

# The DAWN



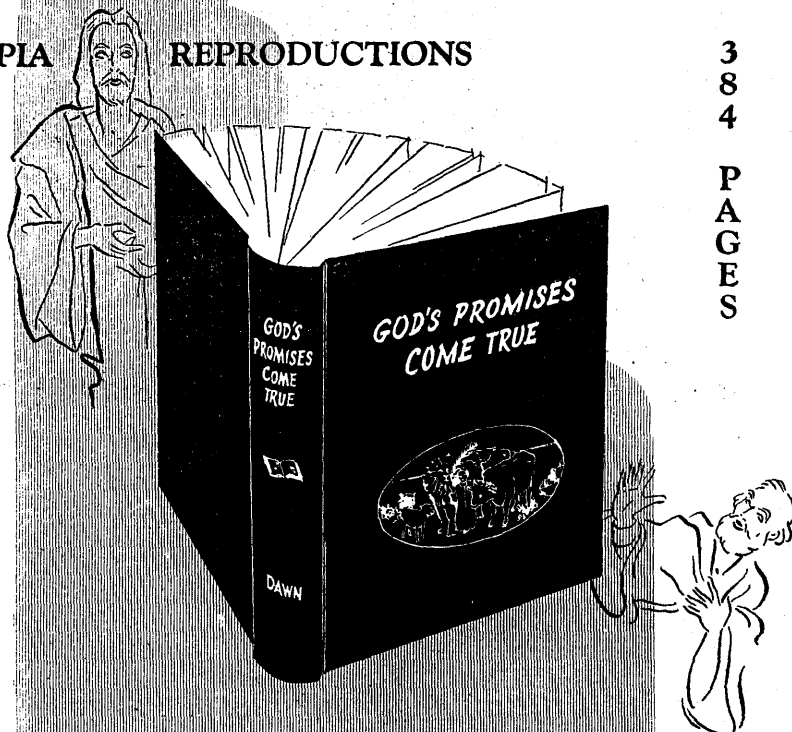
A Herald of Christ's Presence

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THE DAWN

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# THE DAWN

A HERALD OF CHRIST'S PRESENCE

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One Dollar a Year

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# The Day of the Lord



**T**HE "day" of the Lord is a period of time in which the Lord intervenes in the affairs of men to re-establish the sovereignty of his will throughout the earth. When our first parents disobeyed God's law he drove them out of the garden home prepared for their enjoyment and life and cast them off from his favor. As the human race increased in number the increasing selfishness of the people led them further and further from God; and as Paul explains, the Creator "gave them up to uncleanness through the lusts of their own hearts." (Rom. 1:21-32) Thus throughout the thousands of years of human experience God has interfered but little with the race, and then only when it was necessary in order that the preparatory features of his plan of salvation might go forward without interruption.

God has permitted evil to reign so that the human race might learn by actual experience the terrible results of disobedience to divine law. The Lord explains this, saying, "I have long time holden my peace; I have been still, and refrained myself." But he continues, "Now will I cry like a travailing woman; I will destroy and devour at once." (Isa. 42:14) It is the period following the time when the

Lord has "refrained" himself that Paul designates in our text as the "day of the Lord"—the day when the Lord takes action against a sinful world, the result of which, according to Paul, is "sudden destruction"; and according to God's own statement through the Prophet Isaiah, a time when he will "destroy and devour at once."

Ordinarily we consider the works of the Lord as being those of good will and peace. If we think of him at all in connection with trouble we are prone to ask, Why does God allow experiences of this kind? For this reason it might at first seem strange that the "day of the Lord" should be one of destruction, and that the Lord himself should be a destroyer, yet this is the way the matter is presented to us in the Scriptures.

However, the reason for this is not difficult to discover. Divine intervention in human affairs is to put down rebellion against the Creator's will and to destroy all the works of selfishness. This will be done through the thousand-year reign of Christ, and we are assured by the Apostle Paul that Christ must reign until he has put all enemies under his feet, with death as the last enemy to be destroyed.—1 Corinthians 15:25, 26

### The Kingdom Period

The "day of the Lord" is the period during which the long-promised kingdom of Christ will manifest itself among men and ultimately dominate in human affairs. For this reason the prophecies associate the second coming of Christ with this "day," for it is the time during which Jesus, as "King of kings and Lord of lords" will become the undisputed Ruler of earth, his return and second presence among men being for this purpose.

As this "day" of the Lord is in reality a thousand years long, the prophecies outlining the divine purposes appertaining thereto vary widely in the things they portray, yet they are all harmonious when studied in their proper sequence and relationship to one another. As we have seen, the ultimate objective of the day of the Lord is the destruction of death, which will of course mean the end of sickness and pain, and the wiping away of tears from off all faces. This goal of accomplishment will not be attained until near the close of the day of the Lord; so it is not contradictory to this thought to find prophecies relating to the beginning of the day of the Lord de-

scriptive of world-wide destruction and death, that the "slain of the Lord" will in that day be from one end of earth to the other; and that "all the tribes of the earth shall mourn because of him."—Jer. 25: 33; Matt. 24:30; Rev. 1:7

Another group of prophecies portray the day of the Lord as a time of general enlightenment concerning God and his will for the people, as well as the joy and blessings which will result from the doing of his will. The "sun of righteousness" shall arise "with healing in his wings," declares Malachi. (Mal. 4:2) The "books" of divine revelation shall be opened, the Revelator assures us. (Rev. 20:12) "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," the prophets Isaiah and Habakkuk write.—Isa. 11:9; Hab. 2:14

Yes, ultimately the "day of the Lord" will be a bright day indeed, bright with the knowledge of God; and with blessings of joy and health and life. But not at the start, for concerning the beginning of that period we read that it is "a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel

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***"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."***

**—I THESSALONIANS 5:1-3**

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2:2) The early dawn of the day of the Lord is a day of darkness and gloominess because it is a day of trouble upon all nations, a time when, according to our text, "sudden destruction cometh upon them, as travail upon a woman with child."

### Partly Light and Partly Dark

While the day of the Lord is a time when he is "King over all the earth," the prophet describes it as a period when "the light shall not be clear, nor dark." However, of that same day the prophet explains that "at evening time it shall be light." (Zech. 14:6-8) Here we have the day of the Lord described as one which becomes progressively light until its close, at which time it is fully light, the blessings of the kingdom having permeated to the remotest corners of the earth, enlightening the minds and hearts of all people and giving them an opportunity to enjoy the blessings of health and life provided for them through the redemptive work of Christ, and reaching them through his kingdom reign.

It is only as we recognize the day of the Lord as being a long period of time during which sin, selfishness, and death are destroyed that we can find harmony in the prophecies relating to the second coming of Christ and its purpose. At the beginning of that day practically all mankind and the institutions of men are out of harmony with God. It is not God's plan to reform institutions and governments. Jesus illustrated this by his parable concerning the unwisdom of put-

ting new wine in old wineskins. (Matt. 9:16, 17) For this reason the kingdoms of this world are set aside to make room for earth's new Ruler. The Revelator explains it saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15

The prophetic picture is thus seen to be that of a new Ruler—the "King of kings," the "Prince of Peace"—taking over the rulership of the nations, and the Revelator declares that in connection with this enforced transfer of sovereignty the nations are angry, and that also it is the time when God's "wrath is come." (Rev. 11:18) And it is important to note in this connection that God's wrath is associated with the angry condition of the nations, for both these viewpoints are set forth in many of the prophecies pertaining to the destruction which comes upon a world order in the beginning of the day of the Lord.

### A Day of Vengeance

The early morning hours of the "day" of the Lord—the prophetic hours of darkness and gloominess—are depicted as a "day of vengeance" upon the nations. (Isa. 34:2, 8; 13:4-13) "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for the whole earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) In this colorful description of destruction upon a

world order the Lord makes it clear that he takes the responsibility for it, that he gathers the nations and pours upon them the devouring fires of trouble.

This is in keeping with the prophecy of Revelation 16:13-16. Here we are told of the thief-like return and presence of Christ in association with a gathering of the nations "to the battle of that great day of God Almighty," the gathering to be "into a place called in the Hebrew tongue, Armageddon." The term Armageddon signifies "height of Megiddo," which historically, was a "mount of destruction," so the general intent of this prophecy is to show that the nations are gathered for destruction.

We have seen from the prophecy of Zephaniah that the Lord gathers the nations, but the prophecy of Revelation 16:13-16 speaks of three "unclean spirits like frogs," "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This does not contradict the thought that the Lord does the gathering of the nations, but merely explains that he overrules their selfish desires and efforts to accomplish his purpose. Thus, as the prophet explains, does God make the wrath of man to praise him.—Psalm 76:10

The nations are gathered unto the "battle of the great day of God Almighty," and "into a place called in the Hebrew tongue, Armageddon." This particular "place" was a famous battleground during that period when God was dealing with his ancient people Is-

rael, and the prophetic allusion to it in connection with the "battle of the great day of God Almighty" is for the purpose of illustrating certain principles in connection with that final struggle of the nations.

Armageddon is not the only battlefield of history to which is attached a certain symbolic meaning. The mere mention of Waterloo, for example, conjures up in our minds the thought of defeat; Pearl Harbor, of a sneak attack. Armageddon, therefore, is a term strongly implying destruction. Besides, God took a definite hand in Israel's battles which were fought at Armageddon. The general picture is of a struggle in which God takes a part to assure victory for the right, and the destruction of all that opposes right.

The Armageddon symbol of destruction is only one of the many employed in the Scriptures to illustrate the day of God's wrath upon the nations. In our text (1 Thess. 5:1-3) Paul speaks of the "sudden destruction" which comes upon the nations in this day of the Lord, and says that it would come as "travail upon a woman with child." "Travail" is not a symbol of destruction. The apostle is merely using it to illustrate the manner in which the destruction of the day of the Lord would come upon the nations; and the meaning of the illustration is clear; namely, that the trouble comes in spasms, with periods of easement between.

Israel participated in many battles in the place called Armageddon. In most of these God gave

them the victory. But which one of these particular battles does the Lord allude to as being especially illustrative of the "battle of the great day of God Almighty"? Inasmuch, as the term Armageddon indicates destruction, and the Scriptures explain that the destruction of the day of the Lord would come in spasms, we think it is reasonable to believe that the Lord would have us draw a lesson from more than one of those typical battles of Armageddon.

While God fought for Israel in many of those ancient battles, he did not always do it in the same way. One of those Armageddon struggles was on the occasion when Gideon and his three hundred defeated the Midianites. In this case, through the strategy given to Gideon by the Lord, the Midianites were turned one against another, thus destroying themselves. On other occasions there were miraculous demonstrations of God's intervention.

But whether it was by causing confusion among Israel's enemies or by other means, God took part in those struggles and assured victory for his people when it was his will. So it is in each spasm of the great "time of trouble" by which this "present evil world" is destroyed. (Gal. 1:4) All of them are manifestations of God's wrath against the nations, although his strategy in bringing about their destruction varies as the spasms become more severe and the periods of easement between them, shorter.

In the opening paroxysm of trouble God turns the forces of evil against one another, as he did

in the case of the Midianites. This is clearly shown in Isaiah 42:13, which reads, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies." Note the expression, "He shall stir up jealousy." It is in this way that the Lord prevails against his enemies, so far as this prophecy is concerned.

But evidently this is not true of all the phases of destructive trouble incident to this day of the Lord. In Ezekiel 38:22, 23, is described what apparently is the final spasm of the trouble, a struggle that seemingly is concentrated against the fleshly house of Israel in connection with their re-establishment in their home land of Palestine. And here we read a description of what might well turn out to be a miraculous demonstration of divine power against the enemies of Israel, a demonstration the meaning of which is so obvious that the eyes of many nations will be opened to recognize the glory of the Lord.

The first military spasm of trouble came upon the nations in 1914. There was a world-wide economic "seizure" in 1929, followed by another military convulsion in 1939. It doesn't seem possible that the present period of partial easement from world distress will last nearly as long as the previous one. But nothing that has occurred thus far has caused the nations to realize that God is in any way interfering in their affairs. To date, in fact, the general tendency has been for the trouble to drive the masses of the people further away



from God. They do not yet discern the meaning of what is occurring. The day of the Lord has come as a thief in the night.

But in I Thessalonians 5:4 the apostle explains that the day of the Lord and its destruction would not come upon the brethren as a "thief in the night." This is because we have the "sure word of prophecy" to guide us in understanding the prophetic significance of what is taking place. (2 Pet. 1:19) That which is thief-like and unknown to the world is discerned by the "watchers." They see in the "crumbling thrones of earth" a sure token that the "day of the Lord" has come, that Christ has taken unto himself his power to reign, and that soon the life-giving blessing of his kingdom will become available to the sin-cursed and dying race.

#### **"In the Which"**

The Apostle Peter writes concerning the "day of the Lord" in language very similar to that employed by Paul in our text. (1 Thess. 5:1-3) He also says that it was to come as a "thief in the night," and then adds, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Peter 3:10) It is well to note in reading this prophecy that the apostle places the destruction of the "heavens" and "earth" and the melting of the "elements" within the day of the Lord, not previous thereto.

To appreciate the weight of the

apostle's argument it is essential to refer back to verses 3 and 4 of the chapter, in which he prophesies that in the "last days" some would raise the question, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The words "coming" and "promise" are not the best translations of the original Greek words used by the apostle in this prophecy. The correct words are "presence" and "evidence," or "assurance."

No one questions the fact that the Scriptures promise the second coming of the Lord. Jesus himself said, "If I go . . . I will come again." (John 14:3) But inasmuch as his return was to be as a "thief in the night," unknown to all except his faithful "watchers," Peter, by prophetic vision, foresaw that, even after Jesus returned and the "day of the Lord" had actually dawned, some would doubt the fact of his presence and would ask for the proof—the assurance that he had come, in view of the fact that "since the fathers fell asleep" all things continued as they have been since the time of creation.

This language of the apostle is found to be pregnant with meaning when examined critically. Note the expression, "Since the fathers fell asleep." The "fathers" of Israel were the ones to whom God had spoken through his prophets and to whom the many promises of the Messiah and his kingdom had been made. It was Peter himself who explained that what God had promised by the mouth of his holy prophets was "times of resti-

tution of all things." And he also explained that the fulfilment of these promises would follow the second coming of Christ.—Acts 3:19-21

It seems clear then, as Peter explains it, that the difficulty some have in discerning the true meaning of present world events is that they have concluded that the day of the Lord has not come because there is no evidence of restitution blessings. How could this be the day of the Lord, the day of his presence, when there is so much trouble in the world? Where is there any evidence that the Lord is interested in the people? It is this very question that is being asked by some today, even by some who claim to be students of the prophecies.

Peter's answer to this objection is most revealing. He says that they are willingly ignorant of a very important factor in this matter, and then uses an illustration of it; namely, the ending of the world of Noah's day by the coming of the flood. In using this illustration the apostle is following the same line of argument employed by the Master when the disciples asked him what would be the sign of his presence and of the end of the age. Jesus explained, "As it was in the days of Noah, so shall it be also in the days of the Son of man."—2 Pet. 3:5, 6; Luke 17:21

This illustration shows that the opening years of the "day" of the Lord were not to be peaceful, but calamitous. The "days of Noah" embraced the years before the flood "while the ark was a preparing," and also the remaining years

of his life after the flood. (1 Pet. 3:20) He lived through a transition period from one world to another; the old world, the "world that then was," being brought to a full end by the flood.—2 Pet. 3:6

After employing this illustration of the "day of the Lord," Peter continues, "But the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3:7) In other words, just as the world before the flood came to an end in the days of Noah and as a result of the flood, so the present world, according to the Word of God, comes to an end in the "day of the Lord," and as a result of a great time of trouble symbolized by "fire."

It is the climax of this argument that the apostle presents in the 10th verse where he writes, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." In the 13th verse the apostle adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Thus Peter explains that what some insist upon seeing before they will believe that we are in the day of the Lord, will surely come, but not until after the destruction of the present evil world, as illustrated by the flood which destroyed the "world that then was."

So the apostle confirms, even as other prophecies reveal, that the sequence of events in the day of

the Lord is, first, spasms of destructive trouble destroying a world order, followed by the establishment of a new world—the world to come “wherein dwelleth righteousness.” (2 Pet. 3:13) Yes, the early morning hours of the “day of the Lord” are dark. The storm clouds of war, revolution, and anarchy are ominous and finally burst with devastating fury upon the selfish institutions of men, leveling them in preparation for the inauguration of God’s new world.

## Melting Elements

The “heavens” and the “earth” which are destroyed are, of course, symbolic. The literal earth “abideth forever.” God has “established it”; he “created it not in vain, but formed it to be inhabited.” (Eccl. 1:4; Isaiah 45:18) As symbols, the “heavens” and “earth” represent the spiritual and material aspects of the now crumbling order of things. It is a very apt illustration because, just as the literal heavens exercise a certain controlling influence over life on the physical earth, so the civil institutions of men have been more or less dependent upon the religious viewpoints of the people as an influence to keep the masses in check.

But in the cataclysmic spasms of trouble which break upon the world in this “day of the Lord,” these various elements of society, religious and civil, disintegrate; or as Peter puts it, they “melt.” The Greek word used by the apostle and translated “elements” is the same as that employed by the

Apostle Paul when he admonished the early church not to be entangled with the weak and beggarly “elements” of this world. (Gal. 4:3, 9) Paul’s reference is clearly to the elements of society as they existed at that time—Judaism, paganism, etc.—and not to rocks and mountains of the literal earth.

Among the many signs which Jesus gave of the time of his presence and the “day of the Lord” was his statement that the “powers of the heaven shall be shaken.” (Luke 21:26) This indicates that the time would come in the disintegrating processes of the “present evil world” when ecclesiastical controls would be broken, accelerating a general breaking down, or melting, of all the “elements” of society. If we are now living in the “day of the Lord” there should be some evidence that the symbolic “heavens” are passing away and that all the various “elements” of civilization are melting. It is apparent, we think, that such is the case.

A moment’s reflection upon what has occurred since 1914 bears out this conclusion. Think of Russia, and the many other parts of Europe, which prior to 1914 were virtually ruled by the church through the civil powers. Anti-religious forces are gradually spreading over all the land; and with that spread the people are being temporarily held in restraint by dictatorships of one form or another. But everywhere chaos is developing. Nothing but military force can keep the people in check, and that only temporarily.

Even in Great Britain, and ac-

ording to an admission of an official committee appointed by the Church of England, the masses of the people have lost practically all respect for religious standards by which they were once controlled. In the place of these standards there has developed a sort of moral anarchy in which everyone decides what is right and wrong upon the basis of what suits his own convenience and taste. This condition is not limited to Great Britain, but is true in varying degrees the world over.

Look at the present world order from whatever standpoint we will and we find the same chaotic condition; the same lack of cohesion among the various elements, political, national, and religious. The pledged word no longer stands. Governments, politicians, labor parties, and capitalists, all make promises, but break them when it suits their purposes to do so. Yes, what was once called civilization is indeed breaking down under the impact of one after another of the spasms of destructive trouble which are coming suddenly upon the world during this "day of the Lord."

But as Christians who accept the sure "word of prophecy" we can take the position mentioned by David when he said, "Therefore will we not fear, though the [symbolic] earth be removed." (Psa. 46:2) The destruction of this day of the Lord which has already been wrought, and the further devastation threatened, have brought distress and fear to the people. They want "peace and safety," and continue to plan for it, but the

destruction continues, and will continue until, in the final paroxysm of destruction, in which the Jews will be particularly involved, the eyes of the contending forces will be opened to behold the glory of the Lord and to recognize that he has taken control of earth's affairs.

From then on the kingdom forces of righteousness will become more and more apparent in the affairs of men. One of the first great miracles of that day will be the resurrection of the ancient prophets and other worthy ones of past ages. These will become "princes in all the earth," representing the divine Christ. (Psa. 45:16) Finally, all nations will say, "Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Micah 4:1-4

Before the entire thousand years of the day of the Lord are over, the "new heavens and a new earth"—the heavenly and material phases of Christ's kingdom—will have put down all unrighteousness, and destroyed all the works of sin and selfishness. Sickness and death will be no more, and the dead will be awakened and given their opportunity for life. In view of this, what a blessed thing it is to know that the present world disintegration is evidence that already the "day of the Lord" has dawned, and that the conquering Christ has already begun the work of destroying the enemies of God and of righteousness—the kingdoms of this world being the first to go down before his onward march.

# The Prince of Peace

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¶ To start, Frank, I want to read a passage of Scripture found in the 9th chapter of Isaiah, verses 6 and 7.

¶ That's a prophecy of the birth of Jesus, is it not?

¶ Correct, and it seems to me it should be of interest to Christians throughout the whole year, not merely at Christmas—anyway, I'll read the passage, and then I want to ask some questions about it. It reads: "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, Counselor, 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."

¶ That, Ernest, seems clearly to be a promise of the birth of Jesus.

¶ Yes, but when we look around us in the world today it's hard to see how there has been any worthwhile increase of his government and peace, as this promise indi-

cates. I'm willing to keep on believing that Jesus is The Prince of Peace, but I would like to understand why he has not yet become the real Ruler of the world.

¶ From one standpoint, Ernest, the answer to your question is found in the word "time." The Scriptures clearly reveal that the Creator has a "due time" for the accomplishment of all his purposes. Four thousand years passed from the time of Adam's fall until the Savior was born. Why? because God had a due time in his plan for this great event.

¶ Is it your contention, then, that the due time has not yet arrived for Jesus to become the world's Prince of Peace?

¶ That's what the Bible clearly teaches, and you can depend upon it, Ernest, that God's timing is perfect.

¶ Well, he certainly has the movements of all the millions of planets well timed. But Frank, while the Bible says that in "due time" Christ died for the ungodly, has it ever occurred to you that only a small portion of mankind since then has had an opportunity to know about it?

¶ Yes, Ernest, and that's where

the matter of timing comes in again. In 1 Timothy 2:6 Paul tells us about the redemptive work of Jesus, and assures us that it will be made known to all "in due time." When that due time comes, the knowledge of Christ will fill the earth as the waters cover the sea. It will be as impossible then for anyone not to know about it as it would be to fall into the ocean and not get wet.

¶ But meanwhile, millions have died in ignorance of the only name whereby they might be saved.

¶ In 1 Timothy 2:4 Paul explained that it is God's will that all shall be saved and come to a knowledge of the truth. The salvation here referred to calls for an awakening from the sleep of death, and it is God's will that all shall thus be awakened that they may have an opportunity of coming to a knowledge of the truth. Thus we are assured that the divine purpose toward man is to be accomplished when the due time comes. When we realize this, the angelic message is just as meaningful to us today as at any time in the past.

¶ It should mean more because we are nearer to the "due time" for the world's blessings. Just the same, though, Frank, I would like to ask some more questions about this prophecy in the 9th chapter of Isaiah. In prophesying Jesus' birth the prophet adds that "the government shall be upon his shoulder." What could that mean?

¶ It means that the success of Christ's kingdom does not depend upon human efforts. Christ will shoulder the responsibility for the

accomplishment of all the wonderful things the prophets have foretold concerning his kingdom.

¶ But Frank, Jesus was taken by the servants of the high priest and crucified by the Roman government, and to this day there is no evidence that his government of peace is ever really to control the affairs of men. There's no difficulty in believing that Christ was born, just as the prophecy says he would be, but that is where it all seems to stop. Do you get my point?

¶ Yes I do, Ernest, and the difficulty would be a real one apart from the time element in the plan of God. While the prophecy of Isaiah depicts the birth of Jesus, and many of the wonderful things to be accomplished by him, it does not say that everything was to be done at once. The fulfilment of the entire prophecy covers a period of nearly three thousand years, nineteen centuries of which are already in the past, and the final thousand years, now dawning, will be the time when Christ's kingdom will increase until it fills and controls the whole earth.

¶ But why the long delay? Surely there has been some reason for that, has there not?

¶ A very good reason, indeed! The Scriptures explain that it is God's plan to select representatives from the world of mankind to reign with Christ when his kingdom begins to operate. This part of the divine program has been spread out over the entire period from Jesus' first advent until now. The time features of the plan in-

dicare, however, that now this work is nearly complete, hence we may expect Christ soon to take over the rulership of the earth, and bestow all the wonderful blessings of life, peace, and happiness which God's prophets have foretold.

¶ Will that be the time when mankind in general will recognize Jesus as being Wonderful, the great Counselor, the mighty God, the everlasting Father, and The Prince of Peace, as the prophet has foretold?

¶ Yes! Mankind will eventually, with one accord, ascribe to Jesus the title of "Wonderful."

¶ There are some wonderful characters recorded in history. In what sense will Christ be more wonderful than any of them?

¶ In many ways, Ernest, not the least of which is in the fact that he died for his subjects. 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 of these, Jesus died for his subjects, and thus prepared the way for their everlasting blessing.

¶ And that IS "wonderful," sure enough. But what is signified by the title "Counselor" as applied to Jesus?

¶ It is translated from a Hebrew word meaning one who gives advice.

¶ Well the world certainly needs some good advice.

¶ And Jesus will be able to give it. His advice will not be based upon selfishness, nor will it depend upon 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.

¶ Frank, another title given to Jesus in the prophecy is that of "mighty God." Does that mean that Jesus, the Son of God, is the same as the Father?

¶ No, Ernest. Jesus is a mighty God, whom Jehovah, the Creator and heavenly Father, has bidden both angels and men to worship, but he is not the Almighty God. During the thousand years of the kingdom, Christ will be dealing with the people as Mediator, and to mankind he will be a mighty God indeed, one 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 1st Corinthians, verses 24 to 28. Then the Father will be all in all, the mediatorial work of Christ having been completed.

¶ I think I understand that all right. It's in keeping with the scriptures which tell us that we should honor the Son even as we honor the Father. The next title mentioned here in the prophecy is that of "everlasting Father." Doesn't that mean, Frank, that Jesus is in

# BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

## N. F. TIME

St. John's, N. F. (Thurs.) VOCM 1006 9:00

## STA. KC. P.M.

Wausau, Wis. (Sat.)  
Winnipeg, Man.

WSAU 1400 2:30  
CKRC 630 12:15

## ATLANTIC TIME

Moncton, N. B.  
Windsor, N. S.

## STA. KC. A.M.

CKCW 1400 10:30  
CFAB 1450 10:30

## EASTERN TIME

Akron, Ohio  
Augusta, Ga.  
Baltimore, Md.  
Bay City, Mich.  
Binghamton, N. Y.  
Columbus, Ohio  
Hamilton, Ont.  
High Point, N. C.  
Lawrence, Mass.  
Norwich, Conn.  
Ocala, Fla.  
Owen Sound, Ont.  
Philadelphia, Pa.  
Pittsburgh, Pa.

## STA. KC. A.M.

WADC 1350 9:45  
WGAC 580 10:15  
WFBR 1300 9:15  
WBCM 1440 10:00  
WNBF 1290 10:00  
WHKC 610 9:30  
CHML 900 9:45  
WMFR 1230 9:15  
WLAW 680 10:45  
WNOG 1400 10:00  
WTMC 1490 10:00  
CFOS 1470 10:00  
WIP 610 9:30  
WWSW 1490 9:45

> > P.M.

Dayton, Ohio  
Detroit-Windsor (Sat.)  
Grand Rapids, (Thurs.)  
Jacksonville, Fla.

WHIO 1290 12:30  
CKLW 800 5:15  
WLAV 1340 10:00  
WJHP 1320 2:00

## CENTRAL TIME

Anderson, Ind.  
Chicago, Ill.  
Clinton, Iowa  
Dallas, Texas  
Fergus Falls, Minn.  
Grand Forks, N. D.  
Hastings, Nebr.  
Knoxville, Tenn.  
Laredo, Tex.  
Louisville, Ky.  
Medford, Wis. (Wed.)  
Minneapolis, Minn.  
St. Louis, Mo.  
San Antonio, Tex.  
Shenandoah, Iowa  
Wichita Falls, Tex.

## STA. KC. A.M.

WHBU 1240 11:45  
WAAF 950 9:45  
KROS 1340 9:45  
KSKY 660 9:30  
KGDE 1230 8:45  
KILO 1440 9:15  
KHAS 1230 11:30  
WBIR 1240 8:45  
KPAB 1490 8:45  
WGRC 1370 8:45  
WIGM 1500 9:45  
WTCN 1280 9:15  
KXOK 630 10:00  
KMAC 1240 8:45  
KMA 960 9:15  
KWFT 620 9:15

> > P.M.

Albany, Georgia

WALB 1590 12:15

## MOUNTAIN TIME

Bisbee, Ariz.  
Globe, Ariz. (Sat.)  
Phoenix, Ariz.  
Prescott, Ariz. (Sat.)  
Safford, Ariz. (Sat.)  
Tucson, Ariz.  
Wallace, Idaho  
Yuma, Ariz. (Sat.)

## STA. KC. A.M.

KSUN 1230 10:30  
KWJB 1240 8:45  
KPHO 1230 9:45  
KYCA 1490 8:45  
KGLU 1450 8:45  
KVOA 1290 8:30  
KWAL 1450 10:15  
KYUM 1240 9:00

> > P.M.

Kalispell, Mont.  
Mandan, N. D.  
Nampa, Idaho (Wed.)

KGEZ 1460 4:45  
KGCU 1270 12:45  
KF XD 1230 9:30

## PACIFIC TIME

Albany, Ore.  
Berkeley, Calif.  
Brawley, Calif. (Sat.)  
Brawley, Calif.  
Chilliwack, B. C.  
Indio, Calif. (Sat.)  
Indio, Calif.  
Kelowna, B. C.  
Long Beach, Calif.  
Riverside, Calif. (Sat.)  
San Diego, Calif.  
Seattle, Wash.  
Stockton, Calif.  
The Dalles, Ore.  
Vancouver, B. C.  
Vancouver, Wash.  
Victoria, B. C.  
Wenatchee, Wash.

## STA. KC. A.M.

KWIL 1240 10:45  
KRE 1400 9:05  
KROP 1300 12:45  
KROP 1300 9:15  
CHWK 1340 10:15  
KREO 1400 12:45  
KREO 1400 9:15  
CKOV 630 9:00  
KGER 1390 8:45  
KPRO 1440 12:45  
KFMB 1450 9:45  
KJR 950 8:00  
KGDM 1140 9:30  
KODL 1230 9:15  
CKMO 1410 10:30  
KVAN 910 9:15  
CJVI 900 10:00  
KPQ 560 8:45

> > P.M.

Riverside, Calif.  
Seattle, Wash. (Mon.)

KPRO 1440 10:15  
KJR 950 11:45

## POLISH BROADCASTS

Ashtabula, Ohio  
Boston, Mass.  
Chicago, Ill.  
Niagara Falls, N. Y.  
Springfield, Mass.  
Stevens Point, Wis.

WICA 8:45 a.m.  
WORL 10:30 a.m.  
WGES 8:45 a.m.  
WHLD 9:45 a.m.  
WSPR 10:00 a.m.  
WFHR 10:30 a.m.



## THE PRINCE OF PEACE

some way the Father as well as the Son?

¶ The term Father means life-giver, and Jesus will be the Life-giver of the world of mankind during the thousand years of the kingdom. Jesus will call the people forth from death. Through his kingdom they will be restored to health and everlasting life. Mankind will look upon him as the great Lifegiver, the One who will give them everlasting life, hence he will be their "everlasting Father."

¶ According to that, then, Jesus will be more than merely a ruler over the people.

¶ Quite true! He will not only rule in righteousness, but will also provide life for the people. That is something that no ruler of the world has ever attempted to do, or 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.

¶ A wonderful Savior, indeed! Then there is also the title, "The

Prince of Peace." That means, no doubt, that Jesus will actually establish universal and everlasting peace among the nations when he becomes King.

¶ Yes, Ernest, that will be the time, when, under the administration of Christ's kingdom, the nations shall beat their swords into plowshares, and their spears into pruning-hooks; when nation will not lift up sword against nation, nor learn war any more. But the reign of The Prince of Peace will result in a much more universal peace than the mere laying down of arms by the various nations of earth.

¶ You are evidently right, Frank, because it says here in the prophecy that of the increase of his government and peace there shall be no end. In what way, however, will the peace of Christ's kingdom extend beyond that of international peace?

¶ The increase of Christ's government and peace will continue until there is not only peace among the nations, but peace within every nation; and until there is peace in

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### AUSTRALIAN BROADCASTS

#### Victoria and N. S. Wales Time

Geelong	3GL 222 Metres 10:00 a.m.
Newcastle	2HD 263 Metres 1:15 p.m.
Swan Hill	3SH 226 Metres 10:00 a.m.

#### Western Australian Time

Perth	6KY 227 Metres 7:15 p.m.
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### *Broadcast Topics*

#### DECEMBER

The Bow of Promise  
Sinners in Heaven  
Paradise and the Thief  
The Prince of Peace  
When There Is No Peace

every community and peace in every family; yes, until there is peace in every heart. And beyond all that, peace will be established between God and men. Without such a peace there could be no lasting and genuine peace of any kind.

¶ But with peace established between God and men all the other blessings of Christ's kingdom will flow out freely to the people, re-

sulting in everlasting life for all the willing and obedient.

¶ Is that what the angels meant when they said to the shepherds, "Peace on earth, good will toward men"?

¶ Yes! God's will toward men, expressed in the gift of his beloved Son to be man's Redeemer, will be the basis of all the wonderful things the divine kingdom will offer to the sin-cursed and dying world.

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## DECEMBER READING SCHEDULE

### Studies in the Scriptures—Vol. 6

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Date	Pages	Date	Pages	Date	Pages	Date	Pages
1 .....	495-503	9 .....	557-562	17 .....	612-619	25 .....	673-683
2 .....	503-509	10 .....	563-572	18 .....	619-627	26 .....	683-692
3 .....	509-518	11 .....	572-578	19 .....	627-637	27 .....	693-700
4 .....	519-526	12 .....	578-586	20 .....	637-644	28 .....	700-709
5 .....	526-534	13 .....	586-590	21 .....	644-649	29 .....	709-714
6 .....	534-541	14 .....	590-598	22 .....	650-658	30 .....	714-720
7 .....	541-549	15 .....	599-606	23 .....	659-666	31 .....	720-729
8 .....	549-557	16 .....	606-612	24 .....	666-673		

*"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."—II CORINTHIANS 5:16, 17*

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## Weekly Prayer Meeting Texts

**DECEMBER 5**—"Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."—Joshua 24:15 (Z. '01-284. Hymn 210)

**DECEMBER 12**—"As a man thinketh in his heart, so is he."—Proverbs 23:7 (Z. '01-325. Hymn 198)

**DECEMBER 19**—"Let not him that girdeth on his harness boast himself as he that putteth it off."—1 Kings 20:11 (Z. '94-155. Hymn 13)

**DECEMBER 26**—"Be thou strong and very courageous."—Joshua 1:7 (Z. '02-285. Hymn 331)

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# Hope of the Ages

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*Sound over all waters, reach out from all lands,  
The chorus of voices, the claspings 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!*

*Clasp hands of the nations*

*In strong gratulations;*

*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!*



## *The MOST IMPORTANT BABY*

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**S**OME people might think that when George Washington was born he was the world's most important baby, but anyone who thinks that would be wrong, because when Jesus was born he was the most important baby. No baby ever born before Jesus was nearly so important, and no baby born since has been as important as Jesus. When Jesus was born it meant that many, many of the wonderful promises of God had come true, and that many more of his promises were sure to come true later.

Jesus was not an important baby because his parents were rich and lived in a fine home. No, Jesus was born in a manger where cattle are fed. I'll tell you why that was so. His mother and foster-father lived in a town called Nazareth. The people of Israel no longer had a king of their own, but were being ruled by the Romans. The Roman government was getting ready to tax all the people, so Jesus' parents had to go to Bethlehem to sign their names on the Roman tax books.

A great many other people were visiting in Bethlehem at that time, and when Jesus' parents arrived, there just wasn't any room for them. All the hotels or places to stay were filled, and a barn, or feeding place for cattle, was the only place they could find in which to stay overnight. And there it was that Jesus was born. But that didn't really make any difference. It is what people are and not where they may be born that really counts, isn't it? And the most important thing of all is what God thinks about us. Jesus was God's own Son, and God loved him and had a wonderful work for him to do—the work of making everybody in the world happy by giving them health so they will live without dying.

A very wonderful thing occurred on the night Jesus was born. There was a group of shepherds out in the fields near Bethlehem, caring for their sheep. Suddenly they heard the most beautiful music, and it seemed to be in the sky above them. They looked up and discovered that the sky was very bright. No doubt they were frightened, because this was so unusual. Then they heard an

## THE MOST IMPORTANT BABY

angel telling them not to be afraid. The angel declared to the shepherds that he had good news for them, and then joyfully told them that Christ was born that night, and that he would save the people of Israel from their sins. Wasn't that wonderful?

Christ is another name for Jesus, and it means that Jesus is the One whom God promised to send in order that everybody will yet be happy. For hundreds and hundreds of years God had been promising to send Christ, and now the angel told the shepherds that he would be born as a little baby that night, and that they would find him in a manger in Bethlehem. My, but those shepherds must have been excited, and glad, too!

After the angel told the shepherds this good news a great many angels began to sing, and their song told the shepherds that there was to be peace on earth, and that God had sent his Son because of his good will toward all the people of the earth. Yes, God loved all the people, and now he was getting ready to make his many promises to bless them come true. What a wonderful night that was! The shepherds went to Bethlehem, and there they found the baby, the wonderful baby whom God had sent. They worshiped the child and gave thanks to God because he was making his promises come true. God's promise was that Jesus would be a great King to rule over the whole earth. This is the King Jesus I have told you about in other stories.

In a faraway country east of Palestine there were wise men. They were probably something like the holy men of India are today. They studied the stars to see if they could find out what God was doing. Well, they learned that Jesus was born, and that he was to be a great King, so they decided that they also would travel to Bethlehem to visit the newborn King.

But when these wise men arrived in the land of the Israelites, they decided that first they would visit King Herod, who was then the ruler. He was a ruler appointed by the supreme ruler of the whole Roman world. This supreme ruler was called the Caesar, after the first one, Julius Caesar, and Herod was a king under the Caesar. Herod could do only what Caesar wanted him to do. Well, the wise men visited Herod, and told him that Jesus, a little Jewish boy, had been born and that he would grow up to be a great King. Herod didn't like this at all, and he decided right then he would have that baby killed.

But Herod didn't tell the wise men what he planned to do. No, he deceived them. He told them to go and find the child and come back to him and let him know where Jesus lived, as he also wanted to go and worship the new King. That was a pretty clever lie, but God was taking care of Jesus. The wise men found the young child and the mother who by now were living in a house in Bethlehem, and they gave him the presents they had brought, and worshiped him just as they had planned to do.

The day had ended, so they remained overnight before starting back. That night they dreamed that it would be wrong to visit Herod on the way back to tell him where he could find Jesus as he had asked them to do. You see, God gave them this dream, and from it they learned that they were to return to the East by another road so Herod wouldn't find out anything at all about Jesus. The wise men obeyed what God told them in the dream, so Herod's plan to find the child and destroy him failed.

When Herod learned that the wise men had returned to the East by another way, he was very angry. You see, he didn't know where to find Jesus. All he knew was that a future king had been born and he wanted to kill this baby before he grew up to be a king. Herod did a terrible thing. He gave orders that all the little baby boys of the Jews in Bethlehem and in the surrounding country should be killed. He thought that if all these babies were killed the baby Jesus would certainly be among them and would be killed also. Wasn't that terrible? Of course all those babies will be brought back to life again. The Bible tells us that they shall come back from "the land of the enemy." The land of the enemy is the land of death; so we know that they are coming back from death. God told the Prophet Jeremiah to write down that promise. It is in the Book of Jeremiah, chapter 31, verses 16 and 17.

But Jesus wasn't killed when all the other Jewish babies were killed, because God was taking care of him. If God had allowed anything to happen to the baby Jesus, then all of his wonderful

THE CHILDREN'S STORY APPEARING ON THESE PAGES IS FROM THE BOOK, "GOD'S PROMISES COME TRUE." SEE INSIDE FRONT COVER FOR DETAILS CONCERNING NUMBER OF STORIES, BINDING, ETC.

## THE MOST IMPORTANT BABY

promises could not have come true. So what did God do? Well, that same night he caused Joseph, the foster-father of Jesus, also to have a dream, and Joseph dreamed that it was necessary for him and his wife, Mary, the mother of Jesus, to flee into Egypt and take Jesus with them. So they went to Egypt right away. Thus Jesus escaped being killed.

The Bible doesn't tell us any more about Jesus until he was twelve years old. By that time Herod, who had tried to kill Jesus, was dead; so it was safe for Joseph and his family to return to their



*"... And the glory of the Lord shone round about them. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—*

**LUKE 2:9, 10**

home in Nazareth. After they had returned to their home in Nazareth, they visited the temple in Jerusalem, and there Jesus talked with the teachers in the temple. He was so interested that he didn't know his parents had started home without him. They thought he was with others in the company returning home with them. But when they could not find him among any of their friends and relatives, they returned to Jerusalem where they found him in the temple. His mother reproved him for causing them so much trouble and anxiety. He asked them if they didn't know it was necessary for him to be doing what his Father wanted him to do.

I don't know whether they understood what he meant, but you see, God was the Father of Jesus, and Jesus knew, even when he was only twelve years old, that his Father had a great work for him to do.

When God gave his law to Moses, and Moses gave it to the people of Israel, there was one part of the law which said that any one who would go to work for God as one of his priests or prophets must be no younger than thirty years of age. Jesus was only twelve years old when he was in the temple asking questions, and there he learned that he would have to wait until he was thirty years old before he could start doing what his Father wanted him to do. Jesus' foster-father was a carpenter, so he went back home with him and worked as a carpenter for eighteen years. I think he must have been a wonderful carpenter, don't you?



## *The Angel's Song*

I'm glad that Jesus came to earth,  
 I'm glad the angel sang,  
 I'm glad that at the Savior's birth  
 The joyful chorus rang;  
 And down the slope of night-girt years  
 The music comes to me,  
 And all my heart receives the song  
 That tells of jubilee.

"All glory to God on high,  
 Good will and peace to men!"  
 It swells; its echoes never die;  
 It floods the night again.  
 And as I hearken, hope is here,  
 Night's pall is cast away;  
 And breaks life's morn, the Golden Year,  
 Full splendors of the Day.

I'm glad to hear the story now,  
 As in the days of youth;  
 The sweet old theme, so like a dream,  
 Yet full of joy and truth.  
 And so I let the world go by,  
 With all its care and dearth;  
 For God will show his love below,  
 Ere long, through all the earth.





# Reasoning Together

*"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—ISAIAH 1:18*

MAN is a sinner! "There is none righteous, no not one," declares the prophet. (Psalm 14:1-3; 53:1-3; Romans 3:10-12) The modern trend of thought is away from this scriptural viewpoint. The newest theory is that human conduct is right or wrong only as we compare it with standards that have previously been established. The claim is that one human being has as much right to set a standard as another, and that no one need be "conscience stricken" simply because of non-conformity to a standard which another has set for him. This is a sort of moral anarchy, a state of society in which every individual does as he pleases. In other words, this modern viewpoint means that there is no such thing as sin in the biblical meaning of that term.

This ultramodern viewpoint is unbelievably ridiculous. A man who drinks a quart of rum and wakes up the next morning with an unbearable headache, may not have committed a "sin," as he considers the matter in his mind, but his stomach and head do not agree. Together they shout at him that



he has violated a law by which the human organism is kept functioning in an orderly manner. The modernist may call this the law of nature, but he shouldn't forget that someone established that law; and whether or not he knows who it was, he realizes that his head protests in pain when he violates that law.

Some may try to convince themselves that human behaviorism is only relative, and that there is no real sin; but you can't tell a sane person that torturing human beings in concentration camps is not wrong; nor will very many people believe that slaughtering millions of innocent men and women as is done in modern warfare is a moral virtue. And it wouldn't be difficult to cite many illustrations of inhuman conduct which the vast majority of people would at once acknowledge to be wrong.

In the broad sense it will be conceded, we believe, that all conduct which contributes to the unhappiness of innocent victims is wrong.

One of God's commands stated, "Thou shalt not covet." When one covets that which belongs

to another to the point that he will endeavor by foul means to wrest it from him, that is wrong. It is wrong in the eyes of all decent people, and it is wrong because it is a violation of God's law. It is sin!

The reason these more flagrant violations of the laws of decency are acknowledged to be wrong even according to imperfect human standards—as also they are declared by God to be sin—is that man was created in the image of God, and to the extent he retains some of that image, he reasons to the same end. A little less conceit on the part of modernists and a little more reverence for authority higher than their own egotism, should help them to see the possibility that the violation of other laws referred to in the Bible is also wrong.

The Apostle Paul wrote that death has passed upon all, because "all have sinned." (Rom. 5:12) The downward course of sin began with Adam. It was the violation of an arbitrary law of the Creator which constituted his original sin. The narrative is too brief for us to know the details involved in that sin. All that we know is that Adam wilfully violated a law under which he was placed by his Maker, and that he reaped the penalty for sin, which is death.

But as we come down the line from Adam the wrongdoing of the race becomes apparent. Selfishness is the one word which summarizes the intent of it all. The jungle law of the larger animals feeding upon the smaller, or the "dog eat dog" policy, has been the

basis of practically all human behavior since the world began. This evil motive has manifested itself in all forms of injustice; unfair practice; graft; murder, and war—which is simply legalized murder.

All of this is universally recognized as sin, and certainly the Scriptures are therefore true in declaring that "all have sinned and come short of the glory of God." (Rom. 3:23) Not all have been wilful planners and perpetrators of sin; but from the vortex of selfishness which moves a dying world along from one form of wrongdoing to another, none are able wholly to escape. That's why the apostle explains that all have become sinners because Adam sinned. We have been "shapen in iniquity, and in sin did our mothers conceive us," declares the prophet. —Psalm 51:5

### **Punishment for Sin**

Another universally recognized principle of right is that all who violate established laws should be punished. In this again we see evidence of the image of God directing the process of human reasoning, for this principle is of divine origin. The Creator was the first to declare that there is a penalty attached to wrongdoing. This manifests itself in the laws of nature, in that when these laws are violated calamitous results automatically follow.

Adam and Eve might have died simply because they violated a law of God, even if they had not been told about it in advance. But because God told them not to par-

take of a certain tree in the midst of the garden and warned that if they did so they would die, it made them realize—and should also teach us—that the laws of God cannot be flouted with impunity, that there is a penalty for sin, the ultimate end of which is death.

Yes, since the days of Eden, man has been a sinner, and the penalty for sin has been falling upon each generation as it has started upon its brief span of condemned life. From the cradle to the grave each individual of the fallen race has lived, as it were, under the shadow of the gallows, knowing that there would be no reprieve, hence no escape from that sure fate of death.

This grim reality of a dying world has been tragic enough in itself, but to plague the people still more there have been invented those nocturnal hallucinations of a terrible abyss of the "damned" in which, it was claimed, nearly all would find themselves after they were supposed to have died. Thank God that this part of it is not true, that the Scriptures have stated the whole truth on the subject when they declare that the "wages of sin is death."—Rom. 6:23

Instead of hinting that "wages" more severe than death is the punishment for sin, the Scriptures assure us that a way of escape, even from this penalty, has been provided. The apostle declares that "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) The Scriptures also declare, "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22) If we ask how this could be, the Scriptures

answer that "Christ died for our sins."—1 Cor. 15:3

It is well that at this point we accept God's invitation to reason with him. He says, "Though your sins be as scarlet, they shall be as white as snow." (Isa. 1:18) We have already acknowledged that punishment of wrongdoers is just. We have also agreed that the Creator has the right to demand obedience to his laws, and to punish the disobedient. But the divine wages of sin is death. When that penalty is paid the sinner is unable to do more. A man can pay a fine of five dollars and then be free. But when the fine of death is paid, there can be no freedom, for death takes all, even life itself.

So here is where the love of God enters into his design to guarantee that his original purpose in the creation of man shall not be in vain; that the ultimate destiny which he planned for his human creatures shall not be frustrated or annulled, not even by man's own sin. It was just and right that God inflict the penalty of death upon a disobedient race; but the rightness of this enhances our appreciation of his mercy when we realize that it was he who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish [forever], but have everlasting life."—John 3:16

### **The Law of Sacrifice**

In simple language the Bible tells us that Jesus, whom God sent to redeem the world, died for the people. Blind modernism would have us believe that the thought

of one dying for another is repugnant, revolting, and that the idea harks back to ancient superstitions regarding the demands of heathen deities, or of what they slightly call the "tribal god of the Hebrews." Let us not be misled by this false and immature reasoning of the modernists. They seem to forget and, perhaps, would like us to forget—that the highest form of nobility and bravery known and honored by men is that of one person dying to save another.

We laud and honor this bravery whenever and wherever we see it manifested. Soldiers who die for their country are considered heroes. Those who in any way sacrifice their lives in order that others may live or enjoy life more abundantly, are properly considered the greatest benefactors of mankind. In this we see another reflection of the image of God with which the human creation was endued. When we properly appraise the virtue of sacrifice we are simply reflecting the image of God in our thoughts and viewpoint. We naturally honor sacrifice and label it heroism because God is the Author of this worthy principle.

When we recognize this, the biblical plan of atonement for sin by means of sacrifice is seen to be both beautiful and understandable—and just and loving as well. Some would have us believe that the thought of sacrifice for sin originated with the heathen, and was borrowed from them by Hebrew writers and then carried over into Christianity, but this is wrong. To whatever extent the heathen incorporate the idea of sacrifice

into their religious rites—even though their conceptions are miserably crude—it is because they found the principle of sacrifice manifested in the writings of the prophets.

The earliest record of sacrifice is the narrative of Genesis concerning the offerings brought to the Lord by Cain and Abel. Without understanding what was involved one might wonder why God accepted Abel's offering and rejected Cain's. But God had a reason for this. When he sentenced our first parents to death he said that the "seed" of the woman would bruise the "serpent's" head. (Gen. 3:15) In the light of subsequent revelations of the divine plan for human restoration, this vague statement is seen to be a promise that the penalty for sin would one day be remitted.

God also reveals later in His Word that there can be no remission of sin without the sacrifice of life, symbolized by the shedding of blood. So in the acceptance of Abel's flesh and blood offering God was pointing forward to a time when, through the sacrifice of a "lamb" he would provide, man would be permitted to return to his lost estate—his sins of scarlet being made white as snow.

This thought is again brought to our attention in God's dealings with Abraham. To Abraham God made the promise that through his seed all the families of the earth would be blessed. Many of the families of the earth were already dead when this promise was made. Millions have died since. To bless these it is necessary that they be

restored to life. Having died because they were sinners, the promise of their restoration implies that their sins are to be remitted, so in connection with this promise God again illustrates his purpose to provide for the remission of sin through the sacrifice of his Son.

This was done in a very unique fashion. Abraham was asked to offer his son Isaac in sacrifice. Having great faith in God's wisdom in asking him to do this, and also in God's power and willingness even to raise Isaac from the dead, Abraham proceeded to obey the divine command. Agreeing to the plan for sacrifice, Isaac was stretched upon the altar ready to be slain when an angel of God intervened, and a lamb was provided as a substitute.

In this we have a beautiful picture of the fact that before the destiny of the human race intended by the Creator is realized through restoration to life, a loving father was voluntarily to give up his son in sacrifice as Abraham demonstrated his willingness to do with respect to Isaac. In the actual working out of the divine plan this is seen to be the Heavenly Father, the Creator and Fountain of all life.

Centuries later the descendants of Abraham were held in slavery in Egypt, and through Moses God wrought a miraculous deliverance for them. In connection with this there was the sacrifice of a lamb—the passover lamb. This also pointed forward to a still greater deliverance—a liberation from slavery to sin and death—and reminds us again that this release

will be possible because of a sacrifice—the sacrifice of the “Lamb of God, which taketh away the sin of the world.”—John 1:29

Throughout the Old Testament Scriptures the promise of a coming Messiah and Deliverer is oft repeated. The Israelites looked forward to the coming of this foretold King, this Ruler who would exalt their nation to chief place among the nations and dispense to all people the blessings of peace and life which God had promised. Jesus came in fulfilment of these promises, but the expectations of the Jews were not immediately realized because they had failed to note the condition upon which their long-looked-for King would be exalted as the blesser of all nations—the condition of sacrifice.

He came to be the King of kings, but first he must be the “Lamb of God,” who would be offered in sacrifice to take away the sin of the world. The only way to bless those who are dead is to restore them to life. The race is dying because of sin, death being the wages of unrighteousness. If they are to be restored those wages must be paid by another, and by one who was not under similar condemnation. In the divine plan, Jesus was this One who died, first for Adam, and through Adam, for the entire human race. He gave his life that we, his followers, and all the world, might live.

And so, in the symbolism of the Scriptures, we are told that though our sins be as scarlet they can be as white as snow. This is one of God's ways of telling us that the wrongdoing of our first parents,

and the continued sin and selfishness of their offspring, have not thwarted his purpose in the creation of man. In the divine economy the sin which has slain the race has provided an opportunity for divine love to manifest itself through sacrifice, which makes it possible for the guilty to be made free from death through a resurrection of the dead.

And how understandable and practical is this arrangement when viewed in the light of reason! With this viewpoint in mind we can read the Genesis record of the creation and fall of man and realize that only temporarily is the human race deprived of the life-giving trees of Eden. In that arrangement we can see a miniature of the Creator's design for an earth full of perfect human beings, living peacefully and happily forever.

And there has been real value in the experiences of suffering and death through which the race has passed. When awakened from death and given the opportunity to obey divine law, each member of the human family will be able

to chose more intelligently the course he will take because he will be able to contrast the advantages accruing from obedience with the great loss from disobedience.

Reason tells us that no other plan than the one outlined in the Scriptures can possibly save the human race from ultimate suicide! And no one but the Creator could carry out such a plan for the reason that its completion calls for an awakening of the dead. The exercise of power necessary to accomplish this is no obstacle to God. Atomic energy is but a slight indication of God's knowledge and use of power. So when we read the Scriptures, we must realize that the One who caused to be recorded the wonderful promises we find therein is abundantly able to fulfil them, and will fulfil them in his own due time. We can be assured, therefore, that the destiny of man to live forever as king of earth is yet to become an accomplished fact; for God created not the earth in vain, but formed it to be inhabited, as declared by the inspired prophet.—Isaiah 45:18

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## The Divine Plan of the Ages

THIS 350-PAGE BOOK, WRITTEN MORE THAN FIFTY YEARS AGO, CONTINUES TO BE THE OUTSTANDING TEXTBOOK OF KNOWLEDGE RELATING TO HUMAN DESTINY. AMONG THE TOPICS WHICH THIS KEY TO THE SCRIPTURES DISCUSSES ARE: THE PERMISSION OF EVIL; GOD'S PROVISION FOR THOSE WHO DIE IN UNBELIEF; THE OBJECT OF CHRIST'S SECOND ADVENT; AND THE JUDGMENT DAY. PAPER BOUND, 25 CENTS; CLOTH BOUND, 50 CENTS.

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THE DAWN

East Rutherford

NEW JERSEY

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# The Light of the World

*"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."*—MATTHEW 5: 14-16

ORDINARILY, and properly, we think of Jesus as the light of the world—that true light which "lighteth every man that cometh into the world." (John 1:9) In our text, however, Jesus reveals that his followers are divinely honored by being permitted to occupy the high position of luminaries to reflect "the light of the knowledge of the glory of God" as it shines "in the face of Jesus Christ." (2 Cor. 4:6) It is a distinctive favor that God thus bestows upon us, and it should be esteemed highly and used faithfully.

It was a dark world to which Jesus came. Darkness still covers the earth, "and gross darkness the people." (Isa. 60:2) This symbolic darkness is in reality a condition of separateness from God through wicked works. Paul explains that when men wished to forget God he gave them over to their reprobate minds, "and their foolish heart was darkened." (Rom. 1:21) Nearly all of the human race are thus alienated from God, and the hearts of all being darkened by error and sin, the whole world is inevitably dark; the only light-bearers being those into whose hearts God has shined by the Gospel.

The human race has never been without some measure of "light," some representation from God. Until the present time however, darkness has prevailed in every age, and will continue to prevail until the "sun of righteousness" dispels all the mists of superstition and unbelief, and the knowledge of the glory of God fills the earth as the waters cover the sea.

In the antediluvian world there were such representatives of God as Abel, Enoch, and Noah. In the patriarchal age there were

Melchizedek, Abraham, Isaac, and Jacob. At the death of Jacob his twelve sons, forming the nucleus of the Jewish nation, became God's representatives in the earth. Moses was an outstanding leader among the Hebrews, and through him God gave them his Law and told them that if they obeyed it he would make of them a holy nation and a kingdom of priests.—Exodus 19: 6

Israel as a nation reflected but little of the light of God in the earth because the people failed to obey his statutes. Throughout the Jewish age the prophets God sent to the Israelites were his most brilliant light-bearers. True, at no time prior to the first advent of Jesus did the light of truth shine out in the earth as distinctly and brightly as it has since; but all the truth which God's people needed at that time to guide them in the doing of his will was given to his faithful servants, and they were thus constituted the light of the world, the only light the world had.

#### THE LIGHT OF LIFE

The first advent of Jesus marked a distinct change in the plan of God, a definite step forward from types and shadows and promises to the substance which began to fulfil them. The dim light of the past suddenly increased, fulfilling the prophecy which stated that they which "sat in darkness saw a great light." (Isa. 9: 2; Matt. 4: 16) The true light of the world had come, the One foretold by the prophets and foreshadowed by the types. Yes, "In him was life; and the life was the light of men."—John 1: 4

When man became alienated from God through sin, and darkness settled down upon the race, the death penalty ensued. But with the coming of Jesus, the "light of life," there also came a way of escape from death—by faith in this age, and actually, in the age to come. (John 8: 12) Jesus "brought life and immortality to light through the Gospel," or by the light of the Gospel; and before his part in the divine plan of salvation is complete he will have enlightened every man that cometh into the world.—2 Tim. 1: 10

But it was not God's plan for Jesus to remain on the earth during the Gospel age and continue personally to be the light of the world. Rather, the divine purpose was for the Master to be represented among men through those willing to espouse his cause even to the point of being "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20: 4) Paul speaks of these as "am-



bassadors" for Christ who serve as ministers of reconciliation.—2 Cor. 5:18-20

And what is the purpose of this "ministry"? Paul explains, saying that "God was in Christ, reconciling the world unto himself." (2 Cor. 5:19) The reconciliation of the world is the ultimate objective of the plan of God. This work began with the first advent of Jesus. Paul declared on Mars' Hill that "now God commandeth all men every where to repent." (Acts 17:31) God foreknew that during this Gospel age only one here and there would heed the message of repentance, and to these has been extended the invitation to follow in the footsteps of Jesus, to die with him, inspired by the hope that if faithful unto death they will live and reign with him in the kingdom through which all mankind will be enlightened.

The call to repentance has gone out to the world through the followers of Jesus, who, as "ministers of reconciliation," have been commissioned to say to all who have a "hearing ear," "Be ye reconciled to God." (2 Cor. 5:20) It is thus that they serve as "ambassadors for Christ." He was the "light of life," and his followers in representing him are thereby the "light of the world." Thus we see that the matter of being a Christian is both an honor and a responsibility. It implies much more than the fact that we have received the blessing of reconciliation ourselves and now enjoy peace with God. It means that we are to lay down our lives as co-workers with the Lord in carrying forward his plan for enlightening and blessing the world.

#### THE ELIJAH WORK

In addition to the clear-cut instructions of the Word which outline the responsibility of Christians as light-bearers in the world, the Lord has furnished us with a prophecy to this effect, which is also in part a type. Through Malachi the Lord said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:5, 6.

This prophecy describes a work of reformation, or reconciliation. While John the Baptist denied that he was this foretold Elijah, Jesus explained to his disciples that if they could receive it, John was the Elijah. (Matt. 11:14) Jesus meant that if the ministry of

# **"And He said unto them, Come ye**

## **SAVIORS UPON MOUNT ZION**

*"For unto us a child is born, unto us a Son is given: . . . and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—ISAIAH 9:6, 7*

*"And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head."—Genesis 3:14, 15*

*"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8*

*"Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?"—1 Corinthians 6:2, 3*

*"Now the Lord had said unto Abram, . . . In thee shall all families of*

*the earth be blessed."—Genesis 12:1-3; 22:16-18; 26:1-5*

*"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Galatians 3:16*

*"For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."—Galatians 3:27, 29*

*"For unto us a child is born, unto us a Son is given: . . . and the government shall be upon his shoulder."—Isaiah 9:6*

*"For unto you is born this day in the city of David a Savior, which is Christ the Lord." "He shall be great, and shall be called the Son of the Highest; . . . And of his kingdom there shall be no end."—Luke 2:11; 1:32, 33*

*"For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God and joint-heirs with Christ: if so be that we suffer with him that we may be also glorified together."—Romans 8:14, 17*

*Joy to the world! the Lord is come! O earth, receive thy King!  
Let every heart prepare him room And grateful tribute bring.*

# ourselves apart and rest awhile"

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."—Isaiah 28:16, 17

"For other foundation can no man lay than that is laid, which is Jesus Christ," "Jesus Christ himself being the chief corner stone."—1 Corinthians 3:11; Ephesians 2:20

"Drawing near to him, the living Stone, . . . be you yourselves also built up, as living stones, a spiritual house." (1 Pet. 2:4-7, Diaglott.) "For the temple of God is holy, which temple ye are."—1 Corinthians 3:17

"When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:16-22

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isaiah 52:10

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10, 12-15) "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Hebrews 2:9

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "To him that overcometh will I grant to sit with me in my throne."—Colossians 3:4; Revelation 3:21



## JOY TO THE WORLD

Joy to the world! the Lord is come!  
Let saints rejoice and sing!  
He comes to claim his virgin bride,  
Her triumph soon to bring.

Glad tidings of great joy to all  
Through this blest Gospel flow;  
A sweet relief from every ill,  
And rest from all our woe.



John had resulted in a reformation of their hearts and lives, then to them he was the Elijah, having accomplished for them the foretold Elijah work. But John's ministry failed so far as the majority in the nation of Israel was concerned, and the alternative fulfilment mentioned in the prophecy came upon that unhappy nation—it was smitten with a curse—the great time of trouble which fell upon the Jewish people in A. D. 70-73.

However, the Elijah effort has been carried on throughout the age by Jesus and his church. The call to repentance has gone out by means of the Gospel message, and is still being proclaimed by the faithful ambassadors of Christ. The world has not heeded the invitation to any extent. Sin and selfishness have continued; and now at the very end of the age the people are increasingly "lovers of pleasure more than lovers of God." (2 Tim. 3:4) Again the alternative fulfilment of the prophecy comes, for the "curse" once more falls in the form of the greatest time of trouble the world has ever known.

Divine wisdom foresaw the failure of John the Baptist as well as the failure of the church, but it was the divine will that the effort should be made—and that it continue to be made—for it is thereby that the followers of the Master in serving now as the light of the world are being trained for the future work of the kingdom in which mankind will be reconciled to God so universally that no one will need say to his neighbor, "Know the Lord": for they shall all know him, "from the least of them unto the greatest of them." —Jer. 31:34

#### CHANGE AT FIRST ADVENT

As we have already seen, the first advent of Jesus marked a significant turning point in the plan of God. Those who formerly had been his servants in the earth were at that time set aside; and the church, under the headship of Christ, took their place. An important part of Jesus' ministry therefore was to instruct his disciples concerning their proper deportment as the new light-bearers to the world. They were not to be sent out into the world ignorant of how they were to conduct themselves, and of the nature of the message of truth they were to bear.

Jesus' Sermon on the Mount—from which our text is taken—is a part of the necessary instructions which he gave to his disciples.

In this sermon are found largely the character qualification of those who would be acceptable to serve as the "light of the world." Jesus taught some features of the divine plan to his disciples, but explained that there was much which they could not understand until the Holy Spirit would come upon them at Pentecost. However, they could understand the principles of righteousness and love set forth in the Sermon on the Mount, for these were not the deep doctrinal truths of the plan of God, although they were and still are fundamentally important.

### THE BEATITUDES

The intent of much that is set forth in the Sermon on the Mount is summarized in the Beatitudes which appear in the beginning of the sermon. When we keep in mind that these instructions were given to those who would become the new representatives of God in the earth it is interesting to note that upon the scribes and Pharisees, who were at the same time losing their honored position, Jesus pronounced contrasting "woes." These are recorded in Matthew 23:13-33.

To his disciples Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." To be "poor in spirit" is to recognize one's need of divine mercy and help; and it is this class that appreciates the privileges of the high calling. Paul explained that not many wise or rich or noble are called, and the reason is that these usually feel self-sufficient. Some, however, who are wise according to the standards of this world, as well as some who are rich and noble, are also "poor in spirit," for they recognize that what they possess is of little worth.

In many instances those whom the Lord calls he first of all humbles by permitting some trying experience to come into their lives which causes them to sense their need of him. It may be the loss in death of some dear friend, or the loss of health or wealth; or some other great disappointment. Many Christians can look back to some such experience and realize that it prepared their hearts and minds for the truth which later, in the divine providence, came to them.

Only those who are thus humble and realize that without God they are nothing and can do nothing, is God able to use. The scribes and Pharisees, by contrast, were proud and self-sufficient,

hence instead of entering into the enlarging kingdom privileges then due they barred themselves and others by the arrogant attitude they took toward Jesus and the message of the kingdom which he preached. See Matthew 23:12, 13, 33.

The contrast between those whom the Lord can use and those whom he rejects for his service is well illustrated by the case of the two men who went up to the temple to pray. (Luke 18:9-14) The Pharisee thanked God that he was not like other men, and especially that he was so superior to the poor publican who stood beside him in the temple. The publican, on the other hand, was humble—poor in spirit—and he implored God to be merciful to him, a sinner. It was this one who left the temple “justified”—that is, his attitude of heart was pleasing to God. He was a man whom God could use because he was “poor in spirit.”

It is this class, then, who are poor in spirit, to whom the kingdom is given—“theirs is the kingdom of heaven.” Jesus said to the Israelites of his day that the kingdom would be taken from them and given to a nation “bringing forth the fruits thereof.” (Matt. 21:43) This new nation to whom the kingdom honors are given is made up of those who are “poor in spirit,” for it is only these whom the Lord can use. They are meet for his use because they are as empty and broken vessels, recognizing their need of God.

#### **THEY THAT MOURN**

“Blessed are they that mourn,” said Jesus, “for they shall be comforted.” (Matt. 5:4) The ordinary surface meaning of this text is not wholly true to the facts, for there are millions of people in the earth who mourn but they are not all comforted; although the time is coming when joy will fill the hearts of all. The mourning here is apparently of the nature experienced by Jesus. Of him it was foretold that he was a “man of sorrows, and acquainted with grief.”—Isa. 53:3

Jesus did not sorrow on account of his own trials, but rather on account of the sufferings of others. He was truly sympathetic toward the fallen race. He wept beside the tomb of Lazarus because he was weighed down with the sorrow with which he was surrounded. Jesus felt the sorrow of the world, and realized as no one else could, the great need of the world. And he not only mourned for the world but his mourning spurred him on to faith-

fulness in laying down his life for suffering humanity.

And this is the attitude the Lord wants us to have as ambassadors for Christ. In order to be the light of the world it is necessary that we feel sympathetic toward the world, so sympathetic, in fact, that we will gladly lay down our lives as Jesus did in doing whatever we can to bless the people, especially in the way of enlightening them concerning God and his plans.

The fact that God has set aside a whole thousand years in his plan for the blessing of the world of mankind is no excuse for us to be indifferent toward the world's needs now, and in our indifference withdraw ourselves into a life of ease and self-gratification. To use thus our knowledge of the divine plan to justify our unwillingness to lay down our lives in the service of the truth would mean that we are not genuine mourners, hence will not enjoy the real comfort which might now be ours.

And what is that comfort? The Scriptures declare that those who water shall themselves also be watered. How true this is! The truth cannot mean as much to us in any other way as when we endeavor to impart it to others. And the true spirit of sympathy toward the poor groaning creation is one of the qualifications which God looks for in those whom he accepts as light-bearers to the world.

The scribes and Pharisees did not possess this quality, although they made a pretense along this line. Jesus explained that while they offered long prayers on the streets to be seen and heard of men they devoured widows' houses. That is to say, while outwardly they manifested interest in the needy by praying for them in public, in reality they were misusing their favored position to exploit those whom they pretended to love. Thus they lacked this quality of true sympathy which would help to make them acceptable servants of God.—Matt. 23:14

**"BLESSED ARE THE MEEK"**

Another qualification of those whom the Lord can use as light-bearers to the world is that of meekness—"Blessed are the meek: for they shall inherit the earth." (Matt. 5:5) The meek are willing to be taught and are glad to look to the Lord for instructions. How necessary it is to seek the Lord's ways, and meekly to follow his instructions if our work for him is to be blessed! There are

millions who profess to serve the Lord, yet their service is rendered in harmony with their own wisdom. Such are not acceptable to the Lord, nor is their work blessed by him.

Only the truly meek can expect to inherit the earth. They do not inherit the earth as a home in which to live everlastingly. The inheritance of the earth in this case is the privilege of joint-heirship with Jesus in his thousand-year kingdom which is to reign over the earth to restore mankind to the inheritance which was lost by reason of Adam's sin. This inheritance promised to the meek is even now enjoyed to a limited extent in the privileges which we have of serving as ambassadors of Christ, ministers of reconciliation—"Ye are the light of the world."

The Pharisees, by contrast, encompassed sea and land to make proselytes but those they converted were further away from God than they were before. (Matt. 23:15) It was not wrong for the Pharisees to compass sea and land to make converts. Properly they considered this their responsibility, their inheritance. But God did not bless their work because they were not meek, hence did not seek instruction from the Lord as to how their work was to be conducted and what they were to teach the people. Instead of teaching the Word of God, they taught the traditions of men. How many there are today who are doing the same thing! And it is true now, even as then, that such are not acceptable servants of God. God can use only those who are willing to be taught of him, through his Word.

#### THIRSTING AFTER GOD

There is something very realistic about a gnawing hunger and a burning thirst, hence when Jesus said, "Blessed are they which do hunger and thirst after righteousness," he was referring to those who have a sincere and genuine desire to know God, and to understand and obey his will. David expressed a similar thought when he wrote, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."—Psalm 42:1

"They shall be filled," said the Master; that is, those who genuinely desire to know and do God's will, shall, as Jesus explained on another occasion, "know of the doctrine." (John 7:17) This means that they will be able to understand and appreciate the truth, being filled with the Lord's Spirit. If we truly hunger and thirst



after righteousness it means that our study of the Word will be sincere and wholehearted, and with the one objective only in mind, which is that of knowing and serving God acceptably.

Jesus pronounced "woe" upon the scribes and Pharisees because they quibbled too much over non-essential details. They tried to decide which was the greater, the temple or the gold of the temple; and whether it was better to swear by the altar or by the gift which was upon the altar. (Matt. 23:16-22) In this we see, not a sincere desire to know the truth, but a disposition to argue over things that were unimportant. They did not truly hunger and thirst after righteousness, hence could not be further used as God's representatives.

Let us, brethren, be watchful along these lines ourselves. Our study of the Word, whether as individuals or in ecclesias, should be with the one purpose in mind—to learn God's will more perfectly, and to receive encouragement to do it. Hairsplitting merely for the sake of argument and contention cannot be pleasing to God. Let us be unmoveable in our stand for the great fundamentals of the truth, but we should not waste time disputing over details which perhaps may never be settled this side of the veil.

#### THE MERCIFUL

"Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7) In this Beatitude we have the same principle as set forth in our Lord's prayer in which we are taught to pray, "Forgive us our trespasses as we forgive those who trespass against us." (Matt. 6:12-15) The quality of mercy is so essential that the Lord has made his mercy toward us dependent upon our exercise of mercy toward others. This should be a sobering thought to each of us whenever we find ourselves harshly judging others because we think they do not measure up to what we have decided is God's standard for them.

The scribes and the Pharisees who were being set aside as God's servants had failed to learn this lesson of mercy. They were very meticulous, Jesus explained, in paying tithes of anise and mint and cummin, but had omitted the weightier matters of the law, such as mercy and faith and judgment. (Matt. 23:23, 24) Jesus concluded this "woe" by charging that while the Pharisees strained out gnats, they swallowed camels.

This is a good lesson for us. The Pharisees, while insisting on the little details of the law, and judging those who did not obey those details as well as they thought was necessary, failed to understand the lessons of faith and mercy which the law was designed to teach. Failing in this, while they strained gnats out of their drinking water to make sure they did not swallow meat which was unclean, by condemning those who were not as faithful in these details as they demanded of them, they were failing in the exercise of mercy, and this failure was like swallowing a camel in comparison to the gnats which they were so careful to strain from their own drinking water.

How this emphasizes God's displeasure with those who attempt to judge and condemn their brethren. Let us be as faithful as we can in all the little details of God's will for us, straining out every gnat; but let us not swallow camels by judging those who may not seem as faithful as we think ourselves to be. To judge and condemn others would be a far worse sin on our part than the supposed wrongdoing which we attribute to them. God is merciful, and he wants those who represent him as lightbearers in the world to reflect his quality of mercy in their dealing with others.

#### HEART PURITY

"Blessed are the pure in heart," Jesus said, "for they shall see God." Woe was pronounced upon the Pharisees because, while they made the outside of the platter clean, the inside was corrupt. (Matt. 5:8; 23:25, 26) For this reason they were "blind," and could not "see" God. A purity which is not of the heart is hypocritical, hence not pleasing to God. Only the "pure in heart" may hope to "see God."

The true light-bearers of this age who are faithful even unto death—"beheaded for witness of Jesus, and for the Word of God"—will, in the resurrection, see God face to face, for they will enter into his actual presence where there is fullness of joy. But there is a sense also in which we may see God now, and that is through the vision of truth.

The truth reveals the wisdom, justice, love, and power of God. Through the divine plan we see these glorious attributes functioning for the ultimate blessing of all mankind, and how we rejoice in this vision. We not only see God in his loving plan, but

## THE LIGHT OF THE WORLD

having entered into a covenant with him by sacrifice, we "see" him in all the experiences which he permits to come into our lives, for we know that he is causing them all to work together for our good. And purity of heart is the condition upon which God thus reveals himself to us; and it is only as we see him in all his glorious beauty that we can effectively represent him before the world, for it is the light of his glory that we portray to the people.

### PEACEMAKERS

Another qualification of those who serve as the light of the world is that they must be peacemakers—"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9) As ministers of reconciliation we serve as peacemakers between God and men. Those who are "justified by faith" have peace with God. (Rom. 5:1) Faith comes by hearing the Word of God, and as we minister the word of reconciliation some hear and in their hearts is engendered a faith which justifies them and gives them peace with God. Thus we serve as peacemakers.

As true light-bearers in the world our influence should be for peace. We should not be promoters of strife. The light of truth itself will often stir up opposition, for the darkness hateth the light; but let us make sure that it is the truth which does this and not our own misconduct, for only thus may we be called the children of God. Every true follower of the Master is a Spirit-begotten son of God, but apparently the expression in this Beatitude is used more particularly to denote that those who radiate peace in their contact with others are manifesting the Spirit of God, his image being reflected in them.

### BLESSINGS THROUGH PERSECUTIONS

Concluding, the Beatitudes speak of the rich reward of those who are persecuted for righteousness' sake.. (Matt. 5:10-12) The Pharisees, by contrast, were of the persecuting class. (Matt. 23: 29-33) The Lord's true people should never be found among the persecutors. Persecution is one of the weapons used by the servants of darkness to defend error; hence those who have the truth need never resort to it.

Truth is its own defense, and if we, as light-bearers in the world, are filled with the truth and its Spirit we will not want to

persecute others. On the other hand, because darkness hateth the light, the servants of darkness will continue to persecute the servants of light. The prophets of old were thus persecuted. Jesus was persecuted, and we can be happy for any privilege we have of suffering with Jesus, for it is only as we suffer with him that we will have the privilege of reigning with him.

How high, indeed, is the standard God has set for those who qualify to serve as the light of the world! Let us remember that those to whom this high honor was first offered lost their opportunity because of unfaithfulness. Let us therefore endeavor to be faithful to all our privileges. Let us not hide the light under a bushel, whether it be the bushel of our own imperfections, or one or more of the many excuses the flesh can find to step aside from the privilege of sacrifice. Let us continue to hold high the beacon light of truth to guide those who may be seeking after the Lord. It is not for us to determine who these may be, but it is our privilege to be the "light of the world," the ambassadors of him who is that great light which eventually will lighten every man that cometh into the world.

### *Our Hope in Jesus*

Our confidence in Jesus that he was the sent of God, the Redeemer, the Messiah, the Deliverer of his people, rests not merely upon the testimony of the apostles in the New Testament records, wonderful and convincing as these testimonies are: they gain nine-tenths of their weight and importance from the fact that they evidence the fulfilment of promises, types and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4,000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Savior, his birth, his three and one-half years' ministry, his sacrificial death, his resurrection, his ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for his people's confidence in him and in all the glorious things which he has promised he would yet accomplish through this great Savior.—C. T. R.



# His Loving-kindness O How Great!

*"Because Thy loving-kindness  
is better than life, my lips shall praise Thee."—PSALM 63:3*

**G**OD has a kindness of nature and disposition, a loving-kindness that is general, that goes out, in one sense of the word to all of his creatures—not only the intelligent, but the unintelligent creatures of his hand. He bestows his kindness, his favors, upon the just and the unjust. He sends his sunshine and his rain upon the good and the evil. But there is a special loving-kindness, a special love which he reserves for those who have lovable qualities of heart—those who have such traits of character as permit him thus to love them—as every good person loves every other person who is good and noble-hearted.

God has such a love for the holy angels. He had such a love for Adam before he sinned. And since the sin, he has a sentiment of loving-kindness toward those of Adam's race who, realizing their sin, desire to turn back to him and to do his will. His loving-kindness has led him to make a wonderful provision for these. He has provided that some shall be of the

earthly nature, to receive the blessing of life everlasting here upon earth, after it has been brought to edenic perfection. He has provided for others to be of the spiritual nature. Truly,

"There's a wideness in God's mercy  
Like the wideness of the sea!"

But God does not love the wilful sinner. This is in harmony with righteousness. We may love the ignorant, who violate the law of God because of a lack of knowledge, of proper information; but we could not rightly love one who is wicked, whose intention of heart, of will, is to do wrong. God has no love for the incorrigibly wicked. "All the wicked will he destroy." He has arranged that only those who shall come into accord with his righteousness may enjoy the blessing of eternal life. These shall have an eternity of happiness; they shall be the recipients of his loving favor everlastingly.

The Psalmist had a taste of the loving-kindness of God in his own experiences. When he was anoint-

ed to be king of Israel, he knew that he had found favor in God's sight. And later, when he did things that were wrong, God chastised him, punished him in love, because David was a man after the Lord's own heart—he had a desire to do right, to do God's will. As the needle of a compass may under certain circumstances be detracted from its normal condition of pointing toward the pole, just so some attraction at times influenced David and led him into a wrong course. But as soon as the besetment was past, or he was led of the Lord to see his sin, his heart returned fully to Jehovah, as the needle of the compass returns and again points to the pole. Therefore King David declared that life without God's loving-kindness would be worth nothing to him; he would not appreciate his life if cut off from the favor of the Lord. This being the case, his lips would always confess the Lord—tell forth his loving-kindness, show forth his praises.

### **Our Anointing Far Superior**

And this is still more true of us who are now the Lord's truly consecrated children, who are daily striving to serve him and to follow the Master. We who by the grace of God have come into covenant relationship with him since the atonement for sin has been made, have become sons of God, and have been begotten of the Holy Spirit. We have come thus into the anointed body of Christ. We have not been anointed to an earthly throne, as was David, but our anointing does more: it anoints

us to a heavenly throne, to share in the rulership of the entire earth.

No king or emperor on any earthly throne can hope to reign for more than a few brief years. But those who shall be accounted worthy to reign with Messiah, to share his throne, shall reign for a thousand years. And this is only the beginning of their glory. Our Father in heaven, who is now training and preparing us for this glorious exaltation through his only begotten Son, with whom we are to reign, gives us the assurance that he will be with us to guide our way; that all things shall work together for good to us, because we love him and are called according to his purpose.

So we, above all other people in the world's history, have the loving-kindness of God manifested toward us. We have his exceeding great and precious promises. We are the recipients of his special love. And the more we appreciate this love and these glorious promises and the bountiful provisions of his grace, the more our hearts respond in gratitude, the more his loving-kindness becomes a reality to us, and the more are we ready to lay down our lives in his service.

It was thus with Jesus. He preferred the Father's favor above all else. And he, through the Father's arrangement, opened up this new and living way for us, that we, by becoming his disciples, may share with him God's special loving-kindness and matchless promises, granted only to those "who follow the Lamb whithersoever he goeth." Surely our lips shall praise our God! And not only so, but our

pocketbooks, our bank accounts, and our influence shall praise him! All that we have shall praise the Lord; and all that we ever hope to have!

**"I love to tell the story!"**

We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have to give, we who have joyfully laid upon his altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the good tidings of salvation to others. We rejoice to sound forth the praises of him who hath called us out of darkness into his marvelous light. The message is too good to keep! If we could not proclaim it, it would be as a burning fire shut up in our bones; so we must tell it. And we are willing that the telling of it shall cost us trouble, cost us money, cost us the misunderstanding and persecution of former friends, and possibly the breaking of home ties. We are willing that it shall cost us the frown of the world and of organized churchianity.

**Text Applicable Only to Saints**

The Prophet David in our text spoke prophetically of the church of Christ. These words could apply to none other than saints of God. None but those who walk and talk with God would esteem his favor more precious and desirable than their earthly life. If we ask the average nominal Christian to weigh this matter, and tell us if he would exchange this life for the favor of the Lord—putting

in one side of the balance all the good things, hopes, ambitions, family ties, social position, churchianity, esteem of men, and putting in the other side of the scale God's favor—he will hesitate, and will eventually decide in favor of the things of this life.

The reason for this is that such do not highly appreciate divine favor. They have heard and believed certain things about the Almighty, some of them true and some false; but the misrepresentation of God's character and plan, together with the worldly influences surrounding them, have largely neutralized and offset and made noneffective the truths which they have learned, and they lack confidence in the things unseen. Hence worldly interests outweigh their appreciation of divine favor—ten to one.

Those who have, through the plan of the ages, come to see the loving-kindness and mercy of the Lord are, if they are children of God at all, being put to the test. If they are merely glad to find out that there is no place of eternal torture, and that God's loving plan includes the whole human race, their hearts are not touched to responsiveness by this manifestation of his great love. They will go on their way, rejoicing that they have been delivered from the bondage of error, but will be like the nine lepers who were healed by the Master, yet did not return to give him the glory, nor to offer themselves in service to him. And these, alas, are the majority! We are now in the great day of proving. Who will be able to

stand the test in this evil time?

### God the Sun of Our Soul

This loving favor of God, which is so appreciated by the true saints, is not a favor respecting future prospects and hopes merely, but it is the blessed possession also of the present life. Gradually these come to prize the communion and fellowship of the Lord to such a degree that any interruption of this communion produces misery of soul. It brings an aching void that nothing else can fill. This sentiment is beautifully expressed in the hymn we often sing:

"Sun of my soul, my Father dear,  
I know no night when thou art  
near;  
O, may no earth-born cloud arise  
To hide thee from thy servant's  
eyes!"

The true child of God will walk so closely with him that nothing, however sweet or precious to the natural man, will be permitted to shut from him his Father's face. This would be esteemed a calamity with which nothing else could compare. He would rather cut off anything as dear as a right hand, or pluck out of his life anything as precious as an eye, than that it should come between himself and his heavenly Friend, whom he has come to love above all else beside. God is truly to these the sun of their soul, without whom life would become the blackness of night.

### "The Darkness Hateth the Light"

Some professed disciples of

Christ may say that a Christian life will not cost earthly friendships; that such an idea is an exaggeration; that it is an extreme view of what is required of a Christian; that a course which produces such a result is an unreasonable one. But no! Our Master's words are as true today as when they were spoken: "If ye were of the world, the world would love his own; but because ye are not of the world, . . . therefore the world hateth you." (John 15:19) The declaration of the apostle still holds good: "Yea, and all who will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12

Why did the Master suffer the loss of social position and of favor with the churchianity of his day? Why did the Doctors of Divinity and the notables among the religionists hide their faces from him? Why did they finally become so embittered against him that they crucified him? Was it because of evil-doing on his part? Nay; for he went about doing good. It was because he told the truth. He declared truths which they themselves recognized as such, but with which they had so mixed the "traditions of the elders" that they were too stupefied, drunken and blinded to take anything but a perverted view of our Lord's work and teachings. Their hearts were not in the right attitude before God. "The darkness hateth the light."

The Master's persecutions came not from the outside world, but from the professed holy people of his time. So has it ever been since,



and so is it today. Those who now oppose the truth are not worldly people outside of the churches, with but few exceptions; but they are zealous sectarians, whom Satan has blinded with his false doctrines and misrepresentations. We are not to be surprised, therefore, that wherever the truth goes it will be a sword to separate, as our Lord declared. These conditions prove a test to the followers of Jesus. Are we willing to bear the hatred, the scorn, the contumely, which loyalty to the truth brings? Is our Father's loving-favor more, far more, to us than the favor and smiles of the whole world—even more, far more to us than life itself?

#### **The Glorious Harp of the Ages**

If so, we can go forth in his

name, rejoicing as we go, praising him with our lips, singing the new song which he hath put into our mouths, "even the loving-kindness of our God." It costs something to sing this song. Only those who have learned to play upon the harp of God, who have all its strings attuned to perfect harmony, can properly render this "Song of Moses and the Lamb." Never until today has it been possible to produce such melody from this wonderful harp; for never before have all its chords been properly placed and attuned. Now its music is entrancing! Then let us take this wonderful harp of the ages, and as we sweep its chords, let us sing with the spirit and with the understanding this wondrous, glad new song.

—Reprint, April 15, 1914

## *Jesus, the Savior*

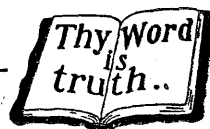
*"Thou shalt call his name Jesus: for he shall save his people from their sins."*

—MATTHEW 1:21

THE noting of those little incidentals by which divine providence prepared for our Savior's birth and for the sending forth of the Gospel message, are strengthening to the faith of the Lord's people. Realizing God's care in the past over even the little things gives a foundation for confidence in his wisdom and provision for the features of his plan which are yet future—the fulfilment of all the exceeding great and precious promises which centered in him who was born in Bethlehem. And so also a realization of the divine providence in the larger affairs of the divine plan stimulates faith also in the Lord's providences as respects the personal and more private affairs of his people.

—Daily Heavenly Manna

# Sunday School Lessons



## CHRISTIAN LIVING

DECEMBER 1—Acts 19:23-30; Ephesians 6:13-18

**GOLDEN TEXT:** "Finally, my brethren, be strong in the Lord, and in the power of his might."—Ephesians 6:10

THE opening of our lesson relates the great uproar in Ephesus, doubtless stirred up by the Adversary and his agents, over the Christian teaching that there is but one God. It was feared that this would undermine reverence for Diana, the goddess of the Ephesians, whose temple was located in their city.

As on similar occasions, Paul evidently realized that in such circumstances his opportunity for continuing public work in that district had ceased, and he departed for Macedonia. He appears never to have returned to Ephesus; but when on his homeward journey he came to Miletus, he summoned the elders of Ephesus to meet him there, and had that touching interview with them which is recorded in Acts chapter 20.

The second portion of our lesson contains Paul's illustration of the truth which he had so ardently ac-

cepted and taught, as a complete equipment of spiritual armor, which he urges the brethren at Ephesus to put on. His exhortation is based upon the fact that it represents "the whole armor of God," and that it will be urgently needed in order "to stand against the wiles of the devil."—Eph. 6:10-12

It seems not unreasonable that as Paul dictated these lines in his prison at Rome, he was reminded of the violence of the mob when he had been obliged to leave Ephesus, and thought of it as one of the evidences of these wicked spirits and their power to deceive the people and to oppose the truth. He says (verse 12) that "we wrestle not [only] against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, or, wicked spirits] in high places."

Paul's exhortation seems to apply with special emphasis to the day in which we are living, the end period of the Gospel age. In his Second Epistle to Timothy, said to have been written at Rome just before his beheading, Paul warns against "perilous times" which, he says, shall come in "the last days." There he gives a description of our day, telling of the grievous defects of character which would be present in those who, at the same time, would have a "form of godliness." (2 Tim. 3:1-5) And in our lesson we are urged to take unto ourselves the whole armor of God, that we "may be able to withstand in the evil day, and having done all, to stand."

This evil day is one wherein every man's work is to be tried; it is the "hour of temptation," which, we are told in Revelation, would come upon the church of Laodicea, the period in which we are living. (Rev. 3:10) These times are peculiarly perilous to Christian faith, because of the many subtle and delusive forms of error which have been springing up to hinder the progress of the truth.

Probably never before this "evil day," since the days of the apostles, was it possible to put on the whole armor of God; and never before was it so much needed. During the last seventy years a special illumination of God's Word has been granted to his people; the promised "armor" has been provided, and we have been exhorted to make it our own, and warned that it would be impossible to stand without it. Some—comparatively few—have heeded the counsel.

Carefully they have buckled on every part, and as a consequence, today they stand completely clothed with the truth. Their loins are girt about with it; their feet are shod with it; and it covers their head (their intellectual faculties) as a helmet of salvation—salvation from the snares and delusions of error. These also have on the breastplate of righteousness—justification through the righteousness of Christ, and a righteous character which the truth has developed in those who have received it into good and honest hearts. In their hands they bear the sword of the truth, which is the Word of God, and which they are now able to use with skill and energy in defense of the teachings of Christ. The truth, too, has provided them with a shield of faith, a sure defense against all the fiery darts of the great Adversary.

Thank God for such an armor! Let us put on—and keep on—the whole armor of God. Let us be sure that we retain it all. God will allow those to lose the truth who do not love and treasure it. If we would escape the delusions of this evil day let us see to it that we are in deed and in truth lovers of righteousness, of God's plans and methods. Let us receive the truth in meekness, hold it with humility and thankfulness and serve it with energy and zeal.—II Thess. 2:11-15

#### QUESTIONS:

Under what circumstances did Paul discontinue his ministry at Ephesus?

Of what does the whole armor, described by Paul, consist?

How may we put on this armor, and retain it?

## CHURCHES ADMONISHED

DECEMBER 8—1 Corinthians 11:20-27; Romans 13:13, 14;  
Ephesians 5:18-21

**GOLDEN TEXT: "Let us walk honestly, as in the day."—Romans 13:13**

**P**AUL'S epistles were written to "the saints" (Rom. 1:7; 1 Cor. 1:2; Eph. 1:1; Phil. 1:1; Col. 1:2) and not to the world; hence, when speaking of certain sins participated in by the most depraved, we are not to suppose that the saints of the early church were given over to these things as were those of the world. In verse 13 the apostle is represented as saying to the saints that they should not indulge in rioting, drunkenness, chambering, and wantonness. It is certainly true that saints should not indulge in any of these things; but it is also true that no saint would think of indulging in such gross misconduct.

The apostle's admonition, to our understanding, includes also those sins which are less gross. He urges us that in view of the time, and as children of the day, we should not engage in worldly revelries, time-killing pleasures, and that we should not be intoxicated with the spirit of the world. As we well know, some in the world have become intoxicated with the desire to gain money, wealth; others have an intoxication for business, or dress, or music, or art. But the Lord's people who have been given a view of the new day, and the great work of God which is to be ac-

complished in that day, should be so absorbed in His work, and in our preparation for a share in the kingdom, that these other matters so alluring to the world, would be far from our conception and our course in life.

In urging the saints to avoid chambering and wantonness, we understand him to be urging them to continence in their social relations—that the thoughts of the kingdom shall lift their minds and disengage their affections to a large extent, at least, from earthly desires and relations. Paul makes a statement to the Romans of the same character as to the Corinthians, saying, "Brethren, the time is short: it remaineth, that both they that have wives be as though they had none, . . . and they that use this world as not abusing it." (1 Cor. 7:29-31) The apostle in this epistle to the church of God of Corinth puts limitations to this counsel, however, as expressed in verses 5-7 of the same chapter.

The apostle concludes with the exhortation that the saints, in walking as in the day, shall avoid strife and envy. Here he extends his view to take in sins which would affect the welfare of the church in general. The wrongs previously warned against would

be especially the concern, and affect the welfare of the individual; but when he comes to strife and envy he notes qualities which reach out and would not only imply a wrong condition of heart on the part of the transgressor, which indulged in would ultimately bar him from the kingdom, but which would be injurious to the whole body of Christ, the church.

These various dispositions against which Paul warns—carelessness of life, an overcharged or drunken condition as respects earthly affairs (Luke 21:34), and lack of self-restraint, self-control—would be apt to go hand in hand with a wrong spirit in the church. And thus he warns against a spirit of strife, contention, wilfulness—not submitting to the divine Word and providence, but on the contrary, the arousing of jealousies, ambitions—on behalf of self or others—for prominence in the body. To the contrary of all this, the saints are to seek more and more to put on the Lord Jesus Christ—his meekness, his patience, his gentleness, his forbearance, his love, his willingness to be servant of all, his temperateness and moderation in all things, his full devotion to the Father, his complete submission to the Holy Spirit in all of his affairs.

In thus seeking to be like the

Lord the saints are to “make no provision for the flesh, to fulfil the lusts thereof.” They will find the flesh continually insisting that it be recognized, that it be not mortified, that plans and arrangements shall be made for its comfort, pleasure, gratification. The saints, however, are to make no such provision; they are to ignore the flesh, to the extent they are able; they are to consider its tastes, appetites, and preferences as generally depraved, hence not to be gratified.

They are to do this so thoroughly that they will make no provision for it, but merely provide for the doing of the Lord’s will in all things, whether the will of the Lord be pleasant or unpleasant, agreeable or disagreeable to the flesh. Let us walk as becometh saints, showing forth more and more in our life, as well as in our speech, “the praises of him who hath called us out of darkness into his marvelous light.”—1 Peter 2:9

#### QUESTIONS:

How should we understand the admonition of Romans 13:13?

How would failure to observe this exhortation affect unfavorably an individual, and probably also the church of which he is a member?

What does the exhortation mean, to make no provision for the flesh?

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## The Everlasting Gospel

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**THIS NEW PUBLICATION CONTAINS SIXTY-FOUR LARGE PAGES OF SUBJECT MATTER RELATING TO THE CHRISTIAN SABBATH; HOPE FOR THE UNSAVED DEAD; THE JUDGMENT DAY; THE BINDING OF SATAN; THE “MARK” OF THE BEAST; AND PAYING TITHES. PAPER BOUND, 15 CENTS.**

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## CHRISTIAN BROTHERHOOD

DECEMBER 15—Philemon 4-20

**GOLDEN TEXT:** "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."—2 Corinthians 3:17

**I**N PAUL'S letter to Philemon we find a very touching and valuable insight into the relations existing between the great apostle and two of his converts. The occasion of the message was the return to Philemon of one of his slaves, Onesimus, who had run away from his master, had come in contact with Paul in Rome, and had become a Christian.

In the time of the apostle slaves were subject to cruel treatment at the hands of their pagan masters. If Philemon had not been a sincere Christian, one of Paul's sympathetic disposition would have hesitated to return his slave in view of the common practice of torture or death as a penalty for insubordination. Even among the Jews at that time slaves were considered on a parity with other property, cattle, oxen, etc. We are told that the rabbis "taught that on the death of a slave, whether male or female—and even a Hebrew slave—the benediction was not to be repeated for the mourners, nor condolence offered to them."

Paul had been trained as a rabbi, and this letter to Philemon indicates what Christianity had done to enlarge his view of the dignity of man as man—the high conception of the essential equality of all

before God, and the brotherhood of all who are in Christ irrespective of their birth or social standing in the world.

There are several inspiring details in this communication. One is the evidence of the deep sincerity of Onesimus' conversion, and the power of the Gospel message it demonstrated. Probably he was a young man, and, as a slave, had been subjected to unfavorable environment.

Onesimus' master, Philemon, lived at Colosse, in Asia Minor. His slave may have been in attendance upon him and heard Paul's discourses there. Evidently he was devoted to the apostle, who speaks affectionately of him as his "son Onesimus, whom I have begotten in my bonds." Onesimus means "profitable," and the apostle makes a play on the name, saying to Philemon that, as he had been "un"-profitable to him in the past, yet in his conversion to Christ he had become profitable to both Philemon and Paul.

Another interesting phase of this communication is the refinement of Paul's character. Much as Philemon was indebted to him for the knowledge of the Gospel, and much as Paul would have preferred to have Onesimus remain in Rome to as-

sist him there, yet he tells Philemon that he does not wish in any way to place him under pressure; he prefers that any further service which Onesimus may render will be by the voluntary act of his master—perhaps by freeing him.

Paul does not make formal request that Onesimus be made a freeman, but implies his desire that it be done by remarking, "For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"—Verses 15, 16

And, too, Philemon must have been an excellent character, one in whom Paul could have much confidence. He commends his love and faith, toward both the Lord and the brethren; and that the brethren had been refreshed in spirit by him. But he also exhorts Philemon to continue progressing in the narrow way: "To the end that the fellowship of thy faith may become energetic by a personal knowledge of every good thing that is in you toward Christ." (Verse 6, Rotherham) The apostle also expresses his complete confidence that Philemon will take the course with respect to Onesimus which he had urged upon him. In fact he says he has "confidence in thy obedience . . . knowing that thou wilt also do more than I say."—Verse 21

How inspiring this brief view of the sweet confidence and fellowship that existed in the relations of Paul and the early church; and

which was solely the fruit of the glorious message of God's grace in Christ received into good and honest hearts, molding into one body those who received the truth in the love of it, regardless of their position in earthly society. In his letter to the Colossians Paul speaks of this marvelous power of the Gospel message.—Colossians 1:5, 6

Another lesson we may note is the freedom in the early church, wherein it was recognized that "one is your Master, even Christ; and all ye are brethren." (Matt. 23:8) Not only were the individuals of the early church free, but each congregation was free from the control of every other congregation. Even the apostles, although by divine appointment competent to direct all of the church's affairs, did not do so arbitrarily, but always respected the rights and liberties of each congregation and of each individual Christian. They did reprove, rebuke, and exhort, but it was with longsuffering and patience, and by pointing out the errors of doctrine or practice.

The entire arrangement of the early church was based upon (1) confidence in the Lord, and in each other as partakers of his spirit; (2) love for the Lord and for all who possessed his spirit; and (3) obedience to the Lord's will, in whatever manner expressed.

#### QUESTIONS:

What was the occasion of Paul's letter to Philemon?

What insight into the character of the principals involved does it give?

In the early church was the general atmosphere one of freedom or constraint?

## A MESSAGE OF LOVE

DECEMBER 22—John 3:16; Ephesians 3:14-21

**GOLDEN TEXT:** "Thanks be unto God for his unspeakable gift."  
—2 Corinthians 9:15

**E**VERY one dissatisfied with the status of his affairs at the close of the year, and who finds himself weary and heavy-laden, perplexed and discouraged, should endeavor to know how to begin the new year aright, by entering into covenant relationship with the Redeemer, who declares, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28

The first verse in our lesson is indeed a wonderful statement, and generally so considered among Christians of all ages; and all the more wonderful as we come to understand the length, breadth, height, and depth of the divine plan of salvation. The whole message of the Gospel is condensed in this verse:

(1) Man's need is shown—his perishing condition, his need of divine help; (2) God's love is declared, and the proof of it is pointed out to be the gift of his Son; (3) Our Lord's willing co-operation in the Father's plan is evidenced; (4) The breadth of this love and redemption is declared to embrace the whole world, and not merely a section, family, or class; (5) The limitations of divine grace are plainly stated—only through a true acceptance of Christ

can any obtain this great blessing—release from the perishing condition under the curse and full reinstatement in the favor of God, and everlasting life.

Without the death of Jesus our race would perish like the brute beast. Because of his death there is to be a resurrection not only of the just who now come into harmony with God through faith, but also of the unjust whose eyes have not yet been opened to see the grace of God in Christ. Those who share in the "first resurrection" to glory, honor, and immortality are those who have been called during the Gospel age, and who lay aside every weight and run the race for the prize with patience. (Hebrews 12:1) These saintly ones will constitute the royal priesthood, and in association with their Master and Head, the royal Chief Priest, will be engaged in blessing the world, resurrecting mankind from sin and death during the thousand-year reign of Messiah's kingdom.

The resurrection of the church, symbolically speaking, begins in the present life. These, in their minds, rise into newness of life in Christ. (Col. 3:1) These will be perfected by the instantaneous change mentioned by the apostle,



"When this mortal shall put on immortality." They "shall be changed in a moment, in the twinkling of an eye" for "flesh and blood cannot inherit the kingdom of God." They "look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—1 Cor. 15:50-54; Phil. 3:20, 21

It is of this class that Paul writes in his epistle to the Ephesians, written when he was in prison. He was concerned lest the extent of his sufferings should discourage the brethren at Ephesus, and so he exhorts (verse 13), "That ye faint not at my tribulations for you, which is your glory." His tribulations were the result of his faithful witness which had brought them into the truth, to consecration, and the begetting to the new spiritual nature.

Thus he thought of his painful experiences as a minister of Christ, and he wished them to take that view too. As he wrote to the church of God at Corinth, "So death worketh in us, but life in you"—death to us in the flesh, but life in the spirit for you.—2 Cor. 4:12

The apostle continues this thought in our lesson, which records his prayer for the brethren at Ephesus. First of all, he mentions the inspiring fact that every exhibition of fatherhood, with all that it means of love, provision, sympathy, protection, guidance, is but a reflection—imperfect though it be—of the disposition of God toward his children.

It is to this great and loving Fa-

ther that Paul addresses his request that "according to the riches of his glory" they might be "strengthened with might by his Spirit in the inner man." The intimation is that this strengthening by God's Spirit will be accomplished by a realization of the "breadth, and length, and depth, and height; . . . of the love of Christ, which passeth [human] knowledge." Human beings are limited to their natural senses and perceptions for the understanding and appreciation of any subject. But the apostle is recalling that Spirit-begotten followers of Jesus have a far more effective means for their illumination, namely, the Spirit of God, the Spirit of infinite love that animates him in all his plans and arrangements, and which was perfectly manifested in our Lord Jesus. It is possible, too, for these, as they progress in the way, to become more and more animated and controlled by the Holy Spirit, not only illuminating their minds, but gradually transforming their characters into the likeness of Jesus.—Rom. 8:28, 29

This complete sanctification of the brethren was the passionate concern and longing of the apostle. And so he prays here that the brethren at Ephesus may progress until they are "filled with all the fullness of God."

#### QUESTIONS:

What are the principal thoughts suggested by the first verse of our lesson?

When does the resurrection experience of the church begin, and when will it be completed?

What are the principal requests in Paul's prayer, recorded in the second part of our lesson?

## TO JEW AND GENTILE

DECEMBER 29—Acts 9:15; 19:21; 23:11; 28:28-31;  
Romans 1:13-16; 15:22-24

**GOLDEN TEXT:** "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."—Romans 1:14

**W**ITH the exception of the first, the texts for today refer to Paul's visit and ministry to the brethren at Rome. The first verse tells of the Lord's purpose at the time of Paul's conversion on the road to Damascus, to use him as a "chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Paul's own account of his previous activities when, as a representative of the Jewish hierarchy, he was engaged in the persecution of the Christians, indicates the unusual degree of initiative and zeal he possessed. (Acts 26:9-11) These natural qualities, and his reverence for God, would specially prepare him for the particular service of the Gospel message to which he was appointed by the Lord.

In every age, no doubt, God has had similar characters to act as leaders in carrying on his work. In the case of Paul the special visions and revelations which were shown him, together with his thorough knowledge of the law and the prophecies, gave him such assurance with respect to his message, and its success in finding and developing those who should constitute the body of Christ, that all else—the ordinary pursuits of hu-

man life—seemed of comparatively little importance. If one would be much used in the Lord's service it is necessary that this view be gained and resolutely held; and to gain it and hold it, the same course pursued by Paul must be ours. We, too, must view the future with the same concentration that he expressed—"Forgetting the things which are behind, and reaching forth unto the things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

While Paul was in Corinth he found an opportunity to send a message to the brethren at Rome by one of the disciples who was about to sail there. His use of this opportunity resulted in the Epistle to the Romans. It is not known how the Church at Rome was started. It was probably one of the results of the outpouring of the Holy Spirit on the day of Pentecost; for on that occasion there were present "strangers of Rome." (Acts 2:10) These probably returned to Rome with the blessings of the Gospel, began to live Christian lives and to preach the truth to others; and a company of believers, even in the midst of that

corrupt city, was the result of that witness.

In this epistle Paul expresses his joy over their spiritual prosperity, tells them that he continually remembers them in prayer, and also is praying that he will have an opportunity of meeting them personally, to the end that he may impart unto them some spiritual gift (probably gifts of interpretations, tongues, etc., some of which were given to many of the early Christians by laying on of the apostles' hands), that so they might be established and progress more rapidly in the knowledge and work of the Lord.

It is in this connection that our Golden Text occurs. It is a peculiar statement, quite beyond the understanding of all except those who feel as did Paul, that they have an important commission from the Lord to proclaim his message of grace, and that every evidence of success in this ministry is to be greatly appreciated. Paul says, "I am debtor (I am under obligation) both to the Greeks and to the Barbarians; both to the wise and to the unwise." Why? Because they had done something for him? No, but because God through Christ had done something for them, and Paul, as the servant of God, was charged with the commission to preach the Gospel—to be his witness unto all nations.

Paul consistently taught that the work of the Gospel age is the selection of the church from among Jews and Gentiles—in all "a little flock." (Luke 12:32; Eph. 4:12; Psa. 116:15) These, he points out are to constitute, with Jesus, their

Head, the "firstfruits" unto God; their selection to be followed by the millennial reign of Christ for the development of the afterfruits, the dead as well as the living who shall become "Christ's at his presence"—by obedience to his gracious and just rule.—John 12:32; 1 Corinthians 15:22, 23

All through the New Testament this distinction is made between the church and its special blessings and place in God's plan, and the blessings for the world to follow. The Gospel message was to be preached "in all the world for a witness unto all nations." (Matt 24:14) And it is one of the evidences that we are now living in the "end" or harvest of the Gospel age, that this worldwide witness is a matter of history—the "sowing" for the Gospel age having been accomplished while the reaping of the Jewish harvest was progressing to a consummation. But in the end of the age, the harvest, another world-wide witness was to be given. This was to be a special message, a declaration of the fact that the Lord was present supervising matters in the earth preparatory to the establishment of his kingdom—"The hour of his judgment is come"; "Babylon is fallen"; "Come out of her, my people."—Rev. 3:20; 14:6, 7, 8; 18:4

#### QUESTIONS:

Under what circumstances was the Epistle to the Romans written?

In what sense is the Gospel for both Jews and Gentiles?

Has the foretold world-wide "witness to all nations" been accomplished? If so, what does that fact signify?

# Talking Things Over

## The Year's Activities

*"Except the Lord build the house, they labor in vain that build it."—PSALM 127:1*

ON THE following pages we present the "Good Hopes" report of the Dawn Bible Students Association covering the fiscal year beginning October 1, 1945, and ending September 30, 1946. It is a pleasure to publish this report indicating what has been accomplished by the co-operative efforts of the Lord's people everywhere. It is an encouraging report because it reveals the self-sacrifice of the friends and their burning zeal in the service of the Lord, the truth, and the brethren. The report shows the work of the Lord's people as a whole, The Dawn serving merely as a steward of the funds contributed.

The radio continues to be the principal outlet for a general proclamation of the truth. The Frank and Ernest programs are the ones most widely used, but for several months we have been broadcasting five-minute talks over a small number of stations in Canada. They have proved to be successful, and while they will not be kept up continuously, will be used from time to time as the Lord opens the way. Mail response to the radio has been considerably greater during 1946 than it was in 1945. The indications are that it will continue to increase.

The radio work has made possible the starting of a number of new ecclesias during the year; and there are a great many other

places where there is sufficient interest for ecclesias to be established if workers were available to do the necessary calling and arranging for meetings. We urge that this be made a matter of prayer, that if it be the Lord's will, more reapers may go into the field. Seeing what is being accomplished by the radio work we realize that it is as much for the brethren as it is for a public witness of the truth. It is reaching and encouraging old time Bible Students, helping them to find fellowship with the Lord's people, as well as creating new interest in the truth.

There has been a large quantity of free literature printed and distributed during the year, as the figures show. This is a blessed service for those who are able to take part in it. A number of the larger ecclesias are now conducting regular Saturday afternoon distributions, followed in the evening by a meeting of the friends for mutual upbuilding in spiritual things. It is hoped that others, both individuals and groups, might form the regular habit of distributing tracts. It is a grand way to spread the message, and fraught with blessings for those who participate.

From now on tracts will be available which are especially suitable for advertising the radio programs. It is expected that by the country wide use of these the radio audience will be still further increased. Thus these two methods of service will complement each other. Individuals and ecclesias may, if they wish, place a standing order for whatever number they can use of each new radio tract as it is ready.

The pilgrim work, we have every reason to believe, has been a source of rich blessing to the brethren throughout the year, and for this we are glad. At intervals during the year a larger number of pilgrims were on the road than at any previous time, but ill health and other circumstances curtailed the service of some, so that the total number of meetings held were about the same as the previous year; although the average attendance has been greater. There was an increase, however, in the number of public meetings addressed by the pilgrims. The general average of attendance at public meetings was also better during this year than last. This too has been encouraging.

Reports of blessings received through the ministry of The Dawn magazine have been much appreciated. Are all the truth people of your acquaintance getting The Dawn regularly? You

will be rendering them a valuable service by checking up, and sending in the names and addresses of those who are not subscribers, that sample copies may be mailed to them, or possibly six months' trial subscription. The Free Subscription Fund pays for all subscriptions sent to those who cannot afford to pay for their own. Those who are in this position are urged to request the monthly visits of The Dawn free.

We have full confidence that the work in which we are all engaged is what the Lord would have us do, and that he is abundantly able to supply the means necessary to carry it on, so we plan the work as nearly as we can to coincide with our "Good Hopes" of donations to be received. There are abundant opportunities for expanding the work along various lines, but the extent to which plans will be made for such expansion will depend upon funds in sight.

Work in Great Britain is opening up; and there are growing indications of opportunities for helping our brethren and spreading the truth in various countries on the European continent; also in India and other places. As to what can and will be done, it is all in the Lord's hands. There we wish to leave it, and to ask the friends everywhere to pray for us to be guided by the Lord, and strengthened by him that the service may be to his glory.

## BLAMELESS, NOT FAULTLESS

NO CHRISTIAN is or can be faultless before the Lord, blameless all may and ought to be. The child that does its needlework faithfully is commended, though not a stitch is perfect. The child is blameless, but the work is not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not always conscious of his defects, his eyes are not as sharp as God's; his best efforts are like the needlework of the little girl, well done for her, but so defective in fact that every stitch must be removed and done again by a more skillful and experienced hand.

Saints sometimes judge themselves perfect because they are not conscious of sin. They may be innocent, but surely not perfect. With more light and culture they would discern defects. Others of more experience observe them now, but they see them not, because not sufficiently educated or advanced in wisdom. Jesus keeps his trusting sheep blameless, and step by step leads them up to higher things, until finally he gives them his likeness in glory.—Selected

# "Good Hopes" Report

## GENERAL FUND

Balance October 1, 1945	\$ 6,988.46
Donations .....	25,768.07
Total .....	\$32,756.53
Transferred to other Funds	29,000.00
Balance October 1, 1946	\$ 3,756.53

## RADIO FUND

Balance October 1, 1945	\$ 6,603.84
Donations .....	16,022.62
From General Fund .....	19,000.00
Total .....	\$41,626.46
Expenditures .....	36,080.36
Balance October 1, 1946	\$ 5,546.10

These figures cover the cost of electrical transcriptions for all the Frank and Ernest and other programs, and of 1,566 broadcasts, including those in Canada. In addition, ecclesias paid for approximately 2,500 programs, making a total of more than 4,066 broadcasts of the truth.

## TRAVELING SPEAKERS' FUND

Balance October 1, 1945	\$ 2,226.52
Donations .....	4,234.23
From General Fund .....	4,000.00
Total .....	\$10,460.75

Expenditures ..... 7,361.60

Balance October 1, 1946 \$ 3,099.15

The number of class meetings served by the pilgrims during the year was 1,368, with a total attendance of 47,604. There were 113 public meetings, with a total attendance of 13,800.

## FREE LITERATURE FUND

Balance October 1, 1945	\$ 3,769.68
Donations .....	765.82
From General Fund .....	6,000.00
Total .....	\$10,535.50
Expenditures .....	7,123.20

Balance October 1, 1946 \$ 3,412.30

Free booklets and Dawns sent out and paid for out of this Fund, 58,868: tract pages of other free literature, 5,684,300.

## FREE SUBSCRIPTION FUND

Balance October 1, 1945	\$ 1,087.71
Donations .....	121.80
Total .....	\$ 1,209.51
Expenditures .....	565.75

Balance October 1, 1946 \$ 643.76

Free subscriptions: Yearly, 562; six months, 4; three months, 7.

## A CORRECTION

On page 33 of the September issue of of The Dawn, in paragraph one of the second column, the words "and the Lord's goat" should be omitted from the first sentence of the paragraph.

## WE REGRET

Due to excessive duty charges, circulars advertising Studies in the Scriptures, as well as all types of greeting

cards supplied by The Dawn, should not be ordered by our Canadian readers.

## A NEW TRACT

Another new tract especially suitable for advertising the Frank and Ernest radio programs will be ready for distribution in February. Ecclesias may have imprint of principal Sunday meeting if desired. Send orders as early as possible to be assured of delivery in time for February distribution.

# SPEAKERS' APPOINTMENTS

## H. E. ANDERSON

New Haven, Conn. (Morning) Dec.	15
Waterbury, Conn. (Afternoon) ...	15

## W. T. BAKER

New Haven, Conn. .... Dec.	3
Waterbury, Conn. ....	4
Hartford, Conn. ....	5
Springfield, Mass. ....	6
North Brookfield, Mass. ....	7, 8
Worcester, Mass. ....	9
Lynn, Mass. ....	10
Boston, Mass. ....	11
Providence, R. I. ....	12
New Bedford, Mass. ....	13
Groton, Conn. (Evening) ....	14
Groton, Conn. (Morning) ....	15
New London, Conn. (Afternoon)	15
Philadelphia, Pa. ....	22
Brooklyn, N. Y. ....	29

## F. A. BRIGHT

Allentown, Pa. .... Dec.	1
York, Pa. (Evening) ....	21
York, Pa. (Morning) ....	22
Lancaster, Pa. (Afternoon) ....	22

## E. L. FOWLER

Riverside, Calif. (Morning) .. Dec.	15
Pomona, Calif. (Afternoon) .....	15

## LEVI JACOBS

Brooklyn, N. Y. .... Dec.	29
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## G. S. KENDALL

Muncie, Ind. .... Nov. 30, Dec.	1
Richmond, Ind. ....	2, 3
Piqua, Ohio ....	4, 5
Columbus, Ohio ....	6-8
Toledo, Ohio ....	9, 10
Cleveland, Ohio ....	11, 12
Pittsburgh, Pa. .... Dec. 13-15,	22-27
East Liverpool, Ohio ....	16, 17
Washington, Pa. ....	18
Brooklyn, N. Y. ....	29

## P. KOLLIMAN

Binghamton, N. Y. .... Dec.	22
Cleveland, Ohio ....	27

Chicago, Ill. .... Dec. 29-Jan.	1
Toronto, Ont., Can. ....	5

## R. A. KREBS

Iowa Park, Tex. .... Nov. 30, Dec.	1
Electra, Tex. ....	2, 3
Nocona, Tex. ....	4, 5
Bowie, Tex. ....	6
Dallas, Tex. ....	8, 9
Greenville, Tex. ....	10
Mt. Pleasant, Tex. ....	11, 12
Corsicana, Tex. ....	13
Houston, Tex. ....	15
Galveston, Tex. ....	16, 17
Donna, Tex. ....	19, 20
San Antonio, Tex. ....	21, 25
Austin, Tex. ....	22, 23
Phoenix, Ariz. .... Dec. 29-Jan.	1
Los Angeles, Calif. ....	5

## L. P. LOOMIS

Paterson, N. J. .... Dec.	22
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## J. Y. MAC AULAY

Augusta, Ga. .... Dec.	1
Orlando, Fla. ....	3, 11
Tampa, Fla. ....	4
St. Petersburg, Fla. ....	5, 6, 10
Miami, Fla. ....	7, 8
Sarasota, Fla. ....	9
Jacksonville, Fla. ....	12, 13
Mobile, Ala. ....	15-17
Houston, Tex. ....	20
Galveston, Tex. ....	21, 22
Corpus Christi, Tex. ....	23
Donna, Tex. ....	24, 25
Phoenix, Ariz. .... Dec. 29-Jan.	1

## E. R. MAC JILTON

Duquesne, Pa. .... Dec.	1
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## W. S. MARSHALL

Belfast, Me. .... Dec.	1
Portland, Me. ....	8
Orland, Me. ....	15
Bangor, Me. ....	22, 29

## EDWARD MAURER

East Liverpool, Ohio .... Dec.	8
Monessen, Pa. ....	22



## CONVENTIONS

<b>EVERETT MURRAY</b>		
Chicago, Ill. ....	Dec. 29-Jan.	1
<b>A. OBENLAND</b>		
Phoenix, Ariz. ....	Dec. 29-Jan.	1
<b>J. M. PATTERSON</b>		
Kansas City, Mo. ..	Nov. 30-Dec.	1
<b>G. R. POLLOCK</b>		
Whittier, Calif. ....	Dec.	8
Phoenix, Ariz. ....	Dec. 29-Jan.	1
<b>M. A. STAMULAS</b>		
Paterson, N. J. ....	Dec.	8
Wilmington, Del. (Morning) .....		22
Baltimore, Md. (Afternoon) .....		22
<b>F. S. WASSMANN</b>		
Hartford, Conn. ....	Dec.	15
<b>G. M. WILSON</b>		
Jacksonville, Fla. ....	Dec.	1
Columbus, Ohio .....		8
Chicago, Ill. ....	Dec. 29-Jan.	1
<b>W. N. WOODWORTH</b>		
Brooklyn, N. Y. (3 P. M.) ..	Dec.	8
Paterson, N. J. ....		15
Chicago, Ill. ....		26
Phoenix, Ariz. ....	Dec. 29-Jan.	1
Los Angeles, Calif. ....	Jan.	5
<b>E. G. WYLAM</b>		
Mattoon, Ill. ....	Dec.	15
<b>H. L. YOUNG</b>		
Reading, Pa. ....	Dec.	1
<b>C. W. ZAHNOW</b>		
Saginaw, Mich. ....	Dec.	1-7

Jackson, Mich. ....	8
Detroit, Mich. ....	9
Kent, Ohio .....	12, 13
Pittsburgh, Pa. ....	15
Cleveland, Ohio .....	17
Nelsonville, Ohio .....	22
Cincinnati, Ohio .....	27
Chicago, Ill. .... Dec. 29-Jan.	1

## BRITISH APPOINTMENTS

<b>G. A. FORD</b>		
Kettering .....	Jan.	26
<b>H. R. KIPPS</b>		
Anerley (London) .....	Jan.	19
<b>F. LINTER</b>		
Warrington .....	Dec.	8
Lincoln .....	Jan.	12
Leigh, Lancs. ....	Jan.	26
<b>J. H. MURRAY</b>		
Maidstone .....	Jan.	12
<b>W. MERCER</b>		
Stockport .....	Jan.	5
<b>C. T. WARD</b>		
Luton .....	Jan.	19
The following appointments have been arranged by the Aldersbrook Ecclesia. (secretary: W. R. Chandler, 29 Woodlands Avenue, London E. 11)		
<b>E. ALLBON</b>		
Luton, Beds. ....	Dec.	1
<b>W. E. PAMPLING</b>		
Kettering, Northants. ....	Dec.	15



## CONVENTIONS



**COLUMBUS, OHIO, Dec. 8**—One day gathering sponsored by the Columbus and Newark, Ohio, Ecclesias, in the Colonial Room, Southern Hotel, High and Main Streets. Opens for fellowship at 9 o'clock. Luncheon (\$.95) in private dining room, on advance reservation to the secretary before December 4. For further information, write to

the secretary, Mrs. Irene Greene, 76 N. Princeton Ave., Columbus, Ohio. Speakers: Brothers G. S. Kendall and G. M. Wilson.

**REXFORD, N. Y., Dec. 8**—Home of Chas. F. Plath, R. F. D., 1. Take Saratoga Bus at Schenectady and get off at Blue Barns.

**SAGINAW, MICH., Dec. 8—**311 N. Jefferson Street.

**MINNEAPOLIS, MINN., Dec. 15—**Regular third Sunday gathering. Pioneer Hall, Main Floor, Lumber Exchange Bldg., 5th and Hennipen Avenues.

**PITTSBURGH, PA., Dec. 15—**One day gathering in O. of I. A. Temple, 610 Arch Street, N. S.. Convention opens at 9:45 a. m. Speakers: Brothers G. S. Kendall and C. W. Zahnnow. Tea and coffee will be served to those bringing their lunch.

**DETROIT, MICH., Dec. 22—**All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

**BROOKLYN, N. Y., Dec. 29—**All day gathering, 104 Clark Street. Speakers: Brothers W. T. Baker, Levi Jacobs, and G. S. Kendall.

**TOLEDO, OHIO, Dec. 29—**All day gathering, American Room, Fort Meigs Hotel. For details, write to the secretary, Mr. C. W. Smith, 2724 Eldora Drive, Toledo, 12, Ohio

**WEATHERFORD, TEX., Dec. 29—**All day gathering in Zion Hill Schoolhouse, near Weatherford.

**CHICAGO, ILL., Dec. 29-Jan. 1—**"Our Convention opens at 9:45 Sunday morning, and will continue four days—through January 1. All sessions will be held in Central Masonic Temple, 910 N. LaSalle Street, in the usual large auditorium. Services will include a special Watchnight Meeting, and ample time will be arranged for fellowship between the meetings. Meals will be served in the building. Accommodations in the homes of friends will be arranged as far as possible. For further information and reservations, write to the secretary, Mr. Adam Miskawitz, 937 N. Karlov Avenue, Chicago, 51, Ill. It is expected that the following brethren will serve: Brothers J. L. Butler, St. John's, Newfoundland; Peter Kolli-man, Rutherford, N. J.; Edward Fay, Los Angeles, Calif.; Everett Murray, Columbus, Ind.; L. H. Norby, Minneapolis, Minn.; C. A. Sundbom, Saginaw, Mich.; G. M. Wilson, Pittsburgh, Pa.; and C. W. Zahnnow, Saginaw, Mich. Other speakers are also in prospect."

**PHOENIX, ARIZ., Dec. 29-Jan. 1—**All services for the four day convention will be held in the Roosevelt Neighborhood House, Southern Avenue and 7th Street. The following speakers are expected to serve: Brothers J. B. Brown, Los Angeles, Calif.; J. W. Cole, Buena Park, Calif.; L. Paul Davis, San Luis Obispo, Calif.; W. L. Evans, Long Beach, Calif.; Earl Fowler, Los Angeles, Calif.; R. A. Krebs, Rutherford, N. J.; J. Y. MacAulay, Rutherford, N. J.; A. Obenland, Cleveland, Ohio; G. R. Pollock, Los Angeles, Calif.; J. H. L. Trautfelter, Baltimore, Md.; and W. N. Woodworth, Rutherford, N. J.

**LOS ANGELES, CALIF.,—Jan. 5—**Details later.

### BRITISH CONVENTIONS

**ALDERSBROOK ECCLESIA, Jan. 4, 5—**High Road, Ilford, Essex. A cordial invitation is extended to all. For details, write to the secretary, Mr. W. R. Chandler, 29 Woodlands Ave., Wanstead, London, E. 11.

**WARRINGTON, ENGLAND—**We are informed that the annual Easter Convention which has been held at Warrington, Lancashire, for the past fourteen years, and which has been the means of much blessing to many brethren throughout the country, is once again to be held, D. V., next Eastertide.

### GIFT SUGGESTIONS

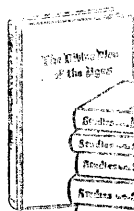
**CHRISTMAS CARDS.** Sunshine Line: No. 36, twelve for fifty cents.

**POEM POSTCARDS.** Selected poems on duplex pastel stock, twenty cents a dozen.

**BRADLEE FOLDERS.** General assortment of texts and messages, five and ten cents apiece. Birthday messages, ten cents each. New assortment. Christmas cards, five and ten cents each.

**BOXED STATIONERY.** Five assorted Scripture texts at top. Pastel blue, 75 sheets, 50 envelopes, \$1.00 per box.

**CROSS AND CROWN EMBLEMS:** Pins and buttons, \$2.85; Pendants, \$3.60.



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Volume 3: **Thy Kingdom Come**—Blue cloth, 50 cents.  
Volume 4: **The Battle of Armageddon**—Blue cloth, 85 cents.  
Volume 5: **The Atonement Between God and Man**—Blue cloth, 85 cents.  
Volume 6: **The New Creation**—Blue cloth, 85 cents.

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**As Angels of Light**—Discusses the subject of spiritualism.

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**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.

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THE DAWN

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NEW JERSEY

# TO US THE Scriptures Clearly Teach

**T**HAT 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. 2:21-22; Gen. 28:14; Gal. 3:23

**T**HAT 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

**T**HAT 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

**T**HAT 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

**T**HAT the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

**T**HAT 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