, The Kingdom of God cometh not with observation [margin, with outward show]." If the Pharisees did not believe in the Kingdom of God, why did they ask this question? Perhaps to convince His followers that He was an impostor, without soldiers or equipment to overthrow the Roman Empire and hence that all the promises Jesus was making that the Kingdom of God would be set up in power and glory could not be fulfilled." The reply Jesus gave them shows that they did not understand the manner in which the Kingdom would be established. Jesus indicated that the Kingdom, when it makes its first appearance, would not be with visible outward demonstrations of earthly power because it was to be an invisible Kingdom.

What did Jesus mean by the statement, "The Kingdom of God is within you"? The Greek text rendered "within you," reads "among you." It means that when the Kingdom comes, it will be everywhere present and everywhere powerful, yet nowhere visible because it will be spiritual. It certainly did not mean that it would be in the hearts of the Pharisees. Jesus called them hypocrites and whited sepulchres full of dead men's bones.

Will the earthly phase of the Kingdom at the beginning of the Millennium, come with visible demonstrations of power? Yes, it will, but Jesus in this text that we are

discussing is referring to the spiritual phase, which will be first set up and will be for a time unrecognized and invisibly present. The privilege of sharing in the earthly phase is not open in this Gospel age and hence Jesus did not refer to it in this text that we are considering. He was referring to the spiritual phase, which is the one hope of our calling during the Gospel age. For example, notice the language of Luke 16:16: "The law and the prophets were until John: since that time the Kingdom of God is preached."

Why did Nicodemus come to Jesus at night as recorded in John 3? Apparently because of the adverse public sentiment against the Master among the Pharisees. Note John 7:47-49. Nicodemus knew in his heart that there was much evidence to show that Jesus was not an impostor and yet he was apparently ashamed to acknowledge publicly that there was any doubt in his mind as to whether the Pharisees were right in their condemnation of Him.

What information did Nicodemus desire from Jesus? He wanted to know how the Kingdom of heaven could be "at hand" when there was neither an army, nor wealth, nor influence to set it up in power. Jesus told him that this request could not be answered to his satisfaction at that time as there was a step that Nicodemus would have to take before he would be in a position to understand. He would have to be begotten of the Holy Spirit before he could understand the spiritual phase of the Kingdom.

"YE MUST BE BORN AGAIN"

"And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—HEBREWS 3:5, 6

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 278 to page 280.

IN John 3:3, Jesus is recorded as saying to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again [margin, from above], he cannot see the Kingdom of God." What is meant by this expression "be born again"? The Greek word *gennaō* is sometimes translated begotten and sometimes born. Both ideas are in the Greek word. The context and the circumstances determine whether it should be translated begotten or born. In this case, it should be translated begotten because it refers to our start as a new creature, as a result of receiving a new spiritual mind, which enables us to understand and appreciate spiritual things.

In what sense can one who is begotten from above "see the Kingdom of God"? The word "see" is here used in the sense of understand, know or be acquainted with. It is a translation of the Greek word *eidon*, which is translated "behold" in 1 John 3:1, "Behold, what manner of love the Father hath bestowed upon us."

What does God expect of those who are seeking to get close to Him before He gives them more light and information concerning

His plans and purposes? He requires obedience to the light already possessed. One must have faith to follow the Lord step by step, even though the light from our lamp, which is God's Word, may light our way but a step at a time.

Nicodemus was puzzled by Jesus telling him that one must be begotten again to see the Kingdom of God. We can see this from his question asking, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" It seems reasonable to conclude from what Jesus says in the next verse, that Nicodemus in trying to understand this matter, must have asked Jesus whether John's baptism of repentance had any connection with this begetting and if the baptism in water was some kind of a symbolic second birth.

What is the baptism into Moses? This is referred to in 1 Corinthians 10:1, 2. When the Israelites stood before the Red Sea they had to choose whether they would go forward under the leadership of Moses or turn back and submit themselves as slaves to the Egyptians. Moses was the representative of God and accepting him as their leader and head implied their consecration to do God's will under Moses.

Moses became the mediator of the Law Covenant and the people became a covenant people. The cloud above and the water of the Red Sea on both sides of them served as a covering or baptism of water, which thus became a symbol of their consecration as a people to the service of God.

Why was it necessary for the Israelites to have John's baptism when they already had been baptized into Moses? John's baptism was for Jews only who had forgotten their covenant and were either openly living as publicans and sinners far from their covenant of righteousness or as self-righteous hypocrites, professing to keep the Law but actually not even doing the best they could in this respect. John's baptism into water symbolized their reformation—the washing away of their sins and a return to God under the covenant made by Moses. See Mark 1:4—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

But was this repentance and reformation of their heart and life all that was necessary to see the Kingdom of God? No, it was only one step. It brought them back to a justified condition. Then they should be able to see that He (Jesus) was the antitype of Moses, the Messiah. Believing on Him they could be justified to life, and begotten of the Holy Spirit at Pentecost. Under Christ, if faithful to their covenant of sacrifice, in due time they would be born of the spirit in the resurrection to the divine nature.

Can you give an illustration of this change from this covenant under Moses to a covenant to God under Jesus as the antitype of Moses? Well, suppose some one was working for a large business concern which had its head office in New York and a branch office in Chicago. This employee in one sense would be serving the manager of the Chicago office and yet in a larger sense, he would be working for the Home Office at New York. Then let us suppose that the manager of the Chicago office should die and the New York office should appoint another man as manager for the Chicago office. The employee would not be hired again by the Company, as his term of employment would not be considered as broken even though the new Chicago manager should have the employee perform a different set of duties in a more important position for the Company.

Likewise the Jews who were under Moses were really consecrated to God, just as the Chicago manager in our illustration, was merely the representative of the Home Office at New York. Those who kept their standing in Moses by John's baptism, continued to be in covenant relationship with God, even though they were being transferred from Moses to Christ. All the time they would be God's people, first under Moses by endeavoring to keep the Law, later by transfer to Christ who kept the Law and under whom they had to sacrifice their justified humanity—a baptism into Christ's death.



SIGNIFICANCE OF SPIRIT BIRTH

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."—LUKE 12:32

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 280 to page 283.

What illustration did Jesus give to show the difference between being begotten and born of the flesh and being begotten and born of the Spirit? He said, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:6-8.) This illustration shows that those who "enter into" the Kingdom by a resurrection to the divine plane, will be invisible spirit beings who, like the wind, can exert an influence and yet not be visible to human eyes. Those not born of the Spirit will not be able to know whence those born of the Spirit go nor whither they come.

What evidence have we that spirit beings can be present and yet be invisible? We have a number of examples in the Old Testament. There is the case of Elisha and his servant recorded in 2 Kings 6:16, 17—"And he answered. Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his

eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." There is also the story concerning Balaam's ass—"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face."—Numbers 22:31.

What mistake had Nicodemus made? He had seen Jesus perform miracles and give evidence by His preaching that He was a teacher sent from God, and yet had not acted out his faith by openly becoming a disciple and follower of Jesus. If he had only lived up to what he did see, God would have given him more light for the next step. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."—John 3:11.

What did Jesus mean when He said: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12.) The heavenly things pertain to the heavenly phase of the Kingdom. These are only for those who have been begotten of the Holy Spirit and have the hope of eventually being born of the Spirit. The

earthly things refer to the things that concern one who has not yet been begotten of the Spirit but has left the world and is walking toward that destination. It would include an understanding of the fact that each member of the human race is born imperfect and under Adamic condemnation and must turn from sin to righteousness and accept Jesus as the Messiah, who died as a ransom for all. It was a part of the earthly things to see that the Law Covenant could not make them perfect and that, therefore, the Law Dispensation would end and give way to a new arrangement.

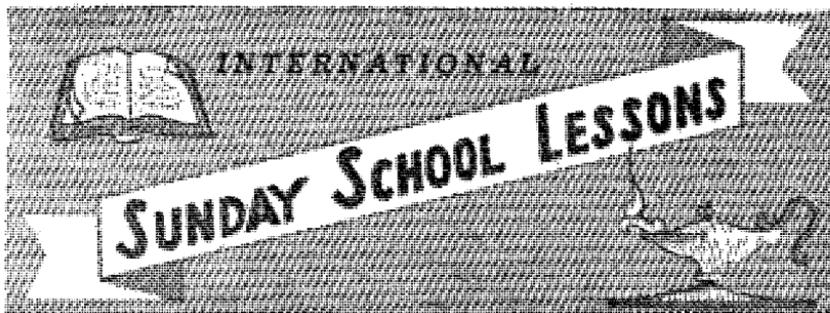
Why did Jesus in this connection make the statement recorded in John 3:13, which reads, "And no man hath ascended up to heaven, but He that came down from heaven"? He meant that they could not find any other man to whom they could go for a confirmation of His testimony because He was the only man who had been in heaven and consequently the only one who could give any testimony concerning the heavenly things at that time.

Why was it only a few were chosen from Israel to share in Messiah's Kingdom, even though it was offered to them exclusively for seven years? One reason was that God is now offering a share in the heavenly phase of the Kingdom and so many of the Jews, because of prejudices and education, could only see distorted views of the earthly phase and hence were unable to comply with the conditions presented for a share in that

Kingdom. The Bible tells us that the few who were chosen were only a remnant. "Even so then at this present time also there is a remnant according to the election of grace."—Romans 11:5.

Are there many among the Gentiles who are being accepted to a share in the heavenly phase of the Kingdom? No, only a few, a "little flock," a remnant, appreciate the privilege and are accounted worthy. The vast majority either never understood the high calling in Christ Jesus or else are so much influenced by the allurements and attractions of the world that they fail to go on to full consecration of their all to the Lord's service.

What serious error has been introduced into the nominal Christian church concerning the Kingdom of God? The doctrine that the nominal Christian church in its present condition is the Kingdom of God and that the work it is to accomplish is merely a work of grace in the hearts of believers. This error also includes the teaching that the church should reign at the present time with the Kingdoms of this world. This is all wrong, for while it is true that real Christians who are walking in the footsteps of Jesus and seeking to do His will, are the embryo Kingdom class, nevertheless it is also true that this class will be set up in power and glory in the Millennium and will reign with Jesus as kings and priests for a thousand years over all the earth. This is clearly shown in the prophecy of Daniel, chapter seven, verse twenty-seven.



CHRIST'S NEW COMMANDMENT

DECEMBER 12—Mark 12:28-34; John 13:34,35; 15:10-14.

GOLDEN TEXT: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34.

THE scribes and Pharisees of Jesus' day were not, as a class, sympathetic to the teachings of the Master. Their questions were almost always asked for the purpose of embarrassing Him; and seldom did His clear-cut and reasonable answers impress them favorably. Usually their failure to accomplish their purpose in plying the Master with questions left them more embittered against Him than ever.

In the case of today's lesson, a scribe asked Jesus an important question; and, judging from his attitude when hearing the answer, was favorably impressed. He acknowledged that Jesus had told the truth. Jesus was pleased by this evidence of humility on the part of the inquiring scribe, and replied to him, "Thou art not far from the Kingdom of God."—Mark 12:34.

Evidently there were some among the scribes and Pharisees who were not such calloused hypocrites as were the majority. This indicates that it would be wrong

always to judge individuals by the company they keep. Often, by force of circumstances, persons find themselves in associations with which they are not fully in harmony, but from which it is difficult to disassociate themselves until the way of separation is clearly pointed out to them. The scribe of this lesson is a notable example in this respect. He was not far from the Kingdom of God, as Jesus pointed out, because he displayed a teachable attitude, a willingness to heed the truth when he heard it. If he continued in that favorable attitude, undoubtedly later on he found no satisfaction in continuing his association with such undesirable and God-disowned compatriots and became a sincere follower of the Master.

The spirit of meekness—teachableness—is paramount in those who desire to be taught of the Lord. It is one of the prime essentials to the enjoyment of true spiritual vision. The scribe was

blessed with discernment. He could see that if one loved God supremely, with his whole heart and soul and strength, and loved his neighbor as himself, the matter of formal devotions represented in burnt offerings and sacrifices automatically would be taken care of.

Supreme love for God would lead one to offer a sacrifice to Him if He indicated this to be His will. That was true of God's servants in the Jewish age, and it is true now. Supreme love for God today will lead His people to offer sacrifice, just as in the past. However, not the sacrifice of animals, for this is not God's will for the followers of Jesus. It is God's will now that the followers of Jesus present their own bodies in sacrifice, with the assurance that such an offering will be holy and acceptable unto God—made so, of course, by the blood of Christ.—Romans 12:1, 2.

It is difficult for many, even professed Christians, to discern the privilege of sacrifice. So many seem satisfied with an effort simply to be righteous, or holy. This is very good so far as it goes, but consecration to holy living is not the end of God's will for those who follow in the footsteps of the Master. The call of this age is a call to sacrifice

Jesus was righteous, holy, even as a child, and He continued to be so. But it was not His righteousness alone that redeemed the world. It was the sacrifice of His perfect human life which did this, and we are invited to die sacrificially with Him; not to help re-

deem the world, but, nevertheless, to share in His sacrifice, that later we may share with Him in the privilege of dispensing the blessings of life to a dying world.

In today's lesson, Jesus calls attention to this honored privilege of the saints during the Gospel age by giving them a new commandment which called for sacrifice. Supreme love for God was now to take on a depth of meaning not hitherto attached to it.

This constitutes a real test of our devotion to God. Only a few in Jesus' day were able to pass the test; and in the entire Gospel age only a "little flock" qualify for joint-heirship on this basis. (Rom. 8:17; Luke 12:32.) For centuries the Jewish viewpoint had largely concerned itself with what they could obtain from God by obedience to the Law. It is difficult to rise above this viewpoint, and even today only the few view the Christian life from other than that of self-interest.

Supreme love for God, and full obedience to Christ's new commandment of love will lead us to follow closely in the footsteps of Jesus. Such love, operating in our hearts and lives, will change us more and more into the image of the Master, and thus will we be made ready to share in the glory of His Kingdom.

QUESTIONS:

Why did Jesus say of the scribe of today's lesson that he was not far from the Kingdom of God?

Does supreme love for God lead to sacrifice?

Is consecration to holy living all there is to the Christian life?

CHRIST THE FULFILMENT OF THE LAW

DECEMBER 19—Hebrews 1:1-9; Romans 10:4-10.

GOLDEN TEXT: God . . . hath in these last days spoken unto us by His Son.—Hebrews 1:1, 2.

THE LAW given to Israel offered life as a reward to those who should fully meet all the requirements. The apostle stresses this point when, in our lesson he tells us that "Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." The proof that no Jew had been able to meet the righteous requirements of the law is evidenced by the fact that none gained life under it—they all died.

Jesus, however, who was born under the Law, and who was "holy, harmless, undefiled, and separate from sinners," did keep the Law inviolate and thereby gained the right to live forever upon the earth as a perfect man. He died, therefore, not because He was condemned to death by the Law, but because He gave up His life in sacrifice as the world's Redeemer. Jesus explained that He had power, or authority, to lay down His life, and power to take it; that in dying it was not because His life was being wrested from Him, but because He was surrendering it as a sacrifice.—John 10:17, 18.

The Law given to Israel did not specifically call for sacrifice on behalf of others. The supreme love for God and love for fellow men which it enjoined was the es-

sence of its spirit, certainly would have led to the laying down of life itself if such a course were revealed as being the divine will. But when the Israelites said, "All these things will we do," they evidently had little or no thought of sacrifice in mind, but were thinking rather of the blessings they hoped to attain for themselves in obeying the Law. They assuredly were blinded by self-interest from discerning the full intent and spirit of their Law which was love and they came short of its full requirements right from the start.

Jesus, in His perfection of heart, mind and body, was not only able to perfectly obey the Thou shalt and Thou shalt not of the Law, but He grasped the deeper, fuller meaning of the covenant; namely that fulfilling its requirements involved such supreme love for God that His will and His glory and the interests of others must come ahead of self. Seemingly, then, those most pleasing to God, whether in the Jewish age, the Gospel age or the Millennial age, are those who put self-interest last. So then, whoever tried to keep the Law, inspired in his effort only by what he hoped to receive in return for his obedience, was, in his heart, failing to measure up to the spirit of the Law, even though he might have to a considerable extent kept its letter.

Jesus, the One who fulfilled the

righteousness of the Law, explained to Peter that he who seeks to save his life will lose it, while he who is willing to sacrifice his life will, in the end, obtain life. (Matthew 10:39; 16:25.) It was because Jesus had this viewpoint, and lived up to it, that He fulfilled the Law. This true righteousness of the Law is fulfilled in all those who walk not after the flesh, but after the Spirit. (Romans 8:4.) This doesn't mean, of course, that we can actually obey the Law perfectly any more than the Israelites could. The merit of Christ is needed to cover our unwilling imperfections, else, in spite of our heart intentions, we would be condemned in God's sight. Thus we have a glimpse of this higher meaning of the Law, this one thing that was lacking in the case of the Israelites, as Jesus pointed out to the rich young ruler.—Luke 18:18-25; Mark 10:17-25.

This noble young Jew had tried hard to keep the commandments, and doubtless was respected by his fellows as a man of integrity and character, but his viewpoint was not entirely unselfish. His approach to the Master indicates this. "What shall I do to inherit eternal life?" he asked. He had tried hard to keep the Law, but was not self-interest largely his motive? Jesus set the matter squarely before him, saying, "One thing thou lackest," that is, you have failed in one point, "Go and sell that thou hast, and give to the poor."—Matthew 19:21.

From this it is clear that what the young man lacked was the spirit of sacrifice that would

prompt him to consider the interests of others as coming ahead of his own. This instruction was given, of course, at the turn of the age. The opportunity of gaining earthly life by keeping the Law was about to end. A new age was opening up, and with it a new hope of life; namely, heavenly life. To the rich, young ruler Jesus alluded to it as "treasure in heaven."

Jesus' supreme love for righteousness—God's righteousness—which is the essence of unselfishness, proved Him worthy of high exaltation. As our lesson puts it, He was "anointed with the oil of gladness above His fellows."—Hebrews 1:9.

The message of our Golden Text is important. The same God, the Creator of the universe, who spoke unto the fathers of Israel through the prophets, is now speaking to His people through His Son.

So the same theme song of the prophets, the blessing of all the families of the earth through a coming Messiah, is still our theme song today, for Jesus came to make those promises come true. We may share with Him in this if we follow Him in self-sacrifice into death. Thus we may gain life by losing life, and with Jesus, be exalted to the divine nature, and to the glory of God.—Rom. 5:2; Heb. 2:10-12; 2 Pet. 1:4.

QUESTIONS:

What did the Jews hope to obtain by keeping the Law?

What was the one thing the rich, young ruler lacked in his effort to keep the Law?

How is the righteousness of the Law fulfilled in Christians?

GOD'S GREAT LOVE AND HIS GIFT

DECEMBER 26—Matthew 2:1-12.

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

THE story of God's love, manifested through the gift of His Son to be the Redeemer of the world, never fails to captivate the minds and hearts of His people. And while the true significance of Jesus' birth is not understood by the masses of the people, yet the yearly commemoration of the event stirs the emotions of mankind genuinely and deeply. Yes, whether the world is at peace or at war, the spirit of Christmas almost seems to permeate the very air, creating in the minds of many who are not otherwise believers in Christ, a temporary spirit of good will that even block-busting bombs and torpedoes cannot completely destroy.

What is this spirit of Christmas that is so sweet and so powerful? What is it that makes the Christmas season so different, that so often transforms hate into good will, and causes men, women and children almost everywhere to forget their differences and together join in a celebration the essence of which is the desire to make others happy? It is the spirit of giving, which, in turn, reflects the principle of love. God loved the world, and He gave to the world a most precious gift—a gift which, properly received and appreciated, will result in everlasting life.

True, the pure motive of unselfishness is often sadly lacking in Christmas giving. Too often commercial interests selfishly exploit these noble sentiments of the human heart. But despite these distortions of the idea, the power for good will and peace and joy which the spirit of giving exercises in a world otherwise ruled so largely by selfishness and hate, is a wonderful example in proof of the fact that the secret of lasting joy is to be found only in the adoption of love as a motive for all we think and do. Selfishness has blighted the joy of the world for more than six thousand years, but this will be changed, when, gradually, throughout the Millennium, the people are educated in the ways of love and inspired to be guided by it.

God's official announcement of Jesus' birth was made to the shepherds, and in time to enable them to confirm what they had heard while Mary and the babe were still in the stable. The visit of the wise men, while closely associated with the birth of Jesus, apparently occurred sometime later. Not that this matters specially. The birth of Jesus means so much to believers that the natural tendency has been to crowd as many details into that "holy night" as possible, and so we sometimes see the shepherds

and the wise men pictured together worshipping the child Jesus at the manger.

But our lesson for today indicates that this was probably not the case. First the wise men went to Herod and inquired of him where the child could be found, explaining that they had seen His star—indicating His birth—while still in their native land in the East. When the wise men were finally led to Jesus, they found Him in a "house," not in the manger where the shepherds visited Him. (Matt. 2:11.) It is significant, also, that in this account Jesus is referred to as a "young child," not a babe.

Matthew 2:16 indicates that the wise men had first seen the star some two years previously, and upon the basis of this Herod ordered all the male children of two years and under killed, in order, if possible, to destroy the coming King of the Jews. Thus the story of the wise men not only reveals to us that Gentiles as well as Jews were moved by the birth of the Savior—and that wise men as well as shepherds appreciated, to some extent at least, the significance of what had occurred—but it also reveals the sinister plot of Satan, through Herod, to thwart the divine plan of salvation by destroying the seed of promise.

Probably the wise men, when bringing their gifts to the newborn King did not know that the child was God's greatest gift to men. Nevertheless, by it we are reminded that the spirit of giving brought home to us so vividly at

the Christmas season, is not all one-sided.

Without God's gift to us there would be no hope of life for anyone. All of God's gracious promises depend upon the service rendered by Jesus in giving His life as man's Redeemer. "Thanks be unto God for His unspeakable gift." (2 Cor. 9:15.) But while the main purpose of God's gift was that the human race might be redeemed from death, His giving is also an example for us to copy. God wants us to be like Him—He wants us to give.

God invites us to give Him our hearts. (Prov. 23:26.) In giving our hearts to God, we give Him our all, and, through His Word, He directs the manner we are to use that which we have committed to Him. And how meaningful will be the giving of our little gifts at Christmas if we keep in mind this larger conception of giving, and of how it displays one of the true characteristics of Godlikeness. God gave a most precious gift to us, and we give to Him our all, and out of that reciprocity of love there springs forth, as from a fountain, unfathomable depths of joy and peace which the selfishness of the world can neither give nor take away.

QUESTIONS:

Why is the spirit of Christmas so powerful in the hearts of believers?

To whom did God make the official announcement of Jesus' birth?

What lesson is there for Christians in the bringing of gifts to the newborn King by the wise men?



JESUS BEGINS HIS MINISTRY

JANUARY 2—Mark 1:9-22.

GOLDEN TEXT: Repent ye, and believe the Gospel.
—Mark 1:15.

JESUS had come to earth on a mission of far-reaching consequence—the redemption from death and reconciliation to God of a sinful and condemned race. Such an undertaking required carefulness in preparation that every detail might be performed exactly as outlined by the Heavenly Father, the divine Author of the plan. The Master's zeal in learning the Father's will as well as in doing it, is manifest in today's lesson.

When the time came for Jesus to enter upon His ministry, the Prophet John was busily engaged carrying on a reform work in Israel, and baptizing repentant Israelites in the River Jordan. Jesus was not a sinner. He had not transgressed the divine law, hence did not need to repent, nor was it appropriate that He be baptized for the remission of sins, as was the case with those being baptized by John. Nevertheless, He recognized the appropriateness of being immersed by a prophet of God, especially one who was doing a baptizing work.

John the Baptist was a forerunner of Jesus, and it was especially appropriate that Jesus should come to him to be baptized, for it gave him the opportunity to introduce the Messiah to those who had taken a stand for righteousness under the influence of his preaching. John was probably in

touch with more Israelites in a heart condition to receive the Messiah than anyone else in all Judea, so it meant a great deal for him to be so well acquainted with Jesus and so fully convinced of His true identity, that he could announce, "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

John, of course, did not understand why Jesus thought it necessary to be baptized; but Jesus knew, and that was enough. Jesus explained that it behoved Him to fulfil all righteousness, but even this probably didn't make it plain to John. Now we can see that by His immersion Jesus was picturing the burial of His will into the Father's will, illustrating the meaning of His prayer to God, "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God."—Psalm 40:7; Hebrews 10:7.

After the Master had taken this definite step of consecration to His God, and came up out of the water, "He saw the heavens opened, and the Spirit like a dove descending upon Him." The opening of the heavens indicates the impartation of spiritual vision, or discernment of the deep things of God, which, apparently, the Master had not previously fully or clearly understood. Now, having received of the Holy Spirit with-

out measure, He could see that which was written on the outside of the scroll which was held in the hand of Him who sat upon the heavenly throne.—Rev. 5:1.

What a marvelous impression this vision made upon the Master. It was so overwhelming that He was impelled to go into the wilderness, where, away from the crowd, He could carefully determine the significance of all its details in order that His ministry might be in keeping with the divine appointments. The account says that He was led of the Spirit into the wilderness (Matt. 4:1), but it is obvious that the manner of the Spirit's leading was in revealing to the Master such an entrancing outline of the divine plan that the urge to understand it better could hardly be resisted.

Those who are blessed with a vision of divine truth almost at once become the targets of Satan's attacks. The adversary seeks ever to hinder the outworking of the divine plan by diverting the energies of God's servants. This was true with Jesus, and it has been true with the followers of Jesus since. It was the Master's knowledge of the truth, and His loyalty to His Father's will, that was a safeguard to Him from these attacks. He raised His shield of faith by quoting from the Word, "It is written." Jesus had covenanted to do that which had been written in the "volume of the book," and Satan was powerless to break down His determination to fulfil that covenant.

Jesus was consumed by His zeal in doing the work the Father had

given Him to do, but He did not engage in the work until He made sure exactly what the Father wanted done. The lesson states that it was after John was put in prison that Jesus went into Galilee and there preached the Kingdom of God. Evidently He discerned in the imprisonment of John that which indicated that the time had come for this particular activity. "The time is fulfilled," He said. God has a "due time" for every item of His plan, and Jesus, understanding this, and properly discerning the times and seasons, was guided thereby.

Not long after the Master became active in preaching the Kingdom message in word and deed, He invited others to cooperate with Him. In calling, or inviting those whose vocation had been the fishing business, He appropriately explained that He would make them "fishers of men." Jesus was the greatest of all fishers of men. Ere His work is done, He will have enlightened every man that cometh into the world, and given all an opportunity to believe on Him and live.

With Christ, in a small way, it is our privilege to be fishers of men now; but in a larger, more comprehensive manner by and by, when "the Spirit and the bride [will] say, Come . . . and take of the water of life freely."—Revelation 22:17.

QUESTIONS:

Why did Jesus consider it necessary to be baptized by John?

How was Jesus fortified against the temptations of Satan?

What does it mean to be fishers of men?



INTERESTING LETTERS



QUESTIONS CLEARED UP

"Dear Frank and Ernest: First of all I want to thank you for the courtesy copy of the wonderful Dawn. I went through it and studied it as fast and thoroughly as I could and found it a treasure indeed. Also, I want to thank you for answering my question concerning Elijah's spirit. You cleared me up completely on that matter. I have been listening to your radio programs now for about four months and I know I shall continue listening because they are extremely interesting and enlightening. I am eighteen years old and am in a hospital, but in spite of that I have told many of my friends of your programs and try to spread the Gospel. Herewith I am enclosing one dollar for a one year's subscription to The Dawn. With best wishes of continuous and everlasting success, I remain, yours in Christ, J. T., Tex."

FOUND IN A CAR

"The Dawn, Dear Sirs: The little booklet, 'God's New Order,' was picked up two weeks ago on Sunday in a car by my husband, and when we arrived home and read it, I was much taken with its contents. I am forwarding payment of \$1.00 for as many as it will purchase, as I have several friends who are Bible students, as well as other friends to whom I would like to hand them. If there is any extra charge, I will be pleased to pay. I am, Yours respectfully for the great work, M.E.S., Md."

A FAMILY NEED

Dear Sirs: All in this family enjoy the Frank and Ernest program every Sunday morning before Sunday School starts, and gain a lot of knowledge from it. . . . My household needs a magazine like yours to answer their many questions. I would appreciate any other literature you can send me. I have The Dawn. It will be passed on to others. Gratefully yours, A. M., Ariz."

MESSAGE WAS TIMELY

"The Dawn: I wish to express my sincere gratitude for your timely message at a time when I am suffering the greatest loss of my life, through the departure of my beloved father. Please send me one each of the booklets for which I enclose cards. May God bless you for the work you are doing. W. T., Ark."

REBELLED AGAINST ERROR

"Dear Frank and Ernest: We received the complimentary copy of The Dawn. By lifting the veil of misunderstanding, it brings us closer to Christ. You have verified and crystallized the half-formed conceptions of God's loving plan for us all which I had as a child. I rebelled at the word 'hell' because 'everlasting torment in fire and brimstone' did not fit in with my idea of our loving God. God IS love. Thank God the veil is being lifted and many are now walking in His light, which is truth. Truth has made me free. Enclosed please find payment for

a one-year subscription to The Dawn, for the Six Volumes of Bible Study Helps, the vestpocket booklets, and the book, 'Evolutionists at the Crossroads.' Thank you and God bless you. J. J., Ohio."

SEEKS FURTHER LIGHT

"Dear Frank and Ernest: Enclosed is \$2.00 for a subscription to The Dawn and for the books, 'The New Creation,' and 'Evolutionists at the Crossroads.' I surely receive a lot of help from the literature you send out. Wish everyone could or would read it. I also am helped all week by your radio program on Sunday morning. Looks like the present world conditions would cause everyone to seek the meaning thereof. Yours in His service, G. H., Ill."

RESCUED FROM ERROR

"Dear Sirs: I am writing for the booklet, 'As Angels of Light.' I enjoyed your program today, and you took me out of a mistake that I have believed for many years, that is, about connecting with the dead peoples' spirits. I thought it could really be done. Thank you. A. G., N. Y."

CAN NOW UNDERSTAND MORE

"To Frank and Ernest: We enjoy your programs very much. Enclosed please find one dollar for which I wish you would send us The Dawn Magazine for one year. We have been to so many different churches for the last three years and didn't find any satisfaction. We listened to your broadcast for about four Sundays. We can now understand more about the Bible. We thank you for the tract telling us all about the Sab-

bath day. It surely is clear now. God bless you. T. W., Ohio."

DESIRES INFORMATION

"Dear Frank and Ernest: May I have your booklet, 'As Angels of Light'? Your publications seem to be what I've been looking for. My husband was a bomber pilot and was killed in April. Thus, I feel a deep, sincere interest in the theme of your booklet and the information it may reveal to me, as my own efforts in groping through the Bible have been but moderately successful. Thank you in advance. A. M. D., Kans."

THANKFUL FOR RADIO

"Dear Frank and Ernest: We do enjoy your Sunday broadcasts so very much. We hope you will always be able to be on the air, and want to say, God bless you and everyone who makes this possible. How we do thank and praise God for the medium of radio—that He in His wisdom and mercy has provided a means of getting His Word to the people. I am enclosing \$1.00 to help a little bit and am asking for the booklet, 'As Angels of Light' and also a copy of the Dawn Magazine. Thank you in advance. A friend, F. S. S., Ohio."

WANTS OTHERS TO KNOW

"Dear Frank and Ernest: I caught your program over the radio two or three Sundays ago. I enjoyed it so much. I have never been able to get you any more. I have been trying all day. I wrote you for The Dawn. I have received it and like it so much. I am enclosing \$1.00 to get it for twelve months, and if you have a

July and August copy left over would you please send them to me. I want to get your programs. I thought you made the Scripture the plainest I have ever heard. Just any literature you have to send I would appreciate having. My reading is more pleasure than anything. I would be glad if you

would mail my son a copy of The Dawn. He studies the Bible every minute he has off and tries to learn all he can. He is in Alaska, with the Navy. I hope to get the paper soon. I am going to see if I can get the newsstands to sell them. Would you send three or four to show them? Yours, W.C.N., Tenn."



Profitable Bible Study

IT IS a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into **practice** in daily life is worse than a waste of time. It is not he that merely knoweth the Master's will, but he who patiently and perseveringly seeks to **do** the Master's will, that shall be approved and win the crown. Every reasonable opportunity should be used by the Lord's people to obtain a knowledge of the divine plan—even to the extent of sacrificing; but the child of the Lord will be particular to see that it is his **own** conveniences and comforts that he is sacrificing, and not chiefly the conveniences and comforts of others. The Bible study which is done merely at the expense of others is a sign of selfishness rather than a sign of a rich indwelling of the Lord's spirit of love.

To make our studies of the divine plan as profitable as possible, we should spend as much time daily in dispensing the truth to others as we spend in seeking to

feed ourselves, and Christian experience proves the truth of the words of Scripture, "He that watereth shall be watered also himself": so that gradually the servant of the Lord will become more and more interested in handing forth the truth to others and finding that his own growth in knowledge and in grace came either in preparing to dispense the truth to others or while dispensing it to them. A state of lethargy, indolence, etc., respecting the duties of life, and respecting opportunities for presenting the truth to others, is a sure indication of spiritual poverty. It is well that all of the Lord's people keep ever before their minds the inspired words, "Not slothful in business, fervent [warm, zealous] in spirit, serving the Lord."

As to the **amount** of time each can devote, no rule can be laid down except that of **fervency** of spirit. One fervent in spirit will be serving others temporally and spiritually nearly all the time—"with his might, as his hands find to do." —Reprints, p. 2488



Talking THINGS OVER

"THOU CROWNEST THE YEAR
WITH THY GOODNESS"—Psalm 65:11

THE PROPHET DAVID reminds us of the wonderful way in which the Lord's rich blessings are always upon His people; and the end of the year is an appropriate time for all of us to "look back and praise the way He has led us day by day." Happy are we if we can look back and praise God for all the experiences which in His wisdom and love He has permitted to come to us. It is easy to praise God for the sweets of Christian experience, and if our faith is strong enough at the close of 1943, we will be able also to praise Him for the bitter.

In the business world the end of the year is often chosen for "taking stock." Is it not also a good time for spiritual "stock taking"? What, if any, have been our spiritual gains during the year? Where do we stand with our Heavenly Father as compared to a year ago? We are, of course, debtors of His grace, and always will be. We are such great debtors, in fact, that we do not actually belong to ourselves, but to Him. But, as God's bondslaves, have we been as faithful as we could have been in doing those things which we knew would please Him? Have we conducted our lives as though we were fully conscious of the fact that we are not our own, but bought with a price?

Have we drawn closer to the Lord during the year, so that now we are living nearer to Him in thought, word and deed, than we were a year ago? Have we looked to Him as much as we should for help in times of need, for forgiveness of our sins, and

for guidance in the narrow way? As we praise God for the way He has led us during 1943, can we feel that we have always followed His leadings as closely as we should; or have we sometimes followed afar off? If in walking with God we have not kept as close to Him as we ought to have done, then we will not be able to praise Him as whole-heartedly for His leadings as would otherwise be our privilege.

GOD'S FATHERLY LOVE AND CARE Whatever of blessings we have enjoyed during the year have all come to us from God—He is the gracious Giver of “every good and perfect gift,” the “crown of all our joys.” While from one standpoint we are His servants, His bondslaves, yet—O wondrous grace—He has also accepted us into His family as sons. As His sons He cares for us as a Father. We do not merit this blessed relationship with God, but because He loved us while we were yet sinners, He made provision through Jesus, whereby our imperfect works are acceptable, and we are begotten into the divine family. As we contemplate this love, and how it has continued to operate toward us during the year, we can surely rejoice.

And, as we reflect upon the Father's love, and what it has meant to us, we are reminded of the words of the poet, that He “who loved us once, will love us still; be calm, and sink into His will.” As we look forward to the new year we need to be “calm,” and we need also to “sink into His will.” Perhaps we failed to plumb the full depth of divine blessings during the year because we didn't at all times sink fully into God's will. If that be so, let us benefit from this failure, and try by His grace to do better.

It is in trials that we are most liable to display some measure of self-will. How are we receiving our trials? Are they burdensome to us, or are we looking upon them as “light afflictions”? The question was asked of a Christian, “How did you get along with your trials during the year?” and the reply was, “What trials?” Those with less faith, and not living so close to the Lord, would probably look at their trials in quite a different manner. They might, indeed, emphasize their severity—how grievous they were to be borne. God does permit fiery trials to come upon us, but He will help us bear them, and in His grace we can rejoice.

Then there have been the blessings of service. What a privilege it is to be one of the Lord's ambassadors! We have not all

been able to serve in the same way; but there have been some opportunities for all. If we have been letting our light shine, it means that the truth has thereby become more precious to us; and this, too, we can consider as another of the Lord's rich blessings—a blessing that has come to us in one of the Lord's appointed ways. The knowledge of the truth and of the Lord becomes more and more a part of ourselves as we teach it to others. They that water are themselves also watered.

The better we know God, the more we will desire to fellowship with Him. The privileges and blessings of prayer should be our daily portion. If this has been so during the year, then we have been rich indeed. Our communion with God should be one of thanksgiving and praise. We also need to approach the throne of heavenly grace to obtain forgiveness, and receive strength to help in every time of need. And how thankful we should be for our Advocate, Christ Jesus, through whom we are able to enter into the presence of our Heavenly Father.

GOD TALKS TO US THROUGH HIS WORD While it is a blessed privilege to talk to God, let us remember that we need to listen attentively as He talks to us. God talks to us through His Word; and what a blessing it is to continue our individual study of His Word. Through it He leads and encourages us. Through the Word we are inspired to greater faithfulness by the increasing brightness of its gems of truth, as one after another they come to light.

Another blessing of the Lord which His people have enjoyed during the year—many of us at least—has been that of fellowship with the brethren. Indeed, this is another way in which we fellowship with the Lord. How sweet is that blest "tie that binds" our hearts in Christian love! That tie should be getting sweeter all the time—and more binding. Brethren in other parts of the world have not been so favored in their privileges of fellowship as those of us here in America. Are we making the best possible use of these privileges?

Yes, it has been a blessed year—blessed because crowned with the Lord's goodness. By God's continued grace, may each year find us farther along the narrow way, hence, more ready for the Kingdom. What fulness of joy there will be when we come to the end of the way; and if worthy, stand in the presence of our Lord.

NEW HOME FOR THE DAWN

Due to an increasing subscription list and a growing need for truth literature, publishers of The Dawn have found it necessary to obtain larger quarters for housing their office and printing plant. For several months a search was made throughout the metropolitan district of New York, as well as in adjacent territory in Northern New Jersey. Finally a suitable building was found in East Rutherford, N. J., one short block across the line from Rutherford. Also a large and spacious home, situated upon an acre wooded lot, in a quiet, restful location in Rutherford, New Jersey, has been purchased, and will be occupied as a home by a number of the office and plant staff. The home is located at 145 West Passaic Avenue, and is less than a mile from the plant.

Rutherford, N. J., is a residential community of approximately fifteen thousand inhabitants, and was founded more than a hundred years ago. Though in the State of New Jersey, it is only ten miles from downtown New York, the sky-line of New York City looming in sight from the elevations of the city. It is very conveniently reached by busses and trains, not only from New York, but from practically all points in Northern New Jersey. It is served by the main line of the Erie Railroad, operating thirty-five trains daily to and from New York. Busses from New York run every few minutes, leaving from the Mid-

town Bus Terminal, 143 West 43rd Street, which is in the Times Square district. These busses are marked "Paterson," and pick up passengers at 8th Avenue and 41st Street, as well as at 8th Avenue and 35th Street, New York.

Busses also serve Rutherford from Journal Square, in Jersey City; Pennsylvania Railroad station in Newark, N. J.; Passaic, Hackensack, and other New Jersey points. All busses stop at Station Square, in Rutherford, and The Dawn building is located just across the Erie Railroad tracks from the Square. It is equally convenient to the railway station which is also at Station Square. A cut of the building is shown on the opposite page. Anyone visiting the plant can easily identify the building by the clock.

As most of our readers know, the work carried on under the auspices of The Dawn is made possible by the voluntary contributions of those who wish to share in publishing the glad tidings of the Kingdom. This applies to the radio work, the traveling speakers, and also the sending out of free literature, etc.

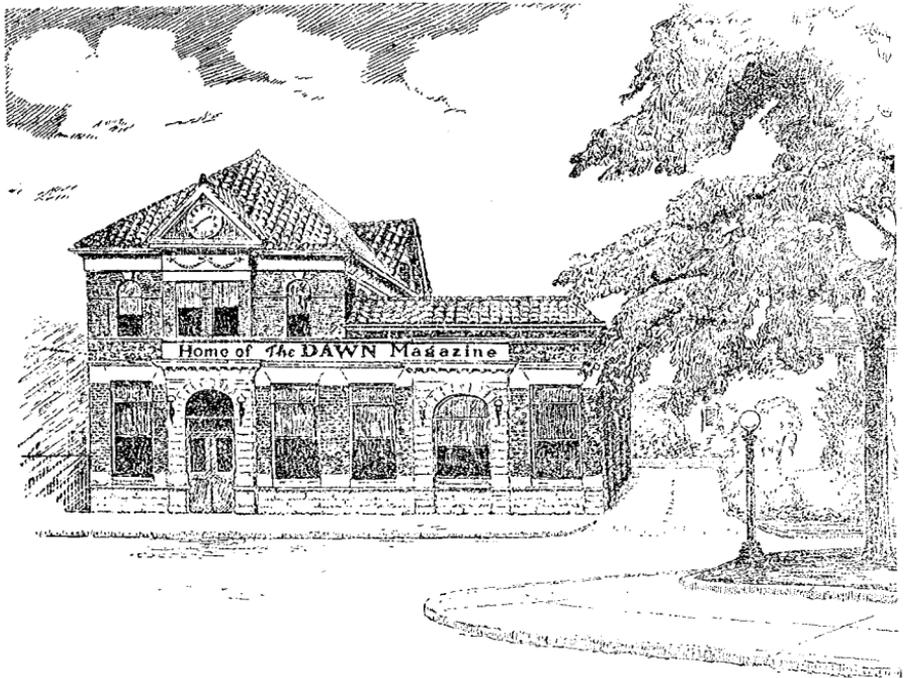
However, none of the funds donated for these purposes have been used in the acquiring of the needed larger quarters. Funds for the purpose of the new and improved quarters are being made available by friends who have realized the need and are glad to help meet it. This point will be explained further to anyone who

may desire additional details.

There have been many marked evidences of the Lord's over-ruling providences in connection with the selection of a new and larger home for The Dawn, so much so that we are confident of His approval of the move. This makes us

is proper, we believe, to arrange our affairs and facilities so as to be able to take advantage of the doors of opportunity that may open before us.

We want Him to lead, and ask specially at this time that the friends remember the general in-



feel humble before Him, as we realize more and more each day how wonderfully He is able to make up for our lack of wisdom, and to show us the way He would have us take. What He may yet have for us in the way of experiences we are leaving in His hands. We cannot be sure what the opportunities in the future will be for a further and more widespread promulgation of the truth; but it

terests of the work at the throne of heavenly grace; and that The Dawn family may be kept in the hollow of His hands

We will be located at our new home beginning with 1944. Meanwhile we will continue to use our present mail address, 136 Fulton Street, Brooklyn (1), N. Y. Full particulars concerning our new address will be given in the January issue of The Dawn.



SPEAKERS' APPOINTMENTS



Information as to time and place of meetings in various places served by speakers listed below will be gladly furnished by the Pilgrim Dept. of The Dawn, 136 Fulton Street, Brooklyn, (1), N. Y.

F. A. BRIGHT

Baltimore, Md.Dec. 19
Allentown, Pa. 26

S. C. De GROOT

New London, Conn.Dec. 19
Chicago, Ill.Jan. 1, 2

P. KOLLIMAN

New Haven, Conn.Dec. 12
Paterson, N. J. 19

R. A. KREBS

Riverside, Cal. Dec. 1, 3
Mentone, Cal. 2
Los Angeles, Cal. 5
San Diego, Cal. 7
Yuma, Ariz. 8
Phoenix, Ariz. 9-12
Fort Worth, Tex.15
Weatherford, Tex.16, 17
Dallas, Tex. 19, 20, 30
Rochelle, Tex. 22
San Antonio, Tex. 23
Houston, Tex. 24-26
Galveston, Tex. 27, 28
Durant, Okla. Jan: 1, 2
Oklahoma City 3, 4

W. S. MARSHALL

Dexter, Me.Dec. 5, 12
Guilford, Me. 19
Ellsworth, Me. 26

C. H. MEADORS

Philadelphia, Pa.Dec. 19
Brooklyn, N.Y. (109 Remsen St.) Dec. 26

E. R. MACJILTON

Washington, Pa. Dec. 19

J. Y. MACAULAY

Kansas City, Mo Dec. 1, 2
St. Joseph, Mo 4, 5
Barnes City, Iowa 6-8
Clinton, Iowa 9, 10
Canton, Ill. 11, 12
Quincy, Ill. 13, 14
Springfield, Ill. 15, 16
Mattoon, Ill.17, 18
Urbana, Ill. 19
Danville, Ill. 20, 21
Milwaukee, Wis. 22, 23
Waukesha, Ill. 24, 25
Rockford, Ill. 26, 27
Batavia, Ill. 28, 29
Chicago, Ill. Dec. 31-Jan. 2

F. W. RICE

Paterson, N. J.Dec. 12

EDWIN PROCTER

Jacksonville, Fla. Dec. 29
Miami, Fla. Dec. 31-Jan. 2

T. G. SMITH

Wilton, Me. Dec. 12

G. M. WILSON

East Liverpool, Ohio Dec. 12
Chicago, Ill.Dec. 31-Jan. 2

W. N. WOODWORTH

Detroit, Mich. Dec. 5
Allentown, Pa. 12
Boston, Mass. 19
Paterson, N. J.26
Miami, Fla.Dec. 31-Jan. 2

J. I. VAN HORNE

Duquesne, Pa.Dec. 5

H. L. YOUNG

Scranton, Pa.Dec. 12
Lehighton, Pa. 19

C. W. ZAHNOW

Seattle, Wash. Territory.....December



CONVENTIONS



Detroit, Mich., Dec. 5 and Dec. 26. One-day gathering in regular hall, Macca-bees Bldg., Woodward Avenue, at Putnam, with opening at 10:00 A. M.

Hartford, Conn., Dec. 5. Italian-American Convention, Odd Fellows Temple, 420 Main St. For information, write G. Boccaccio, 613 Capitol Ave., Hartford, Conn.

Miami, Fla., Dec. 31-Jan. 2. Convention opens 10:30 A. M., Friday. All inquiries should be addressed to Mr. A. L. Muir, 74 SW 18th Terrace, Miami, Fla.

Chicago, Ill., Dec. 31-Jan. 2. Convention opens 3 P. M., Friday. Watchnight Service, 11 P. M. All services in 910 La Salle Street. Address inquiries to Mr. Adam Miskawitz, 1916 S. Christiana Ave., Chicago, 23, Ill.

Vancouver, B. C., Can., Jan. 1, 2. For particulars, write Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C., Can.

Shamokin, Pa., Jan. 2. Red Men's Hall, Market St.

Saginaw, Mich., Jan. 9. Woman's Club, 311, N. Jefferson St.

GIFT SUGGESTIONS

HOLIDAY GREETING CARDS: Specially selected with appropriate Scripture texts. De Luxe; Box of twelve (each different)—60 cents prepaid.

STUDIES IN THE SCRIPTURES: De Luxe Edition—6 Volumes—3000 pages. Price \$5.00 a set prepaid. Wrapped in gift package upon request.

DAILY HEAVENLY MANNA: De Luxe Edition: This valuable edition contains a reading of Scripture for every day in the year, together with a message of truth for each text. A unique feature of the Manna! Space is provided for the autographs of names and addresses of over one thousand friends to be entered on the page

for the date of their birth! \$1.00 postpaid.

STRONG'S EXHAUSTIVE CONCORDANCE: Absolutely complete; contains every word in the Bible; also the original Hebrew and Greek words for every English word used in the Bible; together with the dictionary meaning of all Hebrew and Greek words. Includes a comparative section listing all the changes in the Revised Version of the Bible. 1600 large pages—\$7.50 prepaid.

SMITH'S BIBLE DICTIONARY: A book of knowledge of Bible lands, customs, Bible characters, meaning of names, origin of the Bible, origin of races, etc.—\$2.00 prepaid.

GIFT SLIPS included on request with necessary information.

There Shall be Peace on Earth

OUR GOD will not be mocked. The angel's singing
Was not vain words flung on the empty air,
But vital prophecy, and truth set winging
That will not be denied. Today's despair
Is pierced by golden shafts. The sunlight breaking
Its way through clouds should bid our darkness cease,
And ease our anxious hearts long numbed by aching.
There shall be peace on earth, there shall be peace!

MEN WILL give glory to their God, and nations
Will yet turn to Him, unified at last;
Class after class of high and lowly stations
And race after race will turn, their warring past,
And brother will kneel by brother, each tongue naming
One name, and like a spring flood thus release
Their pent up praise, too long withheld, proclaiming
Him Counselor, the mighty God, the Prince of Peace.

GRACE NOLL CROWELL

DAWN SUBSCRIPTION COUPON

A gift that will express your faith
in God's program for peace and good will

THE DAWN,
136 Fulton Street,
Brooklyn (1), N. Y.

Dear Friends: I have decided to send *The Dawn*
for one year as a gift to the following, for which
I enclose \$1.00. (6 yearly subscriptions for \$5.00)

Name

Address

(I do [do not] want gift card enclosed with first copy)

BIBLE STUDY HELPS

STUDIES IN THE SCRIPTURES

Recommended to Students as
Bible keys—over three thousand pages.

DE LUXE SET COMPLETE—\$5
BLUE CLOTH SET—\$3



- Volume 1: **The Divine Plan of the Ages**—Blue cloth, 40 cents; lots of 10 or more, 30 cents; paper binding, 25 cents; 10 or more, 18 cents.
Volume 2: **The Time is at Hand**—Blue cloth, 40 cents.
Volume 3: **Thy Kingdom Come**—Blue cloth, 40 cents.
Volume 4: **The Battle of Armageddon**—Blue cloth, 65 cents.
Volume 5: **The Atonement Between God and Man**—Blue cloth, 65 cents.
Volume 6: **The New Creation**—Blue cloth, 65 cents.

5-Cent Booklets—Vest-Pocket Size
As Angels of Light—Discusses Spiritualism.

Christ Has Returned—Rationalizes a much misunderstood subject.

God and Reason—Supplants credulity with faith.

God's Plan—Reveals progressive nature of God's purpose.

Hope Beyond the Grave—Gives definite assurance of future life.

The Truth About Hell—Examines entire testimony of the Bible on this vital subject.

1-Cent Booklets—Vest-Pocket Size

Armageddon—Deals with prophecy.

Divine Intervention Near—Reassuring.

God's New Order—Discusses Kingdom hope.

God's Remedy for a World Gone Mad

God's Restitution Project

Good News—Refreshing and comforting.

The Father, The Son, The Holy Spirit

The Jew and the War—A message of hope.

The Judgment Day—Removes gloom.

Berean Questions on The Divine Plan of the Ages—Paper bound, 10 cents.

Daily Heavenly Manna—With birthday record: Cloth, 50 cents; de luxe, \$1.

Hymns of Dawn—Without music: 15 cents each; 10 or more, 12 cents each; 50 or more, 10 cents each.

Tabernacle Shadows—25 cents each; lots of 10 or more, 18 cents each.

Evolutionists at the Crossroads—25 cents each; 7 copies, \$1.

Zionism in Prophecy—A pre-war treatise; 10 cents in any quantity.

Envelopes—for mailing sample copies of **The Dawn**: 25 for 25 cents.

"To Us the Scriptures Clearly Teach"
—As on reverse cover \$1 a hundred.

To Us the Scriptures Clearly Teach

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

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

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

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

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

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